

h. 8 a. 10.

3-500



THE NAMES
OF THE BOOKES AND
TREATISES CONTAINED
IN THIS VOLVME. *Viz.*

- 1 The Life and Death of the Authour, that Reuerend Diuine Master *William Cowper* Bishop of *Galloway*.
- 2 Heauen opened, the first part.
- 3 Heauen opened, the second part. } on *Rom. 8.* throughout.
- 4 Heauen opened, the third part.
- 5 The Triumph of a Christian, or, *Iacobs* wrestling with God, on *Genes. 32. 24. &c.*
- 6 A Conduit of Comfort, on *Rom. 8. 28.*
- 7 A Preparatiue to the Lords Supper, on *1 Cor. 11. 28.*
- 8 The Anatomy of a Christian, on *2 Cor. 5. 19.*
- 9 A holy Alphabet for Sions Scholars, or, a Commentary on the 119. Psalmethroughout.
- 10 A Mirrour of Mercy, or, the Prodigals Conuerſion, on *Luke 15. 11. &c.*
- 11 A defiance to Death, on *2 Cor. 5. 1.*
- 12 The Genealogie of Christ, on *Math. 1. 23.*
- 13 The Baptisme of Christ, on *Luke 3. 2.*
- 14 The Combat of Christ with Sathan, on *Math. 4. 1. &c.*
- 15 Meditations for Instruction and Consolation.
- 16 Seauen dayes Conference betweene a Catholike-Christian, and a Catholike-Romane.
- 17 A Treatise of the heauenly Mansions, on *Iohn 14. 1 2 3.*
- 18 The praise of Patience, on *Luke 21. 19.*
- 19 Good newes from *Canaan*, or, an Exposition on the 51. Psalmethroughout.
- 20 A comfortable and Christian Dialogue betweene the Lord and the Soule.
- 21 Two Sermons preached in *Scotland* before the Kings Maieſty, the one at his comming in, the other at his going out, on *Psalme 121. 8. and Psal. 80. 17.*
- 22 A most heauenly and fruitfull Sermon preached the 6. of *August*, 1615. on *Titus 2. 7. 8.*
- 23 *Pathmos*; or, a Commentary on the *Reuelation*, diuided into three seuerall Propheſies.

THE

THE
COMBATE OF
CHRIST WITH
SATAN.
DECLARING A WORKING
POWER IN OVR REDEEMER, ANSWERABLE TO his vocation.

By Master *WILLIAM COWPER*, Minister of Gods Word.

Matthew 4. 1, 2.
Then Iesus was led aside of the Spirit, into the Wildernesse, to be tempted of the Diuell. And when he had fasted forty dayes, and forty nights, he was afterward an hungry.



LONDON,
Printed by *FELIX KYNGSTON* for *John Budge*, and are to bee sold at his shop in *Pauls Church-yard*, at the signe of the *Greene Dragon*. 1623.

Fff 3



A TREATISE OF CHRIST HIS TENTATION.

WEE are now come to the History of Christ his tentation, which being ioyned with the former two, whereof wee haue spoken, makes vp vnto vs a complete doctrine of Christian comfort: for in his Genealogie, we haue seene what manner a man Christ Iesus is. In his Baptisme we haue learned, how hee is become ours; and now in his tentation wee see, how he begins to worke the worke of Satans confusion, and our Redemption.

Great ioy was there in the Campe of Israel, when they saw that *Dauid* ouercame *Goliath*, cast him to the ground, and cut off his head; for he was a dreadfull enemy, hee had reuiled the Host of the liuing God, and none of *Saul* his warriours durst encounter with him. But greater ioy should be in our hearts, when we see how our *Dauid* in this singular combate, fights with spirituall *Goliath* hand to hand, and ouercomes him; who euer since the Creation hath been a shamelesse blasphemous of the euer-liuing God, and a spitefull enemy of all true Israelites. In this first combate, the Sonne of God casts him downe: In the last combate which he fights with him, on the Crosse, he buisits his head. Satan tempting the first *Adam* in Paradise, ouercame him, and so carried him away, and his posterity, in a fearefull captiuitie and bondage: but the second *Adam*, suffering tentation by Satan in the Wildernesse, ouercomes him, and by a more glorious victory then *Abraham* had ouer *Chedorlaomer*, doth hee recouer his owne *Lots*, from the power of this Enemy.

Three things
to be conside-
red in it.

Circumstan-
ces going be-
fore it, fixe in
number.

In all, wee haue three poynts heere to be treated of: first, the circumstances premitted: secondly, the combate it selfe, consisting of a threefold assault made by Satan, with their feuerall repulses giuen by our Lord: thirdly, the euent and issue thereof.

The circumstances premitted, are fixe: First, the time, which is declared to haue been immediately after his Baptisme: Secondly, the place, expressed to be the Wil-

derneffe: Thirdly, the motion, by which he is carried thither, to wit, by the Spirit: Fourthly, the person who is tempted; namely, Iesus, full of the holy Ghost: Fifthly, the Tempter, named heere the Diuell: Last of all, the occasion of the tentation, which is said to be Christ his hunger, after that hee had fasted forty dayes. As for the time, it is noted to haue been immediately after his Baptisme: he had liued twenty nine yeres a priuate man, and all that time we read not that Satan tempted him; but now when he comes out in publike, to doe the worke of a Redeemer, for the glory of God, and good of his brethren, hee is assaulted of Satan, with all his might.

Whereof it is euiden, how Satan intends his greatest malice against them, who are set vp into those high callings, in the which, greatest good may be done to the glory of God, and saluation of others. So was it with *Moses*, so long as hee liued a priuate life, hee liued a peaceable life: but when he came forth to be a deliuerer of his brethren from their bondage in Egypt, then was he persecuted by *Pharao*. So also with *Dauid*, in his priuate calling hee had quietnesse; but from the time that hee had once begun to worke the deliuerance of Israel, by the slaughter of *Goliath*, and was anoynted King by *Samuel*, for the greater benefite of that people: then did Satan stirre vp *Saul* against him, who hunted him like a Partrich, through the fields and Mountaines of Israel. The like also may be seene in the Apostle *Saint Paul*, in *Sosthenes*, and many others. As trees on the tops of hils are obiect to euery winde; so persons in a high calling, if in a good conscience they labour to discharge it, shall find themselves on euery side compassed with tentations.

Neither is it so onely with those that are set vp in more eminent callings, but with euery Christian also: what malice Satan practised against the Head, that same will hee practise against the members. So soone as our Lord was borne, so soone was hee persecuted by *Herod*: so soone as hee was baptized,

The time of
Christ his ten-
tation is first
noted.

Persons in
high calling
subiect to great-
est tentations,
it may bee
saithfull in
them.

Such as giue
their names
to Christ, let
them looke to
be tempted of
Satan.

Math. 4.

Verf. 1, 2.

In Mat. bom. 7.
Giacar. bom. 47.

A comfort for
young Christi-
ans, who after
their conuer-
sion are exerci-
sed with vnac-
customed
temptations.

Aug. de Temp.
lib. 3. 8.

The place of
the combate is
next set down.

Aug. de Temp.
77.

Ambros.

In euery place
Satan hath his
snare spread out
for tempta-
tion.

In this com-
bate our Lord
giues the Ad-
uersary van-
tage of the
place, & why?

The Combate of Christ with Satan.

baptized, so soone was hee tempted by Satan: thus, as saith *Chrysostome*, *Ab ipsius vite initijs, ad tentationes preparamur*. Then we see, that euen in the cradle our Lord began to beare the Crosse; and no sooner we are borne by regeneration to be his, but so soone, without further delay, doth Satan set vpon vs with all his might, like a new *Pharao* pursuing Israel, to see if hee can reduce vs to his former seruitude and bondage.

And this I marke for the comfort of weake and young Christians, who after their conuerfion, finde themselves troubled with great tentations, wherewith before they were not acquainted; let them know, that it is a curfed peace, to be at peace with Satan, and giue thanks to God, who now hath put them in an enmity with him: for thereby they may know they are none of his, but are called to a fellowship and communion with Christ, *Diabolus enim non persequitur nisi bonos*: Satan pursues none but good men, such as haue cast off his yoke: as for the wicked, what needs hee to pursue them, seeing hee possesseth them? Yea, so farre is he from tempting them, that he vseth them as his instruments, to tempt others: and therefore let vs not be discouraged, but rather confirmed, when we finde our selues tempted by Satan.

The second circumstance is of the place, noted here to be the Wildernesse: Wherin, two things we obserue, one in the person of the aduersary; letting vs see how he is a restless Tempter, sparing no place, nor Paradise, nor the Wildernesse, in the Temple, *Ubique insidiatur homini*, euery where hee lies in wait for vs: neither can wee goe our way, vvherein hee hath not his snares laid before vs: *multi laquei quacunq; progredimur*: there be many snares wherfoeuer wee goe, our way on earth, being like the way of Israel, wherein lurke many fiery Serpents to sting vs, that hurt vs many times before wee can perceiue them: none of all the children of God, but they haue marked this in their owne experience: for where is the place wherein wee haue not beene tempted; yea, wounded by this subtil Serpent, and almost flaine to the death; if mercy and grace had not come in from God to succour vs? The remedy is, that wee suspect this aduersary in euery place wherein wee come, walking, as the Apostle commands vs, circumspectly, and with feare and trembling; euer looking vp for grace, to keepe vs wee fall not into his snare, at least, we perish not in it.

The other thing to be obserued heere, is the person of our Lord, who ouerthrowes Satan in so victorious a manner, that no exception can bee made against it; for

in that nature which Satan once had ouercome, doth he encounter with him, and giues him also the vantage of place. Satan tempted the first *Adam* in Paradise, which was the place in all the world, wherein he should haue beene strongest to resist the deuill, considering that in it hee had very many tokens of Gods great goodnesse toward him, euer before his eyes; yet in it Satan ouercame him: But the second *Adam*, to recouer this losse, encounters with Satan in the wildernesse, a place of all other in the world, meetest for Satan to tempt a man in; specially to desperation. Thus wee see, *quemadmodum suis nodis praeiudicia resoluantur, & suis diuina beneficia vestigijs reformantur*: for the first *Adam* tempted by Satan, was driuen from Paradise to the wildernesse, but the second *Adam* by suffering himselfe to be tempted of Satan, brings home the first againe from the wildernesse into Paradise. Thus doth he follow the Aduersary, as it were, foote by foote, euer more confounding him in all those meanes, by which before ouer man he made his conquest.

The third circumstance is, that our Lord was led into the wildernesse by the motion of the Spirit, to wit, that same Spirit which before descended on him at Iordan; and wherewith here he is said to haue beene filled and replenished. Of this we learne, that temptations come not by accident, or chance, but are ordered by diuine dispensation: In our weaknes, oftentimes we conceit of our temptations, as if they came to vs by the will of Satan: but in very truth it is not so; hee is indeed a roaring Lyon, but the Lord hath bound him in chaines, and without the bounds of his chaine he cannot go; roare as he will, he is not able to approach vnto vs, nor moue any temptation against vs, but as hee is licensed of the Lord. *Est quidem leo rugiens, sed gratias ago magno illi Leoni de tribu Iuda, rugire iste potest, ferire non potest*: he is indeed a roaring Lyon, but I giue thanks vnto the great Lyon of the Tribe of Iudah, he may roare, but he cannot strike me.

It is therefore good to remember in our temptations, these three things: First, that it is the Lord who takes vs by the hand, and enters vs within the lists to fight in his name, hand to hand vvhich Satan, as heere our Lord is led by the Spirit to be tempted: Secondly, that the Lord measures our temptations, & wil not suffer vs to be tempted aboue our power: And thirdly, that wherfoeuer he leade vs, hee goes with vs, nor as a spectator, only to behold vs, which should also greatly encourage vs, that wee fight vnder the eye of our King; but as an actor also fighting in vs, helping our

Fff 4

Ambros. in Luk. 4.
Nazian. Oration.
21. Apologet.

The third cir-
cumstance, he
is led into the
wildernesse by
motion of the
Spirit.

Temptations
are ordered by
diuine dispen-
sation.

Bev. in Psal. qui
habitat. Ser. 13.

Three notable
comforts in
temptation.

infirmities, and strengthening our weaknesse, by his grace: and therefore how-euer our Aduersary bee like a mighty terrible *Goliath*, yet should we not be afraid to goe forth against him in the Name of the Lord our God.

In the fourth circumstance wee haue to consider the Person, who is tempted, to wit, Iesus, full of the holy Ghost. In regard of his nature, he is very man, and so he behoued to be, that he might overcome the Aduersary of man, *alioqui iuste victus non fuisset*: otherwise, he had not bene wholly conquered, but in regard of the quality of his Nature, perfectly holy, and fully sanctified: so full of the holy Ghost, that not so much as a contrary motion of euill could enter into him, no more then liquor can be conueyed into a vessell, which is full already: and this is it, which our Saviour testifies in another place; *The prince of this world cometh, and hath nothing in me.*

It is true that *John* the Baptist, and *Stephen* the first Martyr, are also said to haue been full of the holy Ghost; but that is spoken, either in comparison of themselves, who at sometime were more filled with grace, then at another: for in all the godly, the Spirit hath his own intention & remission; or else in comparison of themselves, with other men. But as for Christ Iesus, it is his singular priuiledge, that he receiued the Spirit aboue, and beyond all measure, that of his fulnesse all his Saints and seruants might receiue grace for grace, euery one a portion in their owne measure: whereof it comes to passe, that there being in most holy men, a great vacuity and emptinesse; roome is made for Satan to enter in, and worke vpon the corruption hee findes there, but in the Lord Iesus it is not so.

But heere two things further are to be considered: first, How could Christ bee tempted, there being, as I haue said, no corruption in him, whereupon any temptation could worke: and secondly, For what causes was he tempted. For resolution of the first, we are to consider the sundry sorts of temptations; there is one whereby man tempts God: this is expressly forbidden, as we will shew hereafter; one whereby God tempts man, so the Lord tempted *Abraham*, and he is said also to haue tempted the Israelites; as for that which *S. James* saith, that God tempts no man; we must know that there is, *tentatio que probat*, & *tentatio que decipit*: a temptation which proueth, and a temptation which deceiueth. By the first of these only the Lord tempts, but neuer by the second. There is also a temptatio, whereby one man tempts another to snare him, or manifest some weaknesse in him; so

the Herodians & Pharises tempted Christ: and this is common to all the wicked men of the world, that not content to doe euill themselves, they delight also to tempt others to euill. Let such remember, that this is to sinne after the similitude of Satan, who not content to rebell against God himselfe, tempted man also to the same rebellion with him: & therefore may they looke to be punished, after the similitude of his condemnation: and last of all, there is a temptation, by which Satan tempts man, plaine contrary to that which is ascribed to the Lord; for it is not to make man better, nor to manifest any goodnes that by grace is in him, but euer to snare him: for which cause the temptations of God are compared to fanning, that driues away the chaffe & dust, and so fines the corne: but Satans temptations are compared to sifting, that lets away the good, but keepees still the worst.

Now to returne to the question; we must know that the temptations of Christ, in this doe differ from the temptations of *Adam*, and all other men in the world; that his were onely externall, that is, such as Satan presented by externall voyces & obiects to his eare and eyes: but could neuer carry any further, for incontinent the Lord Iesus discerned the vanitie of them, by the perfect light of his mind, and instantly repelled them, by the vnchangeable holinesse of his will; so that he was not so much as affected or moued with them; farre lesse infected, by consenting vnto them; and in this, as I said, he farre excels the first *Adam* and all his posterity.

For as for our first Parents *Adam* and *Eua*, in that first onset Satan made vpon them, by presenting externall obiects to their eyes, and voyces to their eares, hee incontinent fastned his sting into them, by reason that they, howsoeuer made holy, yet being mutable, were easily affected with his allurements, and so wounded by him: but the second *Adam*, being perfect, and vnchangeable in holines, was in such sort tempted, that he was not, nor could not bee perverted, no more then the most stable rockes of the Sea are moued, or remoued by the raging waues thereof.

Whereof great comfort redounds vnto vs, who now by grace are the generation of the second *Adam*, and beare his image; as by Nature wee were the sonnes of the first *Adam*, and did carrie also his image. What the first *Adam* had by creation, he receiued it not for himselfe onely, but for his posteritie also: if hee had kept it for himselfe, he had kept it to them also; and when hee lost it to himselfe, hee lost it to his posteritie. And the second *Adam*, the Lord Iesus, in like manner, that stocke of life, in

Satan tempteth man,

The temptations of Christ were externall onely, & could not enter into him.

It was farre otherwise with *Adam* & *Eua*.

The saluation conquest, by the second *Adam*, cannot be lost to any of his members.

Comfort.

Our temptations are not externall onely, but chiefly internall.

Chrysostom Mat. hom. 7.

The ends why Christ was tempted.

First, that he might overcome our enemy in a iust and lawfull manner.

Secondly, to let vs see how Satan is a spitefull enemy of mans saluation, *Aug. hom. 38.*

in whom by grace wee are grafted, and of whom only, we as Christians haue our beginning and being; what he hath receiued as Mediator from his Father, he receiued it not for himselfe, but for his brethren, that he might conquer, communicate, and conserue vnto vs a most sure saluation: for so long as he who hath obtained it, cannot lose it, so long we are sure it cannot be lost vnto vs, seeing of him, and in him we possesse it.

And as for *Adams* posterity, now since the fall, our estate is so much by nature the more miserable, that our greatest temptation comes from our inward corruption, so that albeit there were no externall tempter, to tempt vs with obiects of sinne, presented to our eyes and eares: yet wee are tempted of our owne concupiscence within vs. *Tale quippe est vitium malignitatis, ut à nullo impulsus, plerumque sese ipsa precipitet*: for such is the corruption of our wicked Nature, saith *Chrysostome*, that although it be not moued or inforced by any other; yet it runneth headlong into sinne. Thus we are like vnto a besieged Citie, that not onely hath strong enemies without pursuing it, but in like manner false Traytors within, to betray it. Now haue we seene how the temptations of Christ Iesus doe differ from *Adams*, and ours.

The other thing in this circumstance that comes to bee considered, is, the ends for which our Lord humbles himselfe to bee tempted of Satan: & those we shall see doe most of all respect vs; as for our cause he was incarnate, so for our cause he was tempted: all that he suffered in our nature, are medicines to cure the infirmities of our nature.

First then, he was content to be tempted by our enemy, that he might overcome our enemy, and that in so iust and lawfull a manner, as against which, the enemy could haue no exception: for in mans nature hee incountred with him, in a place conuenient for Satan in a state and condition most subiect to temptation, wanting all necessities for refreshment of his body, and hauing none to comfort him; and no doubt it did wonderfully astonish and confound that euill one, that hauing overcome so many since the beginning of the world, now he encounters with a man, ouer whom hee hath so many apparant vantages, and against whom hee assayed all his temptations, yet can he not any way fasten his sting in him.

Secondly, to let vs see what a spitefull enemy of mans saluation Satan is, for the hatred he beares to the glory of God, hee hates man, made to the Image of God, and doth all that he can to hinder his saluation. *Non enim vult ut ibi simus, unde ipse deiectus*

est: for hee cannot abide that Man should be exalted to that place, from which for his sinne he was deiected. If we could apprehend this, and take it to heart, what a deadly enemy Satan is vnto vs, and for what cause, it would euer encourage vs to make stronger resistance against him, then we doe.

Thirdly, he vndergoeth this temptation, to teach vs, his Seruants and Souldiers, how to encounter with him; *Pugnare Imperator, ut discant Milites*: and therewithall to assure vs, that if we will fight against him in the might of our Lord, it is possible, that wee (clothed with this same nature) shall overcome him. Since the dayes of *Adam*, Satan, by sinne, hath wonderfully preuailed ouer men: none haue escaped him without a wound, and many hath he slaine vnto the death: but now in the same nature, the Lord Iesus wrestles with him, and overcomes him; that so, *radix eius euelleret desperationem ex natura nostra*; that hee might plucke vp desperation by the roote, out of our nature.

And fourthly, hee humbled himselfe to suffer temptation, that by experience hee might learne, wherein the strength of Satan lyeth, and so might be the more able to succour vs in all temptations: *For we haue not an high Priest, that cannot be touched with the feeling of our infirmities; but was in all things tempted in like sort, yet without sinne, and therefore is able sufficiently to haue compassion on vs.*

And last of all, that we should not apprehend our temptations to come from an angry God, as commonly of our weaknesse we doe. We see here, that the Lord Iesus, who a little before, was proclaimed to bee the Sonne of God, in whom the Father was well pleased, is now led by the Spirit of God, to be tempted of Satan.

The fifth Circumstance, is of him that tempteth, called by *S. Luke*, the *Disell*; and by *S. Matthew*, the *Tempter*: titles, both of them properly belonging to Satan: for, before him there was no tempter vnto euill, nor yet after him, except such as are tempted by him. Wherefore *Augustine* doth thus prettily describe him: *Quid est diabolus? Angelus per superbiam à Deo separatus, à semetipso ceptus, alios decipiens, author mendacij, radix malitie, caput scelerum, princeps omnium vitiorum*: What is the Deuill? He is an Angell, through his pride, separated from God, deceived by himselfe, deceiuing others, the Father of lyes, the roote of malice, the chiefe head of all wickednesses, the Prince of all sinnes and vices. In tempting hee is restless, sparing no time, no place, no person. It may truly bee said of him, which without a reason *Esaie* said of *Iacob*;

Thirdly, that he might teach vs how to fight with Satan.

Theod. dial. 1. cap. 28.

Fourthly, that he might comfort vs in our temptations.

Heb. 9. 11.

Lastly, that we should not apprehend our temptations to come from an angry God.

The fifth circumstance is of the person that tempteth.

Aug. in Vigil. nativit. Dom. Ser. 4.

Satan properly called a Tempter, and why.

Was

The fourth circumstance, is of the person tempted.

Theod. dial. 2. cap. 26.

John 14. 30.

Neuer any full of the holy Ghost as Christ Iesus was.

Sundry sorts of temptations.

God tempteth man, and is tempted of man. *Deut. 13.*

Aug. in Ioan. tract. 43.

One man tempts another: these sin after the similitude of Satan.

Was he not iustly called Iacob? that is, a supplanter: for first, hee stole my Birth-right, and now he would steale my blessing. Is not Satan iustly called a Tempter? By our first Creation, we were made to the Image of God, and that, Satan by tempting our parents, subtelly stole from vs; and now the blessing of God in Christ the Redeemer, whereby hee offers to aduance vs to a better estate then that wherein wee were created, hee laboureth by crafty temptations to steale from vs also. The Lord giue vs eyes to see his enmitie against vs, and hearts to resist him.

But let vs marke that hee is called a Tempter, chiefly in respect of the godly: for in regard of the wicked, hee is not so much a Tempter, as a commander and possessor of them; he is the Prince of the aire, that rules in the children of disobedience: They are already in the snare of the Diuell, taken of him at his will. Worldlings count it strange to heare that any of Gods children should bee tempted by Satan, and thinke all well enough, if in word they can say, I defie the Diuell and all his workes; but Satan cares not how thou despight him in words, if so bee thou pleasure him in thy workes, as those miserable men doe, who in word defie him and his workes, but in deede are ready to serue and pleasure him in any sinfull worke, whereunto he employes them: they can abhor to heare others are tempted who yet resist him, but cannot lament that themselves, in most miserable manner, are possessed and captiued by him. For, there are two of Satans operations, one is called *temptatio*, and this expresseth his restless affaulking of the godly, to tempt them: the other is called *seductio*, expressing his effectuell power, whereby at his will hee worketh in the children of disobedience.

Wee are not therefore to faint, because wee finde our selues tempted by Satan; but rather, as Saint Iames commands vs, to count it exceeding great ioy when we fall into temptation: for first of all, it proues wee are none of his. As a dogge doth not barke at those that are of the household, but at strangers; so, Satan keepes a close mouth to such as are his, & suffers them to brooke a false peace; but such as by Grace are deliuered from his bondage, those he compasseth like a roring Lion, seeking to deuoure them.

And next, there is great profit and vtilitie, redounding to vs by the tentations of Satan: they humble vs, chase vs to God, and makes vs more feruent in prayer. That which Luther marked in himselfe by experience (that *Tentation*, *Meditation*, and *Prayer*, were the three Matters, vnder

whom hee profited most) all the rest of Gods children also finde true in themselves: *maxima tentatio est, non tentari*; not to bee tempted, is the greatest temptation. And herein doth the marvellous power and wisdom of our God appeare, in ouer-ruling Satan so farre, that his tentations to euill, whereby hee assaults vs, the Lord turnes them to good: *Fit enim mira diuina bonitatis dispensatione, ut unde malignus hostis, cor temptat, ut interimat; inde misericors Deus hoc erudiat, ut vinat*; For it commeth to passe by the wonderful dispensation of Gods goodnesse, that from whence the malicious enimie tempteth the heart, to kill it; from thence doth the mercifull God instruct it, that it may liue.

But as the one Euangelist calleth him a Tempter, so the other calleth him a Diuell. There is not one name sufficient to expresse the wickednesse of Satan; neyther any creature so euill, as is able to shaddow it: and therefore Gods Spirit expresseth it by many names, calling him, a Dragon, a Lyon, a Serpent, a Satan, a Tempter, a Diuell, a Circumuent, a Deceiuer, beside many giuen him in holy Scripture.

All which may be reduced vnto these three, wherein hee is continually exercised: for first, hee is a *Tempter*, enticing man vnto sinne, and there hee behaues himselfe like a subtel warbling Serpent, full of wiles to beguile. Secondly, hee is an *Accuser*, accusing man to God for sinne, and there hee shewes himselfe a Satan, a hatefull Aduersarie, and a *Diuell*. Thirdly, hee is a *Tormenter* of man for sin, and there hee imitates a fiery Dragon, and a roring Lyon: there are the points of his occupation; there is the labour, wherein night and day hee is exercised; hee likes no other, hee can doe no other: If we could remember this, it might serue to vs as a singular preseruatiue, to keepe vs from his subtel snares: for why doth he tempt vs? Is it not, that hee may haue matter wherevpon to accuse vs to our God? And why accuseth hee vs, but that if hee can, he may receiue power and commission to torment vs? O faithlesse traytor, that first tempts a man to sinne, and then for those same sinnes done by his instigation, is the first accuser of him vnto God! And therefore if wee bee wise, let vs resist him in the first, giue no place to him, when he is a Tempter, so shall we not feare him, when he is an Accuser, nor feeble him as a Tormenter.

The circumstance premitted her: by the Euangelist, is the occasion of the temptation, to wit, our Sauours hunger, after that he had fasted forty dayes: this fasting

It is a great temptation, not to be tempted.

Gregor. moral. lib. 2.

Satan expressed by many names, for the great wickednes of his nature.

2. Cor. 2. 11.

They all may be reduced to three: for hee is in all his actions either a Tempter, or an accuser, or a Tormenter.

A singular preseruatiue against Satans temptations.

The last circumstance, is the occasion of the temptation, to wit, his fasting.

A spirituall life is greatly helped by fasting and prayer.

By the contrary, carnall lusts are nourished by intemperance.

Christs miraculous fasting was also to confirme his doctrine.

Christs fast superfluously abused by Papists.

our Sauour also vndertooke, partly for our instruction, and partly for confirmation of his calling vnto vs; first, for our instruction, to teach vs, that a spirituall life, wherein God may be honoured, our owne saluation, and the saluation of others procured, can neither be begun nor continued, without abstinence and prayer; by these the godly haue obtained at the hand of God, the knowledge of great mysteries, as yee may see in *Daniel*: by these haue they confounded the conspiracies of their enemies, as yee may see in *Ester*: these haue bene alway the most effectuell armour of the Church, to diuert euill, to draw downe good, to confound their enemies, to confirme themselves, and the one of these strengthens the other. *Oratio virtutem impetrat ieiunandi, & ieiunium gratiam promouet orandi, ieiunium orationem roborat, oratio ieiunium sanctificat*. Prayer obtaineth strength to fast: Fasting obtaineth grace to pray: Fasting strengtheneth prayer: Prayer sanctifieth fasting.

And therefore it is, that Satan, where hee will entise any to a carnall conuersation, doth commonly beginne at the contrary, surfeiting, and drunkenness; by it he drew *Lot* to incest: *Nabal* to railing against *Daniel*: *Balthasar* to blasphemous abusing those vessels, which were sacred to the Lord; and many a man to that shame, wherein hee thought neuer to haue falne; for drunkenness is Satans *Dalilah*, whereby he takes away the strength from the strongest *Samson*, and so hee makes a play-foole of him. Experience hath alway proued, that where this sinne is welcome, it is easy for Satan to bring in any other sinne whereunto the Nature of that man is inclined.

But this fasting of our Lord being miraculous, let vs see, that hee vndertooke it for this end also, for which hee wrought all the rest of his miracles: namely, to confirme his calling and doctrine to vs: so then, as *Moses* at the giuing of the Law, fasted forty dayes: and *Elias* at the restoring of the Law, fasted forty dayes: the Lord Iesus also, comming to preach the Gospel, fasts forty dayes: partly, that hee might answere the former types, in them figuring what hee was to doe, and partly as I said, to confirme vnto vs the certaintie of his calling.

Whereof it is euident, how this fact of Christ is vainely and superstitiously abused by the Papists, for confirmation of their Lenton fastings, they lay this for a ground, that *Instructio ecclesie est omnis Christi actio*: euery action of Christ, is the Churches instruction: which helps the nothing. It is true: all his actions are for our instruction, but not all for our imitation.

The works of Christ our Lord, are of three ranks: the first are workes of Redemption, as that he was conceived of the holy Ghost, borne of the Virgin *Mary*, crucified on the Crosse for our sinnes, dead, descended to hell, and rose againe the third day: these are so proper to the Sonne of God, the Lord Iesus; that if any man would presume to counterfeit him in them, hee were to be abhorred as a most wicked blasphemer.

In the second ranke, are his workes of miracles; as, that hee cleansed the Leper, healed the paralytique, gaue sight to the blind, raised the dead, and such like; but no man is so foolish as to say, These stand to vs for rules of imitation: for howeuer hee hath giuen power to many of his seruants to doe the like of these, for confirmation of his Gospell: yet haue others also receiued power to doe such miraculous workes, who for all that, shall neuer enter into his Kingdome.

In the third ranke are his workes morall of a godly life and conuersation; such as his humility in washing his Disciples feet; his meeknesse, patience, and loue, in praying for his enemies; his subiection to his Parents: and these indeed stand vnto vs for rules of imitation. *Learn of me*, saith our Sauour, *that I am lowly and meeke*. Hee bade vs not, said *Augustine*, learne of him how to make the world, or how to raise the dead; but learne of him that he is lowly and meeke. To strue to follow him in the first ranke of these, is blasphemie: in the second, is impossibility: in the third, is true piety.

Now we are to know, that fasting is either supernaturall, and so miraculous, as the fasting of *Moses*, *Elias*, and our Lord; or naturall: the naturall againe is prescribed and vndertaken, either for physicke, for ciuill affaires, or for Religion. Of the first I speake nothing, saue onely that it is a shame that men, for bodily health, can take them to a dyer, vse moderation, and abstinence from meate, who for spirituall health will no way regard it. As for the second, that worldlings, to redeeme the time of their market, or otherwise to ouertake their ciuill affaires, can fast from morne to evening, condemnes in like manner carelesse Christians, who, to make vnto themselves increase in the gaine of godlinesse, will not dedicate any time to the exercises of fasting and praying. As for the third, fasting for Religion, it is either publike, such as by publike authority is inioyned for vrgent causes: as that of *Hester* and *Iosaphat*: or else priuate; such as priuate Christians, either by themselves, or with their families, doe willingly vndertake.

Now

The actions of Christ reduced.

1
Workes of redemption: to follow these, were blasphemie.

2
Workes of miracles: to follow him in these, is impossibility.

3
Morall workes: to follow him in these, is piety.

Fasting is of sundry sorts, according to the ends thereof.

A warning for carelesse Christians.

The right end of religious fasting is, to subdue the body by discipline.

In the battell betweene the flesh and spirit, wee should helpe that partie which we would haue victorious.

Nazian. Orat. 25. in laudem Gregorij.

Rules in fasting: first, that it be without opinion of merit.

Ber. in Cant. Ser. 67.

Next, that it be without superstition. Epiph. heret. 33.

Thirdly, that it be not without prayer: to fast, and not to pray, is to offer a dead thing vnto the Lord.

Now in both these we are alwaies to take heede, that fasting be vsed for the right end, and in the right manner. Then it is vsed to the right end, when wee fast for this cause, that the flesh being subdued to spirit, may be the more able to pray. As a naturall man delights in the subduing of his enimie, so a Christian in the subduing of his flesh. In a battell betweene two parties, if the third come in to helpe any one of them, it is easily coniectured, that the party helped will preuaile: there is a continuall battell in vs, betweene the flesh and the spirit: for these two lust one against the other: why then doe wee not helpe that party which faintest we would haue victorious? If we desire the spirit should preuaile, then let vs helpe it with fasting, and prayer; for *ieiunium est animæ auxilium*: Fasting is an helpe and furtherance to the soule; if otherwise wee bring in surfeiting and gluttony, we strengthen corrupt flesh, we quench the spirit, and so make our selues a prey to our enimie.

This being the end, which in fasting should be proposed vnto vs, let vs beware of those euils that may corrupt it, and wee shall finde it a most wholesome medicine for a diseased soule. And first, let vs beware of the opinion of merit before God: for this conceit makes euen good workes an abomination to the Lord; as it is euident in that Pharise, who boasting of his almes, and fasting, went home without mercy and grace. *Non enim habet quod intret gratia, ubi meritum occupauit*: There is no place for Grace to enter in, where merit hath possession.

Secondly, we are to take heede that our fasting be without superstition, which then is done, *quando neque propter aliquorum imitationem fit, nec propter consuetudinem, nec propter diem, velut dies hoc prescribat*: when it is done neither for imitation of any other, nor for custome, nor for the day, as if the day should prescribe the same. Such is the fasting of many, vnderaken for such a day, or such a custome, and not for cause of conscience: such fasting is plaine superstition.

Thirdly, that it be not without prayer. Fasting is good, but such a good as in Religion is not to be vsed for it selfe, but for another good; namely, for prayer: therefore the Spirit of God ioynes these together, fasting and prayer: for fasting without prayer, is like a dead body without a spirit, and to offer such a fasting vnto the Lord, is no lesse abomination, then if vnder the Law, any man should haue offered a dead thing vnto him: and this is also for them, who make not the daies of fasting, daies of prayer, I meane, who are no more instant in

prayer that day wherein they fast, then other daies wherein they fast not; vainely conceiting, that fasting by it selfe, should commend them to God.

Fourthly, let fasting be without ostentation before men. Our Sauour fasted in secret, in the wilderness, where none saw him. In cities, and in the company of men, he did eate and drinke: and this commandment hath he giuen vs, *When ye fast, looke not sower, as Hypocrites doe, who disfigure their faces, that they may bee seene of men to fast: but when thou fastest, anoint thine head, and wash thy feete, that thou seeme not vnto men to fast, but vnto thy Father who is in secret, and thy Father who sees thee secretly, will reward thee openly*. But, this condemned hypocrisie, is now counted good deuotion, both among Papiests and carnall professors; for if they haue a day of fasting, it is such, as is knowne to all those who know them.

Last of all, let it alwaies bee seconded with amendment of life: this is *Magnum & Deo acceptum ieiunium*, a great and acceptable fast vnto God, when the eye, the tongue, the hand, the foote, and all fasts from the workes of vnrighteousnesse: *honor ieiunij non ciborum abstinentia, sed peccatorum fuga*: not the abstinence of meats, but the flying of sinnes, is the honour of fasting. And indeede fasting this way, beautified with abstinence from sinne, is not onely, as *Augustine* highly commends it, *futura seculi forma*, a resemblance of the world to come: but as *Ambrose* also calls it, a most forcible and present helpe of a godly life here. *Inde incipio in Christo viuere, unde in Adamo vitus sum: si tamen Christus imago Patris mihi virtutis sit exemplum*, by eating where God forbade me, began my fall in the first Adam, and by abstaining, as Christ the Image of the Father hath taught mee, I begin againe to liue.

Then the Diuell said vnto him.

The circumstances thus being premitted, now follow the temptations, which are three in nūber: for three sundry times doth Satan renew his assaults against the Lord Iesus: letting vs see how the wicked nature of him is restless in tempting. It is said of his wretched members: *they cannot rest, vntlesse they haue done euill*: but it is true in him, that when he hath done euill, yet can he not rest. If he durst tempt our Lord oftner then once, notwithstanding that he strongly resisted him: what maruell if he be restless in tempting vs, ouer whom hee hath so many times preuailed? Let vs be assured, that where once he hath bin harbored, there he thinkes to lodge againe: and therefore euen they who haue cast off this yoke, are to prepare themselves for new temptations,

Fourthly, that it be without ostentation.

Fifthly, that amendment of life be ioyned with it. August.

Chrys. hom. 3. ad pop. Antioch.

Ad frat. in Epi. ser. 23.

Satan restless in temptations.

Pro. 1. After one, let vs looke for another.

How these temptations are distinguished. Nazian. Orat. 4. de fili.

Ambros. in Luc. 4.

The order of Satans threefold battell.

How a Christian should order the battell against him.

temptations, and to put on the whole Armour of God, that they may resist him.

The temptations, by sundry, are sundrie waies distinguished. *Elias Cretensis* commenting on *Nazianzen*, thinkes, that the first of them is, *γαστριμαχία, sine gula*, Gluttonie: the second, *φιλοδοξία, sine ambitionis*, Ambition: the third, *φιλομαχία, sine auaritia*, Couetousnesse. *Ambrose* againe so distinguishes them, *ut gula sit vnum; Lactantia, alterum; ambitionis tertium*. These are (I confesse) customable to Satan, and darts dangerous enough: but these which here he shootes against our Lord, if wee looke more narrowly to them, we shall finde them more deadly; for here he opens all his treasures of wickednesse, and comes out with his strongest armour to impugne our Lord.

The battell (as yee see) is threefold: in the right wing stands Presumption; in the left wing, Desperation; in the maine-battell, comes in the loue of the World, the honour and glorie thereof: these are Satans three Generals, and grand Captaines, vnder whom are militant all the forces of spirituall wickednesse. As the Philistims sought earnestly to know wherein the strength of *Samson* lay, that so they might overcome him: so every good Christian should here learne, wherein the strength of Satan lyes, that so he may overcome him. Arme thee against these three; Desperation, Presumption, and the loue of the World, and Satan shall not be able to hurt thee: for against Presumption, set *thou the feare of God*: presume not to sinne, because God is mercifull, but by the contrary conclude, that because mercy is with him, therefore thou wilt feare him. Againe, against Desperation, set Faith in Christ Iesus: count not bodily wants, or spirituall desertions, arguments of reprobation; but cleaue thou to the Lord, resolving with patient *Iob*, Albeit the Lord would slay me, yet will I trust in him. And thirdly, against the loue of the World, set thou the loue of God, and of eternall life. And this haue we spoken in generall, concerning the nature and order of these temptations.

Then.

Satans first temptation is to Desperation: wherein taking vantage of Christs bodily wants, he labours to perswade him to doubt and distrust, that he was the Sonne of God: the time of it is first noted, *Then*; namely, when hee was hungry. Satan can very well obserue the time, and occasion of temptations; he tempted not *Enah*, when she was with *Adam*; he tempted not *Daniid*, when hee was in trouble; hee tempted not *Peter* in the company of Christ: thus is he a craftie obseruer of times, places, and

conditions, fittest for his purpose; and wee should looke the more narrowly vnto him.

The Diuell said vnto him.

Satan is called the Diuell, because he is a great Calumniator, and false accuser, a lying reporter: hee neuer reports good of God to any of his Saints, neither can hee commend to God the good of any of his Saints. If he know any good in them, hee extenuates it, or speakes euill of it; if hee know any euill, he enlarges it: and so delirious is he to speake euill of vs, that rather then want, hee will faigne. Whereby wee may gather how glad he is, when wee giue him any iust matter whereupon to accuse vs. *Cum magno calumniatore habemus negotium, si querit fingere quod non est, ut in Iob, quanto magis obicere quod est?* Wee haue much to doe with a great accuser, if he seeke to faigne that which is not, as he did in *Iob*, how much more to object against vs that which is? By the smallest circumstances hee euer seekes, if hee can make vs odious to God, at least, infamous among men. And therefore seeing we haue to do with so crafty a calumniator, wee should alway take heed, that we giue him no aduantage against vs.

If thou be the Sonne of God.

His purpose here, is to impugne that notable Oracle sounded from Heauen at Christs Baptisme: *This is my beloued Son, in whom I am well pleased*: so said the Father. But this cannot bee now (saith Satan,) that voyce hath been but a delusion; for the Sonne of God is the Heyre of all things, and hath the Angels for his Ministers and Seruants: but it is not so with thee; for, here thou art among wild beastes, in great necessitie, like to perish for hunger.

The temptation, if we marke it narrowly, hath two branches, and in them both Satan shootes at one end, which is, to driue Christ to distrust, or else to doubt whether he be the Sonne of God, or no; or else to remedie his present hunger, by conuerting stones into bread; and so to limit the Lord, and bound his prouidence, as if by no other meanes the Lord could sustaine him, but by bread only, or as if he could make bread no other way, but of stones onely: and therefore, neither will our Sauour grant the first, nor yet doe the second, though otherwise he could haue done it, because both of them were proponed to vrge him to diffidence.

If thou be the Sonne of God.

Satan knew, that Iesus was the Sonne of God, and afterwards he confesseth it; Ggg yet

What a false and crafty calumniator Satan is.

August. de temp. serm. 234.

In the left wing of Satans battell fights desperation.

Two branches of the first temptation.

Satan of his great malice fights against his known light.

And his scholars professe points of Atheisme, which himselfe dares not avouch.

Our Election and Adoption, whereby we are Gods sons, principally impugned by Satan.

The argument in those tentations that Satan vseth, is taken from our wants.

First, from want of spirituall grace in time of desertion. Mat. 17. 46.

yet such is the malice of his nature, that hee fighteth against his knowne light. He knew that God had forbidden *Adam* and *Eua* to eate of the Tree: he knew, that if they did eate, they should die; yet was hee bold to perswade them the contrarie. And that which by an Historicall Faith he beleueth himselfe, he perswadeth his wretched captiues, either to denie it, as a false thing; or to doubt of it, as an vncertaine thing. Hee beleueth there is a God, and trembleth: but how many Fooles are there in the world, blinded by him, who haue said in their hearts, *There is no God*? He beleueth there is a Iudgement to come, wherein greater torment abideth him, then yet is laid vpon him; and yet he perswadeth his Infidels to scorne and mocke at it, as a thing which neuer will be. Thus as the Pharises made their Profelytes ten times more the children of the Diuell then themselves; so, Satan makes his scholars professe points of Atheisme, which himselfe durst neuer avouch, and to misbeleue some points of Religion, which hee himselfe beleueth to be true.

Now if Satan durst call this in doubt to Christ, whether or no he was the Sonne of God, what maruell if he dare call the like in doubt vnto vs? His principall care is to impugn our Election: for this cause tempts he man to sinne, that man may furnish him arguments to proue, that man is not the Sonne of God. Hee could not bee content that the first *Adam* should liue in Paradise, and farre lesse that *Adams* posteritie should be exalted to inherit those heauenly places which hee lost by pride: and therefore either by tempting him to sinne, doth hee prease to hold him backe from the dignitie of the Sonne of God: or, if so hee cannot, then troubles he him with doubting of his Calling and Election, making him to misconceiue, that such a miserable man as hee cannot be the Sonne of God.

And the reasons, which in this temptation commonly hee vseth, are taken from our wants, spirituall, or corporall: for, concerning spirituall desertions; wherein wee are troubled with the sight of our sinnes, and want, for the present, the sense of mercy, then his reasoning is; It cannot be that thou art one of Gods Elect; for, they are not ordained to wrath, but to mercy; if thou wert so, then should the fauourable face of God be toward thee, and thou shouldst not be vexed as thou art, with the sense of his wrath.

In all this hee is but a false deceiver: for, was not the Lord Iesus troubled with the same temporall desertion, when he cried; *My God, my God, why hast thou forsaken me*? and yet notwithstanding, he was the beloved Son of God: and that this many times

is the manner of his working with his owne children, hee declares himselfe; *For a little time in mine anger haue I forsaken thee: but with everlasting compassion will I embrace thee.*

Againe, out of the want of worldly necessities, so he reasons with many; thou hast been so long in sicknes, daily crying for deliuerance, yet the Lord hath not heard thee; thou art vexed with pouerty, and prayest euery day for daily bread, but it is not giuen vnto thee; surely this is, because thou art none of his, hee is not thy Father, neither hath he any fauor towards thee, nor cares he for thee: but herein also he is a deceiver.

For, the dignitie of Gods sonnes, stands not in the abundance of these worldly things, neither is his fauour or anger to bee measured by them: for, so hee might haue proued the rich Glutton to haue been the sonne of God, and *Lazarus* an abiect: and therefore let vs beware vpon our wants to inferre any such conclusion, as this Sophist would enforce; that we are not beloved of God, if we be hungry, and haue not to eate; remember so was it with Christ: if we haue no earthly possession wherein to reit vs, no more had Christ: if our friends bee turned into foes, so did Christs familiar betray him: if our kindred despise vs for our pouerty, so was it with our Lord; *Hee came among his owne, and his owne receiued him not.* It is enough for vs, that the Lord is become our portion, wharuer hee doe with his mouables, which hee dispenseth to his Children, more or lesse, as hee sees may do them good: let vs giue him glory, and rest in him: what can wee want, that enioy him, as our Father, in Christ Iesus?

Now seeing this is the point wherein Satan labours chiefly to impugn vs; to wit, that we are not the sons of God; we should by the contrary labour most carefully to confirme our selues in it, which we shall do, if wee find in our selues these two things: first, the Seale; next, the testimonie of the Spirit: for, if we be the sonnes of God, wee are sealed by the holy Spirit of promise, vnto the day of redemption; and as a Signer leaues such an impression in the Waxe as is in it selfe; so the Spirit of God imprints in vs the Image and similitude of God. Naturally we beare the Image of the first *Adam*, but being by grace made the sonnes of God, then doe we beare the image of the second, another mind, another heart; other affecti- ons, words and actions are giuen vnto vs, then those which we had by nature: where- upon will follow the other, to wit, the testi- mony of the Spirit, not onely witness- ing, but also perswading our consciences, that we are the sonnes of God.

Command.

Next, from the want of worldly necessities.

The dignitie of Gods sonnes stands not in abundance of worldly things.

Comfort against the want of worldly things.

How we should confirme our selues in the assurance of our Election and Adoption.

Command.

This which Satan requireth, was such a thing as our Sauour might haue done, but hee will not; learning vs neuer to doe any thing for Satans command, no, though in appearance it seeme neuer so tolerable: for, Satan can transforme himselfe into an Angell of Light, and sometime speake a truth, or giue a plausible counsell, or a reasonable command; yea, doe some good in deed, as it seemes to men, but he neuer doth any of these, but for a greater euill.

And lastly, how Satan in his temptati- ons aymes at this, to make the sonnes of God earthly-minded, caring for things of this earth with distrust of God; *If thou bee the Sonne of God, command that these stones may be made bread*: as if no more were to bee sought for by the Sonne of God but bread, bread; to haue the things of this World in abundance. And alas! how many are so snared with the loue of things per- taining to this life, that they forget all care of the life to come? no thought, no speech, no labour, but all for bread. A lamentable thing: wee professe the hope of an eternall life, and we affirme, that this is a perishing life, and yet we care for life eternall, as if it would last but for one yeere: but wee care for this life, as if it would neuer come to an end. Will we looke to *Dauid*, and others of the children of God? what moued him (may we thinke) to pray seuen times in the day? to water his Couch with teares when he lay downe, and to preuent the morning- watch to prayer, but that he knew it was a difficult thing to get thorow the snares of this life, and attaine vnto eternall life? But the professors of this age liue, as if it were nothing to come to heauen, and they were sure at length to get it for a wish: and there- fore they doe liue busie about many things with *Martha*, pertaining to the body, but carelesse of that one thing needfull, com- mended in *Marie*. From this blindness of mind the Lord deliuer vs.

Verf. 4.

And Iesus answered, and said.

Here the Lord Iesus repelleth this first temptation of Satan by a testimony of holy Scripture, which conueniently hee al- ledges out of the eighth of Deuteronomie; there *Moses* sheweth the Israelites, how that when ordinarie food failed them in the Wildernesse, God fed them with Manna from Heauen, to declare vnto them and all others, that it is not by bread man liueth onely, but by the Word of God: and therefore will our Sauour say to Satan; Thou doest wrong to restraine the proui-

dence of God to this particular meanes of bread, seeing both the written Word testi- fieth, and God by his Word hath declared, that any meanes is good enough to pre- serue the life of man, if God by his Word grant his blessing vnto it; yea, his Word without all meanes is able to doe it.

It is written.

Of this first we learne, how in our spiri- tuall warfare we should vse the writ- ten Word, as being the sword of that Spirit, by which Satan is confounded. Of this first, Papists are conuincd, who debarre the poore people fro the comfort of the Word; alledging, it pertaines to Church-men, and not to simple people to reade the Scrip- tures: whereas by the contrarie, as *Chryso- stome* witnesseth, it is much more necessarie for them, then for the other. *Qui enim ver- santur in medio, et vulnera quotidie accipiunt, magis indigent medicamine*: for they who come out in publike, and are euery day wounded, haue most need of medicine: yea, how can they fight as the good souldiers of Christ, seeing the armour of God is taken from them, by such as pretend to bee their gouernours? so that in effect, as if they were in couenant with Satan; they deliuer the poore people of God armourlesse vnto him, handling them as the Philistines did the Israelites, who left not a Smith among them, to make them a weapon, that so they being armourlesse, might more easily bee kept in subiection.

And next, carelesse professors are also re- proued, who being commanded to search the Scripture, that in them they may find eternall life; and hauing now in the Reformed Church, libertie granted them to doe so, yet will not vse it, but willingly interdice themselves from the comfort of the Word of the Lord, threatens the famine of the Word as a great plague. *Quid igitur infu- licium, quam vt, quod Deus in poenam mina- tur, hoc in iam sponte in caput tuum attrahas?* What more miserable thing can be then this, to draw that willingly vpon thine own head, which God hath threatned as a curse?

Man liues not by bread onely.

This answere hath two parts; whereof the first is Negatiue, denying that ne- cessitie which Satan alleaged: the other is Affirmatiue. The first is here: wherein our Lord doth not deny, that man liues by bread, if the Lord vse it as a meane to nourish him, but that man liues not by bread onely.

Of this first we learne, that the second means, appointed by God, are not to be des- pised:

The Word is the sword of the Spirit, by which we should fight against Satan.

Chrys. in Mat. hom. 2. Papists con- uincd, who take the vse of the Word from the people.

Atheists con- uincd, who willingly draw vpon them- selues a famine of the Word.

Amos 8. 11. *Chrys. ibid.*

Two parts of Christs answer.

Of the first we learne, that the second meanes ordained by God, should not be despi- sed.

We should doe nothing for Satans command, though it seeme neuer so reasonable.

Satan in his temptations, aymeth at this, to make vs earthly-min- ded. Mat. 4. 3.

Many care for this life, as if it were eternall, and for eter- nall life, as if in a moment it might be ob- tained.

Christs reply to Satans first temptation.

pified: for we see our Sauour in this disputation with Satan, excludes them not: for in the right vse of them, the Power, Wisdome, Prouidence, and Goodnesse of God are praised, who hath prouided so many good things for the good of man, and hath giuen power vnto things without life, to helpe the life of man. And this I marke, first, for weake Christians, who are so farre abused by Satan sometime, that they thinke it not lawfull for them to eate and drinke, and to nourish that body, wherein sinne is harboured against the Lord. It is true indeed, every Christian ought to haue a care, that the nourishment of the body, become not a nourishment of sinne in the body, but so, that thou runne not to the other extremity, to account that euill, which God hath ordained for thy good. Certainly, as Satan enuies that thou shouldst inioy the fauor of thy God; so enuies he that thou shouldst inioy the comfortable vse of any creature that euer God made: yea, euen of meate and drinke. Where hee cannot tempt thee to the abuse of it by intemperancy, he doth what he can to defraud thee of it, working vpon thy weake conscience, makes thee to conceiue a scruple where there is none, and bindes thee there, where God hath made thee free. And next, the vse of the meanes is marked; for idle men, who are desirous to liue, wanting nothing necessary for their life, but they will not worke: these, as afterward followes, are tempters of God, despising the meanes; they will either be fed miraculously by the hand of God, as Israel was in the Wildernesse; or else impiously will seeke their food by vnlawfull shifts, out of the hands of Satan.

Next wee learne, that howsoeuer the second meanes are to be vsed, yet are wee not to trust in them: as if it were they, and not Gods blessing that did helpe our life. Physicke is good, but because *Aza* trusted in it, it could not profit him. And flesh is good for nourishment, but because Israel thought that their life was in it, God slew them by the same meane by which they thought to liue: and therefore the Lord, to teach men that the vertue is not in the meanes, but in his blessing; Sometime he workes without meanes, as when he made light without the Sunne, fertility of the earth without raine; when hee kept the life of *Moses* without meate, and made cornes grow vnto *Ezechia* without sowing: and sometimes to small meanes he giues great vertue; as when hee made one paire of shooes, and one suit of rayment last Israel forty yeeres. There were many in the dayes of *Elisba*, who had more oyle and meale then the widow of *Sarepta* had, but wanted the blessing shee had; and therefore was theirs spent, when

her portion, being lesse, remained to the end.

Besides this, the very nature of the meanes which wee vse, may teach vs, it is not they that preserue our life; for they being things without life themselves, and such as by time putrifie and rot, what life can they giue or keepe vnto vs? Or if they be things indued with life, wee see that they must first lose their life, before they become helps of our life; to teach vs, that howsoeuer by them we liue, yet in them is not that vertue that conferres our life.

Last of all, experience confirms it: if bread preserued the life, then they who are best fed, would be most liuely, but wee see the contrary: more lusty was *Daniel* vpon his potage, then the other children were on the Kings delicates. *David*, in his old dayes, wanted no coverings nor garments, but none of them could get heat to his body. Wee see by experience, some consuming more then may content other three, yet in the midst of wealth they dwyne away; and poore labourers feeding on the refuse of bread and water, more strong and liuely then they. All these doe declare, it is not the meanes which preserue the life, but how it is preserued, hee declares in the affirmatiue part that followeth.

But by euery word that commeth out, &c.

That is, by euery decree and ordinance of God: any meane which hee appoints, is sufficient to nourish thee. If hee decree that thou liue without bread, it shall be so with thee as with *Moses* and *Elias*: or if hee say the word, that a handfull of meale shall serue thee for a long time, so it shall be. And heereof first wee learne, how that the life of man hangs on the Word of God, to continue, or to cut it short, at his pleasure: *Thou turnest man to destruction: againe thou saist, Returne, ye sonnes of Adam.* But alas, how few consider this, to giue vnto the Lord the praise of the continuance of their life, by liuing to him; but by the contrary, in the blindness and stupidity of their minds rebell against him, by whom alone they liue! A fearefull ingratitude: man can giue seruice to man, of whom hee holds his land, and cannot giue seruice to God, of whom he holds his life. The Sidonians would not make warre with *Herod*, because they were nourished by his lands, yet man feares not to offend the Lord, from whose hand euery day he receiues nourishment, without which he could not liue.

And next, wee learne here how to remedy our faithlesse cares, when either ordinary meanes faile vs, or cannot profit vs: as when in sickness, medicine helps not; in poerty,

The nature of the second meanes, proues that our life is not by them.

Experience also confirms the same.

This is made more cleere out on the second part of Christs answer.

Psal. 90. 3.

The great stupidity of men, who rebell against God, of whom they hold their life.

Comfort when ordinary meanes faile.

This serues, first for weake Christians, who through error of conscience defraud their bodies of necessary food.

Next, for idle men, who neglect the ordinary meanes by which they should liue.

And yet wee should not trust in the second meanes, but in God.

Who sometime workes without means sometime by small meanes, and sometime makes the meanes of life instruments of death.

uerty, ordinary meanes relieues not our want: in trouble, no appearance of deliuerance: shall we therefore despaire? No, farre be it from vs; but remember it is not by bread, that is, by the ordinary meanes that man liues (onely) but by the Word of God; and therefore let vs rest in God, and trust in him, who raiseth the dead; and many times makes the second meanes to faile vs, that so we may be chaied to runne vnto himselfe.

Mat. 4. 5.

Then the diuell tooke, &c.

Followes the second tentation, wherein Satan keeps a course plaine contrary to the first: in the former, he tempted to desperation, thy poore and indigent estate proues thou canst not bee the Sonne of God: in this he tempts to presumption: If thou be sure that thou art the Son of God, then do what thou wilt, nothing can harme thee. Thus Satan assaults not the godly alwayes with one tentation, but can craftily change them for his owne aduantage: such as hee cannot draw to one extremity, hee labours to draw to another: and albeit by this craft hee preuailed nothing with the Sonne of God; yet doth he many times, by it, speed among men. There are some, whom he cannot moue to bee carelesse in Religion, and them he tempts to the other extremity, to be superstitious in Religion: some, whom hee cannot induce to shake off conscience, yet hee makes scrupulous in conscience, doubting where they need not; and so of other tentations: for the which wee haue neede to bee armed with the armour of God, on the right hand, and on the left.

This tentation Saint *Luke* makes the third, Saint *Matthew* the second: but the difference is nothing; for the Euangelists, in describing this History of Christ, doe not so much stand vpon the precise order of the times, as vpon the substance and matter of things which were done.

In the first assault wee haue seene how our Lord did ouerthrow Satans first Capitaine, *Desperation*, with his followers. Now we shall see how in the other wing of Satans armie, he ouercomes his second Capitaine, *Presumption*, with his followers.

Wherin the time first is noted, *Then*: that this tentation ensued vpon the end of the former; learning vs, after victory gotten in any battell against Satan, not to fall into security, but to stand still in our armour, expecting another assault. In bodily conflicts, security after victory, hath many times brought destruction to mighty armies: the Amalekites (sitting downe to eate and drinke, after the burning of *Ziklag*, suddenly in their security, ouerthrowne by the sword of *David*) may stand for a proofo

of it: but in the spirituall battell it is much more dangerous.

Secondly, the place is described, *The holy City, Ierusalem*: where first wee haue to consider, how it is that Satan carries him vnto it; whether was this transportation mentall or corporall? The first I denie; for, it could not be, that our Sauours imagination could bee so farre abused, as that hee should thinke hee was carryed, when hee was not carryed; nothing in him could bee deceiued. All his tentations (as I said) were externall onely, and proceeded not to the mouing or affecting any of his internall faculties; and therefore I agree vnto the second, that this transportation was corporall.

Where, if it be offensive to any of Gods children, to heare that our Sauours blessed body should be handled and carryed from place to place by that vnclen spirit, let the consider, that this was done, not against his will, but with his owne will: as afterward willingly he was led, by Satans members, like a sheepe to the slaughter, so now willingly he is carryed by Satans selfe, to bee tempted of him; and that for the greater glory of his owne Name, greater confusion of Satan, and greater comfort of his children.

The Lord Iesus permits the aduersary to handle his holy body, to carry it, for a time, to such places as might yeeld him greatest vantage to tempt it; hee permits him to speake what he pleased, and to shew what objects hee could for his allurements; yea, hee is content to be deliuered into the hands of wicked men, Satans instruments, and giues them liberty to abuse his blessed body, to spit vpon it, to buffet it, to scourge it, to crucifie it, and yet for all that he could doe, either by himselfe, or by his members, he can neuer preuaile against the Lord Iesus. Certainly, the more liberty Satan had granted to him in all this, the greater was his owne shame and confusion; and the more manifest the glory of our inuincible Capitaine, who cannot bee overcome, nay not when he is in the hands of his very enemies.

Again, this is for the comfort of Gods children: for sometime power is giuen so Satan, ouer their bodies, to afflict them, as wee see for a time in *Iob*, or for a time to possesse them, as he did the body of *Magdalen*, (for albeit then shee was not called: yet euen then was she an elect woman) left therefore the children of God should at any time be discouraged with the like of this, to take it for an argument of reprobation, or finall deliury of them vnto Satan, that the Lord, for a time, permits him to haue power ouer their bodies, the Lord Iesus, who would in all things be tempted as wee

G g g 3

Christs transportation, whether mentall or corporall.

Offences that may arise of Christs corporall transportation, remoued.

In it, the inuincible power of our Lord is made manifest.

Comfort for Gods children, whose bodies are afflicted by Satan for a time.

In the right wing of Satans battell stands presumption.

Satan changes tentations to for his owne aduantage.

Satans second capitaine ouerthrowne also by our Lord.

After victory in any tentation, let vs stand ready for a new battell.

The place of
temptation is Je-
rusalem, the
holy City.

No place on
earth free
from the ten-
tations of
Satan.

Yea, in most
holy places, he
is a most busie
tempter.

The Lord
casts downe,
that hee may
raise vp: Satan
by the contra-
ry, raiseth vp,
that he may
cast downe.

are, except sinne, did taste of this temptation also for our comfort.

This being spoken concerning the manner of his carrying: now wee come to the place, which is the holy City Ierusalem; and more particularly, the very Temple, which stood in the sight of all Ierusalem: Satan sets him on the platforme of it, wherein were turrets with pinacles on their tops; and this place he takes, as most convenient for his purpose, Thou hast lurked too long as a private man among this people; If thou be the Sonne of God, that promised Messiah, the King of Israel, here is the time and place to shew thy selfe in the sight of Ierusalem, all the people shall admire thee, and acknowledge thee for to be the Son of God, if thou cast thy selfe down among them: which easily thou maist doe, without all perill or harme, seeing the Lord hath giuen his Angels charge ouer thee, to keepe thee.

Concerning the place, beside that which we marked in the first temptation, know that there is no place so holy on earth, wherein wee can be free from the temptations of this vnholie spirit. In Paradise, hee tempted Adam; at Christs Table, hee tempted Indas; and in the very Temple, dedicated to the seruice of God, how often finde we by experience, that he dare tempt vs? making vs either to turne the House of God into an house of merchandize, while he drawes away our minds to thinke vpon worldly affaires: or else into a den of theecues, whilest he carryeth our eyes to wander after vanity, that so he may infect the heart: or else, at least, hee casts vpon vs the spirit of slumbering, that we cannot, with reuerence, heare the Word of the Lord. Satan is an enemie to euery good action, standing alwayes at Iosuahs right hand to hinder him; but specially doth he resist vs in the exercises of the Word and Prayer, and seeketh to pollute vs most, in those places wherein we should be most sanctified: and therefore as the Iewes in the building of Ierusalem, had their weapon in the one hand, and their worke-toole in the other; so we, when we come to edifie our selues in the most holy Faith, haue need to haue an eye continually vpon our Adversary, and our weapon ready to resist him.

And set him on a Pinacle of the Temple.

For what end Satan set our Lord there, is euident out of that which followes, that he might from thence cast him downe. Satan (in his working) is contrary vnto the Lord; for, the Lord casts downe, to the end he may raise vp: so did he with S. Paul, first, he cast him to the ground, and then raised him vp to the honour of an Apostle: but

Satan, if hee raise vp any man, it is for this end, that he may cast him downe. It is true, preferment comes neither from the East, nor from the West, but from the Lord; yet such as come to high places by euill meanes, are said to be raised vp by Satan. It were good for men to abhorre such preferments with those famous Martyrs, who when offers of honourable Offices were made to them, answered; *Nolumus honorem unde nobis nascetur ignominia*: wee will none of that honour which breeds vs ignominie: for that honour whereunto men come with an euill conscience, shall assuredly end in shame.

If thou be.

This temptation (as wee said) is to Presumption and Vaine-glory. Before men, thou shalt haue great honour, if by this Miracle thou manifest thy selfe the Son of God, and at Gods thou needest feare none euill: for since thou art his Son, thou maist do what thou wilt, he will not let thee perill.

This temptation to presumption, in this age, preuailes mightily ouer many who abuse Gods mercy, and turne the grace of God into wantonnesse, conceiting with themselves, that because God is mercifull, and Christ hath dyed for sinners, and they haue receiued the seales of the Couenant, and are now by adoption the sonnes of God, therefore they may doe what they list: And though they cast not their bodies froth on high to the ground, being loth to indanger their naturall liues, yet they spare not to make daily shipwrack of their soules and consciences, by casting themselves downe headlong into euery snare of the diuell. A lamentable thing, that the death of Christ should be abused, to entertaine the life of sinne: hee died to abolish sinne, and destroy the workes of the diuell; and miserable man will take boldnesse to sinne the more freely, because Christ dyed for him. Where desperation enters, all men see and abhorre it; but though this presumption possesse the greatest multitude in this generation, yet are they few who perceiue it.

The other branch of this temptation (as I noted) tends to a seeking of vaine-glory before men, while hee would prouoke our Sauour to manifest by vnlawfull meanes, that he was the Son of God. And this is Satans ordinary temptation, whereby hee assaults such as are indued with graces aboue others. If the Apostle S. Paul had need of counterpoise against pride, alas, what haue we? Many doth Satan so bewitch with a loue of their owne glory, that rather then it shall not be manifested, they will blaze it abroad

The pitch of
this second
temptation.

The temptation
of presumption
preuaileth
greatly in
this age.

Christs death
abused, to nourish
the life
of sinne.

Satans tempta-
tions to vaine-
glory, customa-
ble among
men.

Prou. 25. 27.

Satan can-
not hurt vs, ex-
cept we helpe
him.

Satans pro-
per voice is,
cast downe thy
selfe.

Still seeking
mans disgrace
& destruction.

The reason v-
sed by Satan
to strengthen
his most vnrea-
sonable desire.

Hee seeks to
remoue godly
feare, that he
may bring men
to a remedi-
lesse most
feareful estate.

broad themselves in most vaine-glorious manner, and so vnawares they cast downe themselves before Satan; for to seeke thine owne glory, is not glory.

But this is strange, that Satan hauing power to set our Lord on the top of the Temple, puts not to his owne hand to cast him downe, but tempts him to cast himselfe downe: thus we see, how in the greatest liberty Satan hath, he is alwayes bound and bridled, that he cannot doe what hee would: if he get a Commission or power, it is euer with limitation, as we see in Iob: *Loe, he is in thine hand, but saue his life*. And except we our selues giue him armour, hee cannot hurt: for it is by man himselfe, that he gets at any time vantage ouer man. Let vs praise the power of God that restraines him: let vs marke the impotence of Satan: let vs confirme our hearts by grace to resist him, so shall he neuer be able to hurt vs.

Last of all, as here his voyce is, *Cast thy selfe downe*; so is it in the next assault, *Fall downe, and worship me*. This is the proper voyce of Satan: *Cast thy selfe downe*. Neuer hath he any word for himselfe or others, to bid them mount vp to the Lord, but alwayes to draw them down. He cast himselfe down from heauen to hell, and if he might, would cast down all Gods Children from the state of Grace, into the state of condemnation. Oh, if wee could remember, that in effect, this is the summe of all Satans temptations, *Cast thy selfe downe*, seeking no other thing, but our downe-fall, disgrace, and vnter destruction. And yet alas, how many are bewitched by him, to cast downe themselves, and wallow in euery puddle of iniquity, doing those works of vncleannesse, which are base, and most vnseemely for a Christian, who in regard both of his first and second creation, is an honourable creature.

For it is written.

We haue heard what Satan craued in this temptation: now followeth the reason whereby he would allure our Lord to yeeld vnto him. The end of all is, to take out of Christs heart the feare of any inconuenience that might befall him by this precipitation of himselfe.

And this is Satans customable policie also to steale out of the heart, the feare of iudgment, which he knowes God worketh in his owne, as a curbe to keepe them from sinne. If you eate of the Tree, whereof I haue forbidden you (saith the Lord) yee shall die. No (saith Satan) though yee eate of it, yee shall not die. *Blessed is hee that teacheth his heart continually to feare*:

Let vs therefore keepe this feare, that it may keepe vs from sinne. It was Iosephs argument to his Brethren, *I feare God, and therefore dare doe you no wrong*. Feare, is called by Gregorie, *Anchora cordis*, the Anchor of the heart, which holds fast, that it be not driuen away by the restless waues of temptations.

Now in this testimony we haue first to see how Satan abuseth it: and next, how we should vse it for our comfort. His abusing of it, I gather in three things: first, this is a great abuse, to draw any part of Gods Word, to serue him in tempting a man vnto sinne, seeing it is true of it all, which S. Iohn speaks of one part of it; *My Babes, these things I write vnto you, that yee sinne not*.

And in this his miserable captiues are become his learned disciples, when they vse any sentence of holy Scripture to strengthen themselves, or others, in a sinne: so the Drunkard abuseth that saying of the Apostle to cheare vp his heart, to intemperance: *Drinke no longer water, but vse a little wine for thy stomackes sake, and thine often infirmities*: whereas if the Apostle were now aliue, he would change that precept to our belly-gods, and giue them the contrary: *Drinke no longer wine, but vse more water, not onely for conscience sake, but euen for the stomackes sake: for intemperance destroys euen the naturall life*. The idle man againe, to confirme himselfe in his sinne, abuseth that saying of our Sauiour; *Care not for the morrow*: and many thinke the lesse of adultery and murder, because David was guilty of them, and yet a man commended of God: not remembering that the vertues of good men are registred for our imitation, but their finnes are recorded for our humiliation, *Vi casus maiorum, sit tremor minorum*; that meaner men should tremble at great mens falls. This is a piece of Satans deuillish diuinitie, to confirme thy selfe in a sinne, by any thing that euer thou hearest or readst in the Word of God.

Secondly, his abusing of holy Scripture, is euident in this, that rehearsing such a place of holy Scripture as describes the office of Elect Angels, and the blessed estate of Elect men, who are protected of God, by the ministry of Angels, & so might very well haue remembered him of that first happy estate, and of his present unhappy condition, wherinto he had falne by pride, yet he makes no profit by it at all: he is not touched with any remorse for his sinne, nor once moued so much as to lament, according as he had cause: Alas, that euer I fell from the fellowship of those holy Angels! Alas, that I should abide in this desperate estate,

G g g 4

Greg. moral. l. 6.

This testimo-
ny of Scripture
is falsly vsed by
Satan, in three
respects.

1. Ioh. 2. 1.

That he makes
any place of
Scripture to
confirm a sin.

How Atheists,
Satans disci-
ples, do learne
at him.

Greg. moral.
lib. 2.

That reci-
ting such a
place of Scrip-
ture as repro-
ueth his sinne,
he is touched
with no re-
morse.

This proceedeth from his obstinacy, which lets him not repent.

By presumption he fell, by obstinacy he cannot rise.

Gods great mercy to vs, worthy to be marked.

His grace hath put a difference between vs and others, where there was no difference by nature.

Such as heare their sins condemned by the Word, and are not moued, are here conuincd.

as to impugne the glory of God, which cannot be oppugned, and to fight against his Saints, ouer whom I shall neuer preuaile. Nay, no such thought or motion enters into his heart.

This proceeds from his great obstinacie in euill, which lockes him vp in finall impenitencie, in that sinne which is against the holy Ghost, that neither can hee, nor will he repent, but contrary his light, wilfully, and of malice he sets himselfe alwayes a contradicter of the Lord. These are *Vie Damonii, presumptio, & obstinatio*, the wayes of damned deuils, Presumption and Obstinacie: *Propter presumptionem flare non potuit, propter obstinationem resurgere non potest*; for presumption hee could not stand, for obstinacie he cannot rise: the one casts him into the sinne of shamefull Apostasie; the other holds him vnder the sin of fearefull impenitencie: and these are the finnes, into which Satan labours most to draw men, finding by his owne experience, they are most forcible to bring men to the fellowship of his condemnation. We cannot deny we are guilty of the first, which is Apostasie; the Lord preferue vs from the second, which is impenitencie.

And heere withall let vs acknowledge the great loue of God towards vs; that whereas Apostate Angels haue falne, and shall neuer rise againe; and reprobate men haue sinned, but cannot repent, the Lord hath reserued mercy for vs, renewing and raising vs vp daily by the grace of repentance.

O what a mercy is it! wee were once plunged with them into the same deep, but the Lord stretcheth out his hand vnto vs, to pull vs out from among them, and to bring vs to an happy fellowship with himselfe and his holy Angels. Let vs reioyce in this kindnesse of our God: let vs be thankfull for it: let vs daily delight in this grace of Repentance, lamenting our Apostasies, recounting our fore-past finnes, in the bitterness of our hearts, that so the sense of peace and reconciliation with God, in Christ Iesus, may be increased in vs.

And againe, here is a warning to all senselesse & stupid hearers of the Word of God, who when they heare their finnes condemned, are either not moued at all, or else if they be moued, are not mended. So *Pharao* had some motion, and prayed *Moses* to pray for him, but it was without continuance, being choked by the hardnesse of his heart. *Ahab* rent his clothes, and put on sack-cloth at the threatning of *Elias*, but his humiliation continued not. *Felix* trembled when *Paul* preached, but he proceeded no further. Yet even these may condemne the senselesse hearers of this age;

who, after so long hearing, haue beene so little moued. And those come ouer-neere vnto the nature of Satan, who is so confirmed in his sinne, that no conuiction, made by the cleare light of the Word of God, can moue him to repent.

It is farre otherwise with the godly: if the Lord speake, they tremble: if his Word condemne any sinne in them, they fall down and mourne before him, till hee forgive it. So were the Publicanes moued, at the preaching of *Iohn* the Baptist, to cry, *What shall we doe?* So were the Iewes pricked in their hearts at the preaching of *Peter*, saying, *What shall we doe?* So cryed the Tylor to *Paul* and *Silas*, *What must I doe to be saved?* And good *Iosias* his heart melted at the hearing of the Law. Fruits which are vnripe, will not easily fall, though the tree be shaken by the hand of a strong man, but those which are ripe, may bee pulled by the hand of a child: *Ita in cordibus electorum sine magna difficultate, efficax est verbum gratie, a quo cunq; tandem annuntietur*; The Word of Grace is powerful in the hearts of the Elect, without any great difficulty, by whosoeuer it be preached. When *Augustines* hearers with great applause commended his preaching, but mourned not for their finnes; it was a notable answer he gaue them; *Folia haec sunt, nos fructus querimus*; These are the leaues, we seeke for fruit. And the like hath *Chrysostome*; *Si hac audientes, dol. tis, maxime me debere vobis gratias confiteor; quis est enim, qui me letificat, nisi qui contristatur ex me?* If ye, hearing these things, are grieved, I confesse that I am greatly indebted vnto you: for who is he that maketh mee cheerefull, but he who is made heauy and sorrowfull by me? Both of them teaching vs, that then only is Gods Word profitable vnto vs, when it worketh in vs that godly sorrow, that causeth repentance to saluation, neuer to be repented of.

And thirdly, his abuse of the Scripture appeareth in his mutilation of it: for he leaueh out these words, *In all thy wayes*; because they made against him: for it is not the way of a godly man to precipitate himselfe from a height, but to come downe some ordinary way. And this is also a piece of Satans skill, in tempting men, to hide from them that which may restraine them from sinne, and onely to let them see that which may imbolden them vnto it.

And heerein also wee learne how wee should vse the promises of Gods protection to our comfort & not abuse them to the offence of our God. It is true, God hath promised protection to his Children; but all his promises are euer with a condition, that we keep our selues within the waies of God:

How the children of God tremble at the rebukes of his Word.

Act. 2. 37.

Act. 16. 30.

Chrysost. in Mat. hom. 6.

Thirdly, he abuseth Scripture, in mutilating of it.

The promises of God can be no comfort to vs if we neglect the condition whereupon they are made.

God: *The Lord is with you, while ye be with him*. Satan knoweth this very well, that so long as men walke in the way of God, the Lord is a hedge vnto them, and his Angels are as a gard to keepe them; and therefore his first care is to draw them out of the way of God, that so spoiling them of their Protector, they may become a prey vnto him. This is cleare in that policie which *Balaam* taught *Balak*; and wee may see by experience, it is the daily practice of Satan.

Now, hauing seene how Satan abuseth this testimonie, it remaineth that we consider the right vse of it. Where, first of all, we haue to consider the great Maiestie, and glorious power of the Lord our God, who hath vnder his charge these armies of innumerable Angels: for, thousand thousands stand before him, and tenne thousand thousands minister vnto him. *The Chariots of God are twenty thousand thousands of Angels, and the Lord is among them, as in the Sanctuary of Sinai*. We admire the glory of worldly Princes, when we see them come forth, backed with their strong Guards and pompous traine: for *Salomon* saith, *The glory of a King is in the multitude of his Subjects*. But if wee did see this host of the liuing God, wherein are two millions of strong warriors, any one whereof is able to ouerthrow the army of the most puissant King of the earth, as was declared on *Sennacheribs* army, then would we say, He must be a great and glorious God, who hath so great and worthy warriors, and all of them of his owne making, vnder his charge.

Againe, the Fatherly care and goodnesse of the Lord to his children comes heere to be considered: his prouidence it selfe is sufficient enough to preferue and protect vs, and yet for helpe of our weakenesse, he hath giuen vs his Angels, as ministring Spirits, to attend vpon vs; and that in such sort, that as *Nurses* carry yong children in their armes, or otherwise hold them by both their hands, till they may goe forward at their owne leasure, vpholding them when they are ready to fall; euen so hath the Lord giuen charge to his Angels, with their hands to lift his Children, lest at any time they dash their foot against a stone; otherwise it were not possible for vs to step one step forward, without some great inconuenience befalling vs by Satans malice, if the protection of the Lord our God, by the ministry of his Angels made vs not sure.

And Iesus answered, and said vnto him.

Heere followeth our Sauours reply to this Temptation: wherein (first) we see

that as oft as Satan impugneth, so oft our Lord defendeth; euer contradicting and refusing him: teaching vs also to doe the like. *Resist the deuill, and he will flye from you*: such as resist not when they are tempted, declare themselves not to be Christs Souldiers, but Satans captiues, *snared of the deuill, and taken of him at his will*.

Secondly, our Sauour here, by his example, recommends vnto vs the sword of the Spirit, which is the Word, as a most necessary weapon in our spiritual warfare against Satan. As it were a great ouer-sight in a Souldier, who knowes hee can at no time goe forth, but he must fight, to goe forth without his armour; so is it much more in a Christian. Where wilfully men neglect to get knowledge by the Word, what maruell, if Satan easily snare them both in Religion and manners? *They haue rejected (saith Iremie) the Word of the Lord, and what wisdom then can bee in them?* But of this wee spake in his reply to the first temptation.

Thirdly, he answereth by Scripture; not to oppose Scripture vnto Scripture, for it cannot bee contrary vnto it selfe: but to proue that to be the vwrong sense of Scripture, which Satan would haue enforced vpon it: And out of this also we learne how the best way to attaine vnto the true sense of Scripture, is to conferre Scripture with Scripture.

Thou shalt not tempt.

The summe of our Lords answer is; As for the truth of that oracle alleaded by thee, I doubt nothing of it, so long as his Children keepe his wayes, they are sure of his Fatherly protection: now that this is not the way of God, to neglect the ordinary meanes appointed by God, that is but a tempting of God, expressly forbidden in the Word of God.

As for the forbidden tempting of God, men fall into it many maner of waies; sometime they tempt him in his prouidence, as *Israel* did in the Wildernesse, limiting the holy One. Sometime they tempt him in his mercy, as they who cast themselves into vn-necessary dangers, vnder hope that God will deliuer them. And sometime they tempt him in his Iustice, walking without repentance in their sins, and yet thinke God will not punish them. But most commonly they tempt him, by neglecting the ordinary meanes which God hath appointed to doe good either to their bodies or soules, as at this day many carnall professors doe, who contemning the exercises of the Word and Prayer, do notwithstanding vainly conceit, that they shall be saued: as if now the Lord saued

2. Tim. 2. 26.

The best weapon whereby we can fight against him, is the sword of the Spirit.

Scripture should be expounded by Scripture.

The summe of our Sauours answer to this temptation.

How men tempt God. 1. In his prouidence.

2. In his mercy.

3. In his Iustice.

4. By neglecting the ordinary meanes.

faued men by miracles, as he did that malefactor on the Crosse, and not by the ordinarie meanes appointed by himselfe.

Matth. 4. 8.

Againe, the Deuill tooke him vp.

Both the wings of Satans army being discomfited, hee now comes forward with his maine battell.

Satan now perceiuing both the wings of his army discomfited by the armour of righteousness on the right hand, and on the left, wherewith our Lord resisted, comes now forward with his maine battell: wherein stands the loue of the world, with the pleasures and preferments thereof; but this hee doth with no better successe then he had in the former: for, this Captaine also, with his Fifty, or rather with his Legion, is consumed by the fire of our true *Elijah*, the onely Sonne of God, hauing in most singular manner, *Iehouah*, for his strong God and Father. In him, I say, did the fiery graces of the holy Ghost burne so feruently, that all his powers were inflamed with a loue of the glory of God, and saluation of his brethren, and no place for the loue of the world was left in him.

In this temptation, as in the former, the Adversary takes vantage of place: for, now hee carries him from the Temple, to the top of a mountaine, as *Balak* King of Moab changed his place three times, thinking to get Israel cursed in one place, when hee could not in another, but all in vaine: so here doth Satan, but in vaine also.

And here we haue first, the onset made by Satan, to be considered: Secondly, the repulse giuen by our Lord. In the onset wee haue first to see, how hee tempts our Sauiour eye with a shew of the glory of worldly kingdomes: Secondly, how he tempts his eare, with an offer of them all vnto him: And thirdly, vpon what condition; If thou wilt fall downe and worship me. By this temptation of worldly things, pleasant to the eye, did hee entangle our first Parents; by this, since then, hath he snared & wounded all ther posteritie; and by it now, as his strongest temptation, doth hee hope to preuaile against the Lord Iesus, but (as we haue said) the successe is not according to his expectation.

And he shewed him.

How it is that Satan presented to the eye of our Lord all the kingdomes of the world.

How it is that Satan could shew our Lord all the kingdomes of the world, wee are not curiously to enquire, seeing by the subtiltie of his wit, and knowledge gotten by long experience, he being now almost fixe thousand yeeres old, hee can doe many things, which wee cannot vnderstand: for if a man by the quicknes of his wit, hath found out the way to present a view of the world in a Mappe; or to

let a man see himself represented in a glasse: if this (I say) man can doe by the help of nature, who for knowledge is but a childe, if he be compared with Angels, and for experience but of yesterday; why shall wee thinke it strange, to heare that Satan could make a reall representation in the Aire, of all the glorious kingdomes of the world, which we thinke hee did?

But how euer hee did it, certaine it is, hee presents to our Lord a glorious worldly sight; for we will neuer think that he made him beleue, he saw that which he saw not: and his end in presenting this pleasant object to the eye, was, out of all question, to assay if hee could allure his heart with the loue thereof: for this is one of his customable temptations, whereby he hath greatly preuailed among the sonnes of men, by the eye to encroach vpon the heart. Hee deceiued *Enah*, by looking on the Apple, pleasant to the eye: hee deceiued the sonnes of GOD, who were of the Line of *Seth*, by looking on the daughters of men, who were of the house of *Cain*: hee deceiued *Achan*, by looking on a wedge of gold, and a goodly Babylonish garment: hee deceiued *Dauid*, by looking on the beauty of *Bathsheba*: but so could hee not preuaile ouer our Lord: for neither was his nature mutable from good, as was *Enah* in her best estate, farre lesse infected with a corrupt inclination to euill, by exterior objects, as was *Dauid*; and therefore could not this temptation worke vpon him.

But as for vs, wee haue great neede to arme our selues against it, by reason of our inhabitant corruption, which is easily wakened by exterior objects, vnlesse by holy discipline wee keepe and obserue our senses, with no lesse holy care then *Lot* kept his in Sodom, whose righteous soule was vexed, but not delighted by the hearing and seeing the vnrighteous words and deeds of the Sodomites. *Potiphars* wife first cast her eyes vpon *Ioseph*: *Prima adulterij tela oculorum sunt*: the Senses, especially the eye, saith *Gregory*, *sunt quasi quidam via mentis, per quas foras veniat*, by which it comes after a sort out of the body to view things which are without: by them, *quasi per fenestras exteriora animus respicit, respiciens concupiscit*: and then doth death come in at our windowes, when by our eyes, concupiscence of things vnlawfull is wakened in our soules; and therefore did *Nazian*, in his lamentations wish, that his eyes and eares should neuer open, but vnto that which is good, *Malis autem vtrumque sue sponte clauderetur*; and *Iob* protested, that he suffered not his heart to walke after his eye. But this will require both

One of Satans customable policies, is to infect the heart by the eye.

And therefore if we would keepe the heart, we should first haue a care to keepe the eye.

Aug.

Gregor. lib. 21. Moral.

Nazian. in deploration. calam. anime sue.

both circumspection, and earnest prayer with *Dauid*; Lord, turne away my eyes from regarding vanitie.

Secondly, Satan shewes our Lord the glory of worldly Kingdomes, but hee can speake nothing to the commendation of the heauenly Kingdome: once hee was a partaker of it, but hee lost it through his pride; he knowes it will neuer bee his againe, and therefore hee hath no delight to speake of it. This I marke for worldlings, that they may know of what spirit they are, who when the Heauen is offered to them in the Gospell, and haue no delight neither to heare nor speake of it; surely euen their speech bewrayes them; for he that is of the earth, *sanctis viris insolens est & intolerabile, quicquid illud non sanat, quod intus amant*: but vnto men who are truly holy, euerie word which sounds not of that, which inwardly they loue, is not onely vnaccustomed, but also intolerable.

And thirdly, here is Satans craft discoverd; hee shewes him the glorie of worldly kingdomes, but not the vanitie and misery that follows them: in appearance it seemes to be *Paradisus bonorum*; but in very deed it is, as *Chrysostome* called it, *Euripus malorum*: but Satan like a craftie fisher, makes a shew of the baite, but hides the hooke: so hee in all his temptations, makes a vaine shew of the apparant pleasure or profit a man may haue by sinne, but lets him not fee the terror or paine comes by it, till hee bee snared in it.

Fourthly, we marke here a difference betweene the Kingdomes of this world, and the Kingdome of Heauen: the Kingdomes of this world may be shadowed, and represented, they are seene, and perceived by our senses: yea, the glancing shew of their glorie, doth farre exceed the substance, which in effect any man hath euer found in them; *All the glory of flesh is but like the flower of the field*, and but a phantasie. So Saint *Paul* speaking of the great pompe of *Agrippa* & *Bernice*, saith, They came downe, *intra totius quatuorcentis*: but what figure can represent the glorie of that heauenly Kingdome as it is? None at all: *The Eye saw neuer, the Eare heard neuer, neither is the Heart of man able to vnderstand those things, which God hath prepared for them that loue him*. Here hee comforts men by things which hee hath made: there he shall satisfie them with himselfe. *Deus est vite beata, non de his que condidit, sed de seipso verissimus largitor*. So it is indeed, *Sed nemo dormiens solem inuictur*: but as no man, while hee sleepe, can behold the Sunne, & *qua putat se videre, figmenta sunt*, and those things which in his sleepe hee thinkes he sees, are but plaine fictions: so cannot a man, in whom is no more but the

spirit of the world, taste of that glory which is to come. *Relinquamus itaque umbram, qui solem quarimus, deferamus fumum, qui lumen sequimur*: let vs therefore forsake this shadow, if we be seeking the bright shining Sunne: let vs go forth from this smoke, and darknesse, if wee bee following the cleare light. In a word, as wee are taught by the Apostle, *Let vs awake from our sleepe, and stand vp from the dead, and Christ shall giue light vnto vs*.

And this is yet further confirmed, when it is said, He shewd them in the twinkling of an eye. It was a glorious shew, but it lasted not: a short time tryes the vanity of all earthly pleasures, they quickly vanish; and which is worthy the marking, if they did continue, of pleasures they would turne into paines, and sore displeasures. Let vs not therefore iudge of them by the present shew, wherein Satan may deceiue vs; but by their continuance, which Satan is not able to giue. *The pleasures of sinne endure but for a season*: like the calmnesse of the Sea; like the fulnesse of the Moone, like the fairenesse of winter, so is all the prosperitie and pleasure of this life: *apparet ad momentum, disparcet in perpetuum*: for a moment it appeares, and for euer againe it vanishes.

All this power will I giue thee.

Having seene the object which Satan presented to our Sauiours eye: now follows the offer hee makes in his eare; both tending to this end, to assay if by them he could infect his heart. In his offer wee see two notable lyes: first, saith he, All these are mine, all this power is deliuered into my hands. The Psalmist saith; *The earth is the Lords, and the fulnesse thereof*: and we reade in *Daniel*, that honour, glory, and dominion are the Lords; he changes kingdomes, &c. and this shamelesse Beare saith, all is his: when in very deed, not so much as any beast in the world is his, farre lesse any kingdome thereof: for hee could not doe so much, for all his pretended power, as enter into a Sow, vntil the Lord gaue him power.

Where if ye object vnto mee, How is it then, that Satan is called by the Apostle, the god of this world? I answer, that is onely in regard of the reprobate, whom the Lord in iustice hath giuen ouer vnto Satan, and in whom hee commands and workes at his pleasure; no otherwise then an executioner, to whom the Iudge giues power to punish a malefactor, sometime in his goods, sometime in his person, and sometime by taking away of his life: if this executioner should vaunt, that he were Lord of life and death, or had power of health and sickness, riches,

Ephes. 5. 14.

Vanitie of earthly pleasures, proued by their breuirty.

H. b. 11. 25.

Gregor. Moral. lib. 15.

Satan hauing assaulted the eye of our Lord, now goes about and assaults his eare.

Psal. 24. 1.

In this hee makes two notable lyes, first, in affirming that the kingdomes of the world were his. How Satan is called, The god of the world.

Satan speaks of earthly kingdomes but not of the heauenly, which he hath lost.

Worldlings by their talke declare that they are of the same spirit.

Gregor. Moral. lib. 7.

Satans great subtiltie in shewing the glory of worldly kingdomes, but not their misery.

Earthly kingdomes may be represented, not so the heauenly.

1. Cor. 2. 9.

Aug. de ciuit. Dei lib. 10. cap. 18.

riches and pouertie, such as knew him, would not regard him. It is euen so with Satan, he is but a false deceiver: for he being the executioner of God, imployed by the Lord, to punish the wicked in their bodies, in their mindes, or in their goods, will notwithstanding beare his blinded wretches in hand, as if all this power were his owne.

The other lye hee makes, is, that he pretends he would giue all these vnto Christ, which as it was not in his power to doe, so was it farre from his minde: for he enuies, that man should enioy any creature, that euer the Lord made; so the end will declare, when he shall bring his miserable captiues to such a scarcitie and famine of all good things, that if a drop of water might comfort them, they shall not get it.

We must therefore put a difference betwene Satans promises, and his performance: liberall in the one, poore in the other: faire in promises, but false in deedes. Hee promised to make *Euah* like vnto God, but he made her like vnto himselfe: with *Laban* he can name a *Rachel*, and giue a *Leah*. Like *Isaiah*, hee can kisse with the mouth, and slay with the hand: he can promise victory to *Ahab*, that so he may chase him to confusion: name what he will, what can he giue, but a part of his owne portion? that is, to make miserable man a partaker with him in his most fearefull condemnation.

And yet alas, how many are dayly bewitched by him, to follow him, as if the world were at his Donation! for whereas men doe seeke the things of this world, by stealing, lying, deceiuing, oppressing, thinking to be rich and honourable by iniquitie: Is not this to take out of the hand of Satan? Such as multiply children by harlotrie, and increase their rents by impiety, can they reioyce with *Jacob*, saying, With my staffe and bag came I ouer Iordan, and now God hath given me these bands? Or can they glory with *Abraham*, I will not haue so much as the larcher of a shoo from the King of Sodom, lest it should be said, He it is that made *Abraham* rich? Good were it for such men, that the Lord in time of his mercy, and not in his wrath, would giue a purgation to cause them vomit by restitution, all that substance which wickedly they haue deuoured: for euen reprobate *Indas*, at length shall cast backe againe the wages of iniquitie: but happy is he, who repents in time, that euer hee tooke any thing out of the hand of Satan, that he may get mercy, while it is to be found.

But marke here yet further, in that hee offers to giue vnto Christ, all the king-

domes of the world, how hee can frame his temptations to men, according to that estimation, which hee hath of them: great things offers hee for them, whom hee sees cannot easily be conquered; but smaller for those, of whom hee accounts lesser: euen as an experienced Marchant bids but a small price for that which is little in his estimation; but spareth neither gold nor siluer, to giue for that which hee esteemes more precious, or may make him most gaine: there are some whom hee sees to be so base creatures, that hee bids but a small price for them; so bought hee *Achan*, for a wedge of Gold; and *Esaue*, for a messie of pottage; and many an intemperate man, like him, for a belly full of drinke; so bought hee *Indas* to doe him seruice for thirty pieces of siluer; and many a couetous man at this day, doth hee hire to lye, to sweare, to forswear, and deceiue, as wee see in buying and selling dayly practised, for one very small piece of money: whereas againe, of others hee esteemes so much, that hee offers them greater things to become his, as high honours, and rich rents; but to none did hee euer make so liberall an offer, as here vnto our Lord: *All the kingdoms of the world will I giue vnto thee, &c.* And this I marke, to make the men of the world ashamed, who for smallest trifles make shipwracke of their consciences, and bow downe to Satan to serue him. If there were no more but a sparke of true manhood and courage in them, this were sufficient to beget in their hearts a disdain of the Diuell, that they see in his estimation, they are but base creatures; and therefore hee thinks by smallest trifles to make conquest of them.

If thou wilt fall downe, and worship me.

Hereto wee haue heard Satans offer; now followeth his petition: wherein wee haue to see, what it is hee craues for his offer: For, will hee, thinke wee, at any time giue any thing, except it be for the better? If he giue any thing, it is to get thy selfe for it. Hee gaue *Adam* an Apple, and thereby made him his owne slaue, if mercifully the Lord had not recovered him: hee offered *Esaue* a messie of Pottage, conditionally hee would lose his Birth-right; and it is his daily practice, to offer vnto men the things of this world, but with such an hard conditon, as of necessity binds them to forgoe their part of that heauenly Kingdome, and so, like blinded fooles, they lose them both. Alas, that men would alwaies remember that warning of our Sauour, *If a man should gaine the whole world, and lose his owne soule, what recompence*

He bids but a small price for such, as he knowes may be easily conquered.

Note.

This is their shame, who do Satan seruice for small rewards.

Hee seeks more from men, then he is able to giue vnto them.

If he offer vnto them, it is vpon this condition, that we forsake heauen. The blind folly of men bewitched with Satans offers.

pence canit bee vnto him? What can Satan giue vnto a man worthy of that, which hee would haue from him? Shall a reasonable soule, made to the Image of God, and redeemed by the blood of God, come vnder the bondage and seruitude of Satan; for the vaine shew of any perishing pleasure that Satan can offer vnto it? The Lord open our eyes to discerne the deceit of this crafty Iuggler, that we may beware of him, that so oft as he makes any offer vnto vs, wee may giue him that wise and couragious answer, which the fortie Martyrs gaue the Deputy: *Putas ne tantum te daturum nobis, quantum eripere contendis?* Doeest thou thinke that thou canst giue vs so much, as thou striuest to take from vs?

Many abhorre to be called Satans worshippers, who abhorre not to be so indeed.

As namely, they who worship the Lord otherwise, then according to his owne will.

And they in like manner, who serue their owne beastly affections. Rom. 6. 16.

But here the men of the World (I know) will object and say; Is there any man so beastly, as to fall downe and worship the Diuell? that is an impiety which all men abhorre to heare: but would to God, they thought it also an abomination to doe it. Wee are commanded to haue no God but one, that is, to trust in him onely, to feare him, to loue and obey him. Wee are also commanded to worship him, not after our owne will, for that will-worship, *idolatriam*, is plainly condemned: in which of these fouer we faile, we fall in among them who are charged in Scripture, to bee worshippers of Satan: for there the worshippers of Idols of Gold and Siluer, Timber and Stone, which haue eyes, and see not, &c. and the worshippers of Deuils, are put in one ranke: and though there bee many, who by corrupt iudgement, faile not this way in the matter of Gods worship; yet by reason of their peruerse affection, and heart not rightly set to the loue and obedience of their God, are charged also among those, who haue gone after a strange god. Thus is the couetous man called an Idolater; and the intemperate man, said to haue his belly for his God. And more generally, every man is declared to bee a seruant vnto that, whereunto he giues obedience, as hee that will not obey the Lord by sanctification of the Sabbath, nor by sanctification of his owne body in that holy manner, which God hath commanded him: or he that in the pride & impenitency of his spirit, careth not to deliuer all that he hath; yea, himselfe both soule and body to Satan. If these, and such as they be, be examined according to the rule of the Word, it will be found, they are worshippers of Satan indeed, how-euer in their words they say, it is an abominable thing to doe it.

Vers. 10.

Then said Iesus vnto him, Get thee hence, Sa-

tan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue.

This last answer, which our Lord giueth to Satans last temptation, is sharper then any of the former: teaching vs, by his example, that we should not so much as heare it required of vs without anger, that we should giue the glory of God to any other then himselfe, and especially to his aduersary. It is true, that Satan in all his temptations should be resisted: but sometime he is to bee repelled rather with a disdainfull reiecting of him, then with reasoning; as namely, when he dare be so bold as to deny those grounds of Religion, which most iustly are to bee holden for vndoubted truths; then is this answer meete for him; *Hence from me, Satan.*

For it is written.

The testimonie our Sauour alleageth against him, is out of Deut. 10. 20. Out of which it is cleare, that in the matter of Worship, the Lord will suffer no companion: *If yee come (said Samuel) to the Lord, with all your heart, then put away the strange gods from among you; for yee cannot keepe both. If God be the Lord (said Elijah) then follow him; if Baal be he, then follow him.* The Lord can suffer no halting betwene two. Out of which it is euident, that the Aduersaries, while they part the worke of our saluation, ascribing part of it to Christs satisfaction, and part to humane satisfactions: while againe they part the worke of Meditation, ioyning others with Christ in it, making some prayers to God, and some to creatures, making some religious bowing of the body to the Lord, and some religious bowing of the body, which they thinke lawfull to giue, vnto Saints, not reseruing falling downe for worship to God only; do faile against this Commandement, and how euer they please themselves with distinctions, thinking to hide their sinne vnder a couering of words, yet this most cleare Word of the Lord doth conuince them of the crime of Idolatrie.

They say, that the worship of *λατρία* they giue vnto God onely, as due vnto him. To Creatures they giue no more but the worship of *δουλία*. But against their owne distinction, sometime they teach, that *λατρία* may be giuen to others, than vnto God: and if we take these words according to the vse of Scriptures, it is cleare, that these two are indifferently vsed for one: the whole seruice men owe to Christ, is comprized vnder the word *δουλία*. And the Apottle condemnes the Galatians of Idolatry, because

H h h

Why Christs last answer is sharper then any of the former.

In worship the Lord can suffer no companion.

1. Sam. 7. 3.

Papists worshipping others with God, guilty of Idolatrie.

How the distinction of *δουλία* and *λατρία*, doth not excuse them.

Rom. 16. 18.

Next, he lyes, in pretending that he would giue them to Christ, which he neuer would, albeit he might.

Satans promises are alwaies to be distinguished from his performances.

Yet blind worldlings follow Satan, as if the world were at his donation.

Satan frames his temptations according to the estimation he hath of men.

PATHMOS:
OR,
A COMMENTARY
ON THE REVELATION OF
SAINT I O H N, DIVIDED INTO
THREE SEVERALL PROPHECIES.
THE FIRST PROPHECIE
CONTAINED IN THE FOVRTH,
Fift, Sixt, and Seuenth Chapters.

By WILLIAM COVPER, Bishop of
Galloway.

Abacuk 2. 3.

*The Vision is yet for an appointed time, but at the last it shall speake, and not lye; though it tarry, waite:
for it shall surely come, and shall not stay.*



LONDON,
Printed by FELIX KYNGSTON for John Budge, and are to be sold at
his shop in Pauls Church-yard at the signe of the
Greene Dragon. 1623.



Of my Lord of GALLOVVA Y his
learned Commentary on the
REVELATION.

TO this admir'd Discoverer give place,
Tee who first tam'd the Sea, the Windes outranne,
And match'd the Dayes bright Coach-man in your race,
Americus, Columbus, Magellan.

*It is most true, that your ingenious care
And well-spent paines, another world brought forth;
For Beasts, Birds, Trees, for Gemmes and Metals rare,
Yet all being earth, was but of earthly worth.*

*He a more precious World to vs descryes,
Rich in more treasure then both Ind'es containe:
Faire in more beauty then mans witte can faine,
Whose Sunne not sets, whose people neuer dies.
Earth should your Browes deck with stil-verdant Bayes,
But Heauens crowne his with Starres immortall rayes.*

Master William Drumond of Sawthorn-denne.



Another.

REapers, not few, did labour in this field,
And it to them great store of fruit did yeeld:
But here comes one apace behinde them all,
To gather up what by their hand did fall.
Peruse his stuffe, and thou shalt for thy gaining
Find, more then others Haru'st to be his gleanng.

I. A.

PATHMOS.



PATHMOS.

COMMENTARY VPON
THE FIRST PROPHECY OF THE
Reuelation of S. Iohn, contained in the fourth,
fifth, sixth, and seventh Chap-
ters.

My helpe is in the Name of the Lord.

THe whole bookes of holy
Scripture are of three ranks,
Historicall, Doctrinall, Pro-
pheticall, they being so de-
nominate from the princi-
pall matter in them contained. Of all these
coniunctly, arises vnto vs, a three-fold
fruite: the first, of Conuersion; the second,
of Consolation; the third, of Confirmation.
The first, once for all, is touched by the
Psalmist: *The Law of the Lord is perfect,
converting the soule.* The second, by the
Apostle; *What soeuer things are written, are
written for our learning, that we through pa-
tience, and comfort of the Scriptures, might
haue hope.* It is true indeed, *Many are the
troubles of the righteous;* yet against euery
crosse, the Lord hath giuen in his Word,
sufficient consolation. The third is set
downe by our Sauour; *These things haue
I said vnto you, that yee should not bee offen-
ded, that when the houre shall come, yee might
remember that I told you of them.* And this
fruite of confirmation, we haue especially
by bookes Propheticall.

Of this nature is this booke, as is cleere
by the titles giuen vnto it: for in the first
verse of the first Chapter, it is called an A-
pocalypse or Reuelation; that is, an open-
ing, or vncouering of things which were
hid, and secret before: and in the fourth
verse it is called, *A Prophecie.* Thus haue
we it not onely a Prophecie, or predicti-
on of things to come, but a Prophecie re-
uealed, and expounded, partly by Christ,
and partly by the Angell.

And this is to be noted, that where other
bookes of holy Scripture are written to in-

struct vs in the faith, and to teach vs what
we must doe, if we would be saued: this
book is written, not so much to instruct vs
in the faith (though in part it doe that al-
so) as to confirme vs in it, that for no vio-
lent persecution following it, for no exter-
nall change befalling the Church, for no
prosperous preuailing of the enemies ther-
of (as for a time will appeare to the world)
wee should forsake that faith, which the
Lord Iesus, and his Apostles haue taught
vs in the Gospell.

The Author of it, is God the Father,
from him it cometh by this order: the
Father giues it to the Sonne, the Sonne to an
Angell, the Angell giueth it to S. Iohn, and
S. Iohn sends it to the Church. The matter
whereof it entreates, is comprised in this
short summe: *In it God sheweth to his ser-
uants things, which must shortly bee done;*
namely, concerning the Church, her per-
secutions by enemies, the changes and muta-
tions of the visible state thereof, defections
of Apostates, illusions of Heretikes, feare-
full Eclipses of the light of the Gospell. All
these were to fall out in that houre of tenta-
tion to come vpon all the world, for tryall of
them that dwell vpon the earth. And in this
Prophecie are distinctly fore-told by the
Lord, that his Saints and Seruants in all
Ages might bee confirmed against them,
when they should see them come to passe,
knowing that they shal not out by accident,
nor by the will or power of Man, but ac-
cording to the determinate counsell of
God, who hath also letten his Church see
before-hand a comfortable out-gate, and
end of them all.

A a a

And

The bookes of
holy Scripture
are of three
ranks, ren-
dering a three-
fold fruit.

First, of Con-
uersion.

Psal. 119. 7.
Rom. 1. 15. 4.

Secondly, of
Consolation.
Psal. 34. 19.

3. Of Confir-
mation.
Iohn. 16. 4.

This booke of
the Reuelation
is Propheticall.

And it serues
especially to
confirm vs in
the faith.

This book the
Father giues to
the Son, the
Son to an An-
gell, and the
Angell to Saint
Iohn, that he
might giue it
to the Church.
Reuel. 1. 1.
The generall
matter of this
Prophecy.

Reuel. 3. 10.

The time when this booke was written, commends it greatly to vs.

The last words of our Lord, should be best remembered.

Luke 16. 31.

An answer to Atheists, who will haue one from the dead to teach them.

About three-score yeeres after his ascension, our Lord sent this Reuelation. Ephef. 4. 8.

Iren. lib. 5. cont. Valent.

Bucholser. vbro. nol.

To keepe his Church from fainting vnder trouble, till he come himselfe.

And as both for the Matter, and Author, this Booke should be welcome to vs, so the circumstance of the time doth greatly commend it. It was sent vnto vs after the Ascension of our Lord, and is the last breath of the Spirit, wherewith hee inspired the Writers of holy Scripture. No Scripture is to be expected after this: it is the last Loue-token of our Lord, and louing Husband, after which he will write no more vnto vs, but will come himselfe: hee hath sent it to vs with the Disciple, whom he loued best, and who was the last, and longest liuer of all the Disciples.

Kind children remember best the words spoken by their fathers on their death-bed: and if it were possible that after death they could receiue any information from them, Oh, in what estimation would they haue it! All the words of our Lord should be laid vp in our hearts; but specially these which he vttered in the time of his death and passion: and most of all, these, by which now after his Resurrection and Ascension, hee speaketh vnto vs. There are many now-a-dayes companions to the rich Glutton, and his brethren; they will not beleue *Moses* and the Prophets, but if one came from the dead, then would they amend their liues. This is a Proverbe frequent in their mouthes: but now this excuse also is take from them; Our Lord Iesus is risen from the dead, and after his Resurrection witnesses vnto vs, what feareful wrath is reserved for the wicked; what vnspcakable ioy prepared for the godly; if for all this they will not beleue, nor amend their liues, are they not worthy of the greater condemnation?

In the eighteenth yeere of the Emperor *Tyberius*, our Lord suffered for our finnes, he rose againe from the dead, ascended on high, and led captivity captiue. About the foureteenth yeere of *Domitian* gaue he this Reuelation to *S. Iohn* in the Ile *Pathmos*: so witnesses *Irenaeus*; *Non multum ante temporis Apocalypsin vidit Ioannes, sed pene sub nostro seculo ad finem Domitiani imperij*: It is not long (saide hee) since *S. Iohn* saw this Reuelation, but almost in our owne dayes, about the end of the *Domitian* Empire: fifty dayes after his Ascension, he sent down that promised Spirit, the Comforter: So fifty yeeres & ten after that, he sent downe this comfortable Booke of Prophecy, containing a generall proiect and view of all the estates of his Church vntill the Worlds end.

Doubtlesse, this hath proceeded of his louing kindnes toward his poore Church: hee fore-saw the great and manifold troubles, that were to befall her; he knew, it was to be a long time (in respect of vs) betweene his Ascension, and second com-

ming; that therefore his Church should not faint, our Lord and *Loue* hath sent vs this Present, and Loue-letter, that we may runne vnto it, as *Aaron*, and the Church of old did to the Oracle, to know what shall be the end of all those battels of Saints militant here on earth; and specially of these perturbations raised this day against the Church, by *Mahomet* in the East, and *Antichrist* in the West.

We are not then to suffer our selues to be spoiled, and defrauded of the comfort contained in this Booke, by these instruments of the *Serpent*, who either disclaime the authority of this Booke, or then would scarre vs from it, by a pretence of the obscurity thereof; for these are the two scandals which offend many, and make them, if not vterly to reiect, at least too lightly, and mis-regard this heavenly Present.

As for the first, albeit there need no testimony of man, where Diuine authority giues out the decree, *Blessed is hee who reads, and they who heare the words of this Prophecie*; yet man may very well be brought in against man, and what hath beene said by any against it, is easily disproued by that, which others, more ancient, and more worthy credit, haue spoken for it. *Iustinus Martyr*, *Reuelationem hanc Ioanni, qui unus erat Apostolorum Christi, factam esse testatur: Iustine Martyr*, who wrote about an hundred and fifty yeeres after Christ, witnesses that this Reuelation was made to *Saint Iohn*, who was one of Christs Disciples. *Irenaeus* ten yeeres after him, in the place cited before, affirmeth the same. With them *Saint Ambrose* and *Saint Augustine* doe concur; *Nec illud mediocre, quod de throno Dei exire fluminis legitur, sic enim habes, dicente Ioanne Euangelista; that which is written, Reuelation 22. of a Riuer of the water of life, flowing from the Throne*, *Ambrose* takes it vp plainly, as written to *Saint Iohn* the Euangelist. *Augustine*, as I haue said, hath the like. But this point I leaue, as being sufficiently handled by the Writers of our time; namely, and at greatest length, by *Cotterius*.

The other scandall of obscurity is easily removed, if the exposition of the prophecie runne not before the execution thereof. It was hard to the Fathers of the first ages to vnderstand this Booke so cleerely, as now by Gods grace, his seruants may. No maruell though *Saint Ierome* in his time said of it, that the *Apocalypse* had *tot Sacramenta, quot verba*, as many mysteries, as words; for Prophecies, before they be accomplished, are *Enigmata*, that is, riddles, or darke, and obscure sentences; but when they are fulfilled, *Tunc liquidam habent*,

By two scandals would Satan scarre vs from this booke.

1. By denying authority of it. Reuel. 1. 3.

Iustin. Mart. in Dialog. cum tryph. cont. Iudeos.

Iren. lib. 5. cont. Valent. Ambros. lib. 3. de S. Sancto, cap. 21. Aug. de ciuit. Dei lib. 20. cap. 17.

Cotter. prolegom. in Apoc.

2. By pretending the obscurity of it.

Ierom. epist. ad Paulin.

Iren. lib. 4. 43.

habent, & certam expositionem, then haue they a cleare, and sure exposition. Yet *Saint Augustine* mitigates that difficulty alleaged by *Saint Ierome*, and leaues vs some better hopes: he grants this, *In Apocalypsi multa obscura dicuntur, ut mentem legentis exercent*; that in the Reuelation many things are difficult, whereby the mindes of those who read it, may be exercised: yet to encourage vs, he subioyneth, *Pauca tamen in eo sunt, ex quorum manifestatione indagantur caetera cum labore*, that there are some things in it so plainly manifested, as that they may leade vs to the vnderstanding of the rest, if we take paines to learne them.

Victorinus, Primasius, and others, who wrote aboue a thousand yeeres since vpon this Booke, are indeed to be praised for their paines. Glory be to God, out of all their labours, some light ariseth to this Prophecie: but let the Reader remember, that they are not alwayes to be followed in their sence: *Certum est & sine periculo, sustinere adimpletionem prophetiae, quam dinare*: It is more sure to awaite the accomplishment of the Prophecie; then to diuine of it before-hand. What made *Iohn the Baptist*, a greater Prophet then *Esay*, or any other that went before him? Nothing but the difference of times; for he saw that present and perfected, which Prophets before told was to be done, and would be accomplished. And the same is the reason, why the meanest now in the *Kingdome of God*, is greater then the *Baptist*: And why men now in the holy Calling, are able to shew more clearely the meaning of this Prophecie, then others more famous, and worthy Lights could haue done before.

But to conclude this point. In the entry of this Booke (as I said) a blessing is pronounced vpon them, that reade, or heare the words of this Prophecie, and in the end of it, a speciall command is giuen to *Saint Iohn*, *Seale not the words of the Prophecie of this Booke, for the time is at hand*; wherein the Lord euidently declares, that he will not haue this Booke concealed and hid, but handled, and reuealed. This is sufficient to stop the mouthes of all them, who vnder whatsoever pretence giue out, that this Book should not be meddled with at all. What else is this, but to close that, which Christ hath opened, to conceale that which God hath reuealed, and in a word, to seale vp the Prophecie, which the Lord expressly hath commanded not to be sealed?

Yet is it to be obserued, that many both of the ancient, and moderne Writers, expounding this Booke, doe rather obscure it, then open it, forcing it violently to fol-

low their conceits, nor submitting themselves humbly to follow it. The *Iesuites* of *Rhemes* haue commented vpon it: In like manner, the *Iesuites*: *Franciscus Ribera*, and *Blasius Vrege*: but as none of them agree one with another, so all of them are strangers from the right sence of this Prophecie: Neither is it possible that such as are possessed with the spirit of *Antichrist*, can see the true meaning of this Reuelation; for our Lord sends it to be reuealed to his seruants. As the *Iewes* loued the name of *Christ*, but hated himselfe, not knowing him, when he was among them; For if they had knowne him, they would not haue crucified the God of glory: And euen vnto this day, in reading *Moses* and the Prophets, who beare witness of Christ, their most learned Rabbins cannot see *CHRIST*: For (as saith the Apostle) *their mindes are covered with a vaille*.

So the *Papists*, notwithstanding they hate the very name of *Antichrist*, yet doe they honour himselfe; they reade, and interpret this Prophecie, which pointeth out *Antichrist* plainly, in all his marks, and designeth his Chaire, and seate of Residence, to be *Rome*, the City situate vpon seauen Hilles, and Ruler of the Earth, when *Saint Iohn* wrote this Reuelation; yet doe not the most learned among them rightly conceiue it, but labour all they can, to couer and obscure it.

Yea, by the same arguments *Popish* Doctors defend their *Antichrist*, by which *Rabbins*, or *Iewish* Doctors impugned Christ: for was not this their great reason, which they vsed against our Lord; *Doe any of the Rulers or Pharises beleue in him? But this people who know not the Law, are cursed*. And truly strange it is, among all the Noblemen of the *Iewes*, wee reade of none, who did beleue in him, but *Ioseph of Arimathea*; and of all their learned *Pharises*, we reade of none, who beleueed in him, but *Nicodemus*. Was this a good argument then, that *Christ* could not bee the *Christ*, because *Rulers* and *Pharises* beleueed not in him? What better, I pray you, is the argument of *Papists* now? The *Pope* cannot be *Antichrist*. Why? Doe *Kings*, or great men? doe Doctors or learned men of their Church beleue so? But let not vs bee deceiued with such shadowes.

Shall wee haue the faith of *Christ* in respect of persons? Shall we iudge of truth, and vntuth, by the multitude, greatnesse, and learning of them, who are with it, or against it? Or shall the naked name, and vnturped title of a Church, be sufficient to impugne the Church? There are many great in the World, of small account

As the *Iewes* loued the name of Christ, but hated himselfe. 1. Cor. 2. 8.

2. Cor. 3. 15.

So *Papists* hate the name of *Antichrist*, but honour himselfe.

Yea, they defend *Antichrist* by the same Arguments by which *Iewes* impugned Christ. Ioh. 7. 48, 49.

The doctrine of Christ and *Antichrist* are two Mysteries, which many learned vnderstand not

1. Tim. 3. 16.

2. Thef. 2. 7.

Math. 11. 25.

Romish Doctors should be handled, as Primasius did the heretike Ticonius.

Primasius Proleg. in Apoc.

Difference among Doctors of the reformed Church, is onely about the method of the booke.

Otherwise for the matter, they all found out one voice.

with the Lord; there are many learned in Humanity, meere ignorants in Diuinity. The doctrine of Christ is called, *A mystery of godlinesse*; the doctrine of Antichrist is also called, *A mystery of iniquity*. Both are mysteries: and great Doctors, in respect of humane literature and reputation, may be ignorant of both: *I thanke thee, O Father, that hast hid these things from wise men, and hast reuealed them to babes and sucklings.*

But to returne, where these Romish Doctors in exposition of this booke fall vpon any poynt of truth, we shal doe with them, as *Primasius* professeth hee had done with *Ticonius* the Donatist, who wrote vpon this booke of the Reuelation before him, he made choyce of the good, and reiected the euill, for these are his words: *Sicut enim pretiosa in stercore gemma, a prudente debet colligi, curari, & dignitati ingenue restitui; ita undecunque veritas clareat, catholica deferenda est unitati, huic enim soli competit, quicquid veritas etiam foris personarit: iuste namque fides, a perfidis colligit, quod sui iuris esse cognouerit*: For as a precious pearle in a dunghill, if a wise man see it, he will take it vp, purge it, and restore it to the former beauty; so verity wherefoeuer, is to bee referred vnto Catholike vnity; for to the Church onely belongeth all that which truth hath sounded, euen by these who are without: and iustly may faith gather from Infidels any thing which shee knoweth to be her owne. And this for Hereticall Writers vpon this booke.

As for other orthodox Writers, concerning the faith, I acknowledge that the Church hath been greatly benefited by their godly labours. Euery one of them brings by course some measure of light to cleare this Prophecie: where they are miscarried, it is for not perceiuing the method, and order which the Spirit of God vseth in it, but inforcing vpon it a method of their owne, haue in many things rather expressed their owne mind, then opened the meaning of this Prophecie: as shall (God willing) be declared hereafter. To whom, lest I doe any wrong, I will in one view present to the Reader a short abridgement of euery one of their workes that haue come in mine hands, and thereafter set downe that, which it hath pleased God to communicate vnto mee, and in all humility will submit it to the iudgement and correction of the Church.

The greatest difference will bee about the method, which as it seemes to mee, the very naturall course of the Prophecie, and threed of the Text it selfe proposeth vnto vs. As for the matter it selfe, and substance of the Prophecie, all the Doctors of the Churches reformed agree in one sweet

harmony: All their pens are like the Pitchers of *Gideon*, his three hundred souldiers rattling, sounding, yea importing present terrour and destruction to their enemies, the Midianites and Amalekites, who were without number: All their tongues are like the *Trumpets of Rams Hornes*, blowing with one consent the downefall of the wals of Iericho: contemptible meanes in the eyes of their enemies, yet the power of God was with them. Some of their Trumpets are shriller, and some of them softer, but all sound out one thing: The Pope is Antichrist, Rome is Babel, the Popish Church is the *Whore of Babel*; whom the Lord shall make desolate, euen by temporall iudgements here vpon earth.

The Writers vpon this Prophecy, which I haue scene, are these.

The eldest is *Victorinus, Episcopus Pictauiensis*, Bishop of Poytiers; Hee liued after our Lord two hundred and seuentie yeeres. I finde him at the end of *Theophylactus* his Commentaries vpon the Epistles, and some Prophets, printed at Paris in the yere 1548. He shortly paraphrases the Prophecy according to the order of the Chapters.

Primasius an Africane Bishop, is next vnto him. Some thinke, as *Trithemius* testifies, that he was the disciple of *S. Augustine*. He liued about the yere of our Lord 440. and was Bishop of Vtica: he diuides this Prophecie into two bookes, one contained in the first twelue Chapters, the other in the rest to the end: more particularly again, hee parts the whole in fiue bookes: His booke is printed *Colonia, anno 1535*.

Hugo Cardinalis liued about the yeere 1240. he diuides the booke into seuen visions, as many other also doe. The first vision is in the first three Chapters, the second, from the fourth to the eight, the third, from the eight to the twelfth, the fourth, from it to the fifteenth, the fifth, from it to the eighteenth, the sixth, in the eighteenth, nineteenth, and twentieth, the seventh, in the two last Chapters.

An old Manuscript, *Folio*, expressing no certaine Author: in most things it is consonant to *Hugo*.

Dionysius Carthusianus, printed at Paris, in the yere 1555, handles this booke according to the order of the Chapters, and warnes the Reader in his Prologue, that it is *Prophetialis liber*, a Prophetical booke, yet not without good doctrine; for, albeit, faith he, in the new Testament, some books be Legall, namely, the foure Euangelist; others againe bee Historiall, as the Acts of the Apostle; and others Sapienriall, such as the Epistles, and this onely Prophetical,

Certum

Judg. 7. 19.

Isa. 6.

Rev. 17. 16.

A Catalogue of Writers on the Reuelation, scene by the Author, and a short abridgement of their Commentaries.
1. Liued, yeere 270. after our Lord.
2. Liued, yeere 440.

3. Liued, yeere 1240.

4. Author, and time, vncertaine.

5. Printed yeere 1555.

13. Vncertaine

Certum tamen est in quolibet genere librorum istorum, aliqua de aliorum librorum materia contineri: yet it is most certaine, that in any one of these sort of bookes, the matter of other bookes is also some-way contained,

Lyra hath a short Paraphrase on the Reuelation.

D. Doctor *Chytraus*, his booke printed at Viteberg, in the yeere 1571. diuides this Prophecie into seuen Visions. The first presents a cleere description of Christ, supreme King, and high Priest of his Church, and openeth vp the state and forme of Church-gouernment in this life; this Vision is contained in the first three Chapters. The second is from the fourth Chapter to the eighth. The third from the eighth to the twelfth, wherein corruptions of doctrine, and heresies which were to fall out, are by sound of Trumpet foretold vnto the Church. The fourth, from the twelfth to the fifteenth, foresheweth the battell of the Church with the Dragon, and with the new and old Roman Empire, wherein wee haue also a discouery of Antichrist. The fifth is in the fifteenth and sixteenth Chapters, containing the vials of wrath, powred out vpon the worshippers of the Beast. The sixth Vision is from the seuenteenth Chapter to the one and twentieth; and it intreats of the punishment of Antichrist. The seuenth and last is a Vision of the Church Triumphant, in the two last Chapters.

Bullingerus his booke printed at London, in the yeere 1573. a iudicious and solid Writer, agreeth with them, who diuide this Prophecie into seuen Visions.

Alphonsus Conradus Mantuanus, his booke printed *Basilea*, in the yeere 1560. He dedicates it to the mighty Monarch of heauen and earth, *The Lord Iesus Christ*, and followes them who diuide this Prophecie in seuen Visions.

D. *Guilielmus Fulco Anglus*, a learned and modest Writer, his booke printed at London, in the yeere 1573. diuides this Prophecie in three Visions. The first is in the first three Chapters, the second, from the fourth to the twelfth, the third, from it to the end.

Aretius Bernensis, in the yeere 1584. goeth also with them, who parteth this book into seuen Visions.

Collado, printed *Morgijs*, in the yeere 1584. will haue the Apocalypse to bee a collection of three-fold sort of signes, tending all to one and the selfe-same purpose, to wit, Seales, Trumpets, and Vials; these three signifie all one thing: so that, in his iudgement, the matter of the first Seale, first Trumpet, and first Viall, is all one, and so he thinke also of the rest.

James Brocard, his iudgement is, that in the Reuelation those things are handled, and in distinct order set forth, which *Moses* and the Prophets haue written of the state of the Gospell, and of the latter times. In a word, he calls it a conclusion, and sum of the holy Scripture, in, and about those things which concerne Prophecie, and leads them to the end of the workes of God. And he will haue this in such sort a Prophecie of things to come, that those which are past, be also vnderstood: with other things, not much pertinent to this Prophecie.

Leo Jude, a Tigurine Preacher, translated out of Dutch into English, by *Edmond Allen*, about this same time wrote a pretty and godly Paraphrase vpon this booke, according to the order of the Chapters.

Iunius, printed at Heidelberg, in the yeere 1591. the Prophetical part of this booke, saith he, begins at the fourth Chapter, and is distinguished into two Histories, whereof the one he makes to be common and generall, pertaining to the whole world, from the fourth, to the tenth Chapter; the other, a speciall Prophecie, containing the estate of the Church Militant, from the tenth Chapter, to the two and twentieth.

Carolus Gallus, printed at Leiden, in the yeere 1592. will haue the whole time, from the dayes of *S. Iohn* to the last Day, diuided into seuen ages, which by foure sundry pleasant pictures, as he calls them, or representations, are proposed vnto vs: First, in the seuen Epistles: Next, in the seuen Seales: Thirdly, in seuen Trumpets: Lastly, in seuen Vials. By these foure pictures, the liuely image of Diuine Providence, gouerning his Church through all the seuen ages, is figured vnto vs. The seuen ages he diuides this way: the first is from *S. Iohn* his dayes to *Constantine*, the second from *Constantine* to *Phocas*, the third from *Phocas* to *Carolus Magnus*, the fourth from *Carolus* to *Conradus* the first, the fifth from that to *Rodolphus*, the sixth from *Rodolphus* to *Carolus Quintus*, the seuenth, from him to the second coming of the great King, *The Lord Iesus Christ*.

Foxe, an Englishman, printed in the yeere 1596. contents him with this generall: that nothing in time past hath, or in time to come shall fall out in the Church, whereof we haue not a liuely delineation in this Booke, plainly represented to the eyes and eares of them who looke vpon it, that it may most iustly bee doubted, whether this Booke be a Prophecie, or an Ecclesiasticall History, wherein things so fall out, are set downe, as if they were already salne out; neither haue they otherwise

A a a 3 wifc

14. The time not set downe.

15. Printed yeere 1591.

16. Printed yeere 1592.

17. Printed yeere 1596.

6. Printed, time not expressed.
7. Printed yeere 1571.

8. Printed yeere 1573.

9. Printed yeere 1560.

10. Printed yeere 1573.

11. Printed yeere 1584.

12. Printed yeere 1584.

18. Printed
yeere 1596.

wife false out, then this Prophecie hath pronounced before-hand; for according vnto it things come to passe.

George Gifford, Englishman, printed at London, in the yeere 1596. he maketh this Booke to be a Prophecie, which openeth the state of things to come from Christ his dayes, to his second coming. From the fourth Chapter to the twelfth, in his iudgement, there is one Vision, which from the twelfth againe to the end, is more largely, and cleerely explained. He is a modest, and a godly Writer.

19. Printed
yeere 1597.

Fortbauer, an Englishman also, printed at London, in the yeere 1597. maketh two parts of the Reuelation. The first is a description of the present estate of the Church, as it was in the dayes of *S. Iohn*, and this is contained in the first three Chapters. The other is a Prophecie of the estate of the Church to come, and it is two-fold: First, of the Church Militant, to the one and twentieth Chapter, then of the Church Triumphant, in the two last Chapters. The Prophecie of the Church Militant hath two parts; first, a Vision, in the fourth and fifth Chapters; next, a prediction of things to come, distinguished into foure times: the first, from *S. Iohns* dayes to *Constantine* the Great; these are declared in the six Seales. The second, from the dayes of *Constantine*, to the restitution of the Gospell: these are contained in the fixe Trumpets, whereof foure are lesse tentations; the first of *Arius*, the second of *Constantius*, and *Julian* the Apostate, the third of *Macedonius*, the fourth of *Nestorius*, the other two proclaime greater troubles to come vpon the Church by the Pope, in the fifth Trumpet, and *Mahomet* in the sixth. The third is from the restitution of the Gospell, to the end of the world. The fourth is at the end of the world in the seuerth Trumpet, in the fifteenth verse of the eleuenth Chapter: and thus ends the first Prophecie of the Church Militant. The second Prophecie of the Church Militant, her estate is from the twelfth Chapter to the one and twentieth, and it is of two times; first, from the birth of Christ to the yeere 1320. next, from that yeere vnto this day. This for the second Prophecie; a plainer exposition whereof wee haue set downe, Chapters seenteene, eightene, nineteene.

20. Printed
yeere 1601.

Iesuites of Rhemes in their new Testament, printed in the yeere 1601. haue some Marginall notes, and obseruations on this booke: whereof we shall speake, God willing, as they occur.

21. Printed
yeere 1603.

Franciscus Ribera Iesuite, printed at Antwerpe, in the yeere 1603. in his Commentary vpon the tenth Chapter, at the end, diuides this Prophecie into two parts; the

first is contained in the first eleuen Chapters, declaring such calamities as were to fall out vntill the coming of Antichrist; the other is extended from the twelfth Chapter to the end, and is a particular Prophecie of Antichrist, and of the troubles the Church was to suffer by him; concluding with a prediction of the last Iudgement, and of the most blessed estate of Saints.

Blasius Viega, Iesuite, printed *Colonia Agrippina*, in the yeere 1603. diuides this Prophecie into seuen Visions.

Dent, Englishman, printed at London, in the yeere 1607. In this Booke, saith he, for the generall matter of it, we haue large and liuely descriptions of Christ his Person, and Offices; of the Church, and Ministers thereof; of the persecutions which it must sustaine; and of Gods mercifull prouidence deliuering it in all extremities.

William Symonds, printed at London, in the yeere 1606. intitulates his Commentary, *Pisgah Evangelica*: hee confesseth himselfe, in his Epistle Dedicatory, that the manner of his Exposition is somewhat new, which will bee easily granted of any that reads it. He protests in like manner, that he hath fully satisfied himselfe, whereof the lesse hope remains that hee shall satisfie others. One thing I must say, by his leaue, it seemes strange he hath not been afraid to inuert the order, not of Chapters onely, but of verses also; hee hath iumbled them one through another in most confused manner, and beate them, as we say, into an *Hotch-Potch*: But God is the God of order, and not of confusion.

Ioannes Winckelmannus, printed at Frankfurt, in the yeere 1609. followeth them who part this prophecie into seuen Visions.

Grasserus a Germane, printed *Tiguri*, in the yeere 1610. reduceth this whole Booke vnto these three: first, the manifold meanes that Satan vseth to subuert the Church, and stablish his owne Kingdome: Secondly, the great iudgements of God, by which hee shall plague the world for opposing themselves to the Gospell: Thirdly, remedies giuen to Saints, to comfort and confirme them against the difficulties of their pilgrimage. Of these three (saith he) consists this Booke.

Iohn Napeir, Laird of Merchiston, our Countrey-man, worthily renowned, as peerelesse indeed, for many other his learned works, and specially for his great pains taken vpon this Booke, out of rare learning, and singular Ingene, which are not commonly found in men of great ranke. *Cotterius* giues him great praise, but takes it back againe too suddenly to himselfe: Hee compares the Reuelation to a golden Mine. *Nai-*

22. Printed
yeere 1603.23. Printed
yeere 1607.24. Printed
yeere 1606.25. Printed
yeere 1609.26. Printed
yeere 1610.27. Printed
yeere 1611.

perus aurifodina inuenit, Vignerius ostendit, Ego vero aurum inde erui: Naipe found it, *Vigner* hath shewed it, but I (saith hee) haue digged, and wrought the gold out of it. He hath resolved this booke by a marueilous Artifice, that is not vnlike a building standing vpon fixe and thirty props, or pillars; these are his propositions, so ingenuously indented, and combined one with another, that the fall of one, imports the destruction of all. Most certaine it is, that his paines haue beene exceeding profitable, for the discovering of many hard and obscure places of this Prophecie. The Exemplar which I haue seene, is Printed at London, in the yeere 1611.

Mathias Hoe, hath a large Commentary on the Reuelation, Printed *Lipfiz*, Anno 1611.

Raphael Eglinus, Tigurinus, Printed also in the yeere 1611. parts this Prophecie into three, according to Christs three Offices: his Prophetical office he expresses in the first three Chapters; his Priestly Office, from the fourth Chapter to the fourteenth; his Kingly Office, from that to the end: But this Method, with those of *Dent* and *Grasserus*, are too generall, and may conuenie almost to any other booke of holy Scripture, as well as vnto this.

Brightmannus Anglus, Printed in the yeere 1612. diuides this Booke into a Preface and an Epistle. The Epistle containes, first, an Inscription, secondly, a Narration, thirdly, a Conclusion. The Narration is, first, of particular Churches, secondly, of all Churches; and that first, by a generall Type of all the three periods in the fourth Chapter, next, by an opened booke, the dignity whereof is declared in the fifth Chapter. The euents foreshewed by the opening of the booke, are of three rankes, the first declared in the seuen Seales; the second euents, partly greater, partly smaller, are declared in the seuen Trumpets; and the third euents are in the seuen Vials. He intitulates his Booke *Apocalypsis Apocalypseos*, that is, *The Reuelation of the Reuelation*: a stately stile, promising much, which would to God hee had performed: but in very truth, the right name of it is *Antiquiprosopopoeia*, that is, the obscuration of the Reuelation. Types properly belonging to Christ, are accommodate to men. Who can patiently heare this, that the Angel, hauing the Scale of the liuing God, is *Constantine* the Great? Or that the Angel, who offers vp the prayers of all Saints, is *Constantine* the Great? This is, as it seemes, to put violent hands in the booke, and force it to follow the phantasie of man, as heereafter by this, and many other more, shall be, God willing, at greater length declared. I referue to the man

28. Printed
yeere 1611.29. Printed
yeere 1611.30. Printed
yeere 1613.

that Christian loue and reuerence; that becommeth in the Lord; but hee must giue mee leaue to pleade for this Prophecie, which, as a most precious Pearle, our Lord in these last times hath presented in a Louetoken to his Church. It is a griefto see how the comfort giuen therein is impaired, the Maiesty and amplitude thereof restrained, by binding it to particular persons and times.

Peter du Mouline, Minister of the reformed Church in Paris, his booke Printed at Oxford in the yeere 1613. intreates, and shewes the accomplishment of the Prophecie, from the twelfth Chapter to the eighteenth.

Piscator, Printed *Herborne*, in the yeere 1613. diuides this booke into three parts: First, a Preface, or preparation to the seuen Epistles, in the first Chapter: Next, a Narration of the estate of the Church, first, Militant, present then, and that was after to follow, then Triumphant. Thirdly, a Conclusion, from the sixth verse of the two and twentieth Chapter, to the end.

Patrike Forbes, Laird of *Corse*, our Countreyman, a godly and learned Pastor, his Booke Printed at London, in the yeere 1613. layes downe a plaine and easie method of this Prophecie. Beside the Inscription and conclusion, the body of the Booke consists for the most part (saith hee) of a Prophetical Narration, and it is two-fold: First, of things which then were: Next, of things to bee done thereafter. And this Prophecie of things to bee done, hath first a generall Introduction, in the fourth and fifth Chapters, then a speciall Story in the rest. In the Seales, are types of the first sorrowes wherewith God shall plague the world for reiecting the Gospell; the fixe Trumpets denounce second sorrowes, and the seuenth affoordeth seuen Vials of the last wrath, for full and finall destruction of the enemies.

Piscator hath a short Analysis, with Notes on euery Chapter, Printed *Herborne Nassorium*, Anno 1613.

Cotterius, a learned Writer, his Booke Printed at *Somer*, in the yeere 1615. makes this Reuelation threefold; 1. *Apocalypsis expansa*, 2. *Contracta*, 3. *Restricta*: A Reuelation extended, contracted, restrained. The large, or extended Reuelation, contains a cleere Exposition of all things; this continues from the fourth Chapter, to the ninth verse of the nineteenth, and it is diuided into ten Classes. The Reuelation contracted repeats these same things more shortly, and is contained in the rest of the nineteenth Chapter, this hee diuides into three Classes. The Reuelation restricted, is

31. Printed
yeere 1613.32. Printed
yeere 1613.33. Printed
yeere 1613.34. Printed
yeere 1613.35. Printed
yeere 1615.

yet more narrow then the preceding; this he places in the one and twentieth, and a part of the two and twentieth Chapters, and this contains but one singular Classe.

Petrus Artopaus hath first a short Introduction for vnderstanding this Prophecie, and after, a short explication of every Chapter in order. The summe of ail, he comprises in these few words: *Christus, quia olim discedens in celos, promisit se semper Ecclesie sue adfore, consolabundus apparens reuelat ei, sua Ecclesia formam, fortunam, & successionem ad finem mundi usque*: Because Iesus Christ, when hee ascended to heauen, promised that he would be with his Church at all times, in comfortable manner, hee appears here vnto her, & reueales her forme, fortune, or accidents to befall her, her succession vnto the worlds end. And this he doth vnder seuerall types, images, or representations, partly particular, as in the first, second, and third Chapters; partly generall, as in the fourth, fifth, sixth, and seventh, &c. whereof some figureth Heretikes, some tyrants, some the Church, and some the Monarchie: His booke is Printed at Frankford, in the yeere 1549.

Ioannes Auentrotus, a Gentleman, as it seemes of good credit, hath some discourses vpon this Prophecie, by way of an Epistle sent to the King of Spaine, and presented, as he writes, by the Duke of Lerma, and graciously receiued of the King: he seemes to restrain it somewhat strictly to the Belgic Battell, the blame whereof he casts on the Pope, not sparing to affirme, that these wars shall hasten the end of Antichrist his grandeur. He witnesseth of himselfe, that hee liued a long time in the Canarie Iles, plunged in the puddle of Papistry: at length by reading the Councell of Trent, and conferring it with holy Scripture, he found a direct discordance of the one from the other, and thereupon resolved to transport his house into the Low Countries. By the way hee visited the Court of Spaine, where hee spared not to communicate his minde to the Duke of Lerma, and *Andreas de Prada*, the Kings Secretary, not onely concerning matters pertaining to State, but Religion also; these concerning Religion, the Duke of Lerma willed him to communicate by himselfe to the King: the King for that cause appointed *Andreas de Prada* to conferre with him for his better information. As the Authour reports, this Secretary was a man who feared God, loved truth, and was not far from the knowledge thereof. In the conference hee was twice moued to confesse: By your Arguments, faith he, it is not impossible but that the Pope must bee Antichrist; yet did hee counsell him rather to write his minde in

his owne Countrey, then there: whereupon the Authour went forward in his journey, and hauing accomplished it, hee writes from England, in the yeere 1610. Octob. 12. another pithie Epistle against the Kingdome of Antichrist, which as hee saith, the fore-said Secretary, according to his promise, presented to the King of Spaine. In it he boldly affirmes, *Romanam Religionem falsam esse doctrinam, Papam Antichristum, & Bellum Belgicum regni Antichristi finem futurum esse*. In this last point onely, as I said, hee seemeth too strictly to restrain this Prophecie. I haue written this at the greater length, that wee may remember, how in all parts, of all sorts of persons, God hath his owne; yea, euen there where *Satan hath his Throne*; and that it is not a difficult thing to the Lord, to open a dore for the Reuelation of his Gospell, among the most desperate enemies thereof, when his appointed time shall come. Let the Pope, and his Tulipantic Frogges assure themselves, that they who this day are their greatest friends, shall (ere it be long) become their most fearefull foes: for so long shall the *Kings of the earth giue their Kingdome to the Beast, until the words of God bee fulfilled*: That being done, *They shall hate the Whore, and make her desolate*. By the course of things, to naturall men it may seeme to bee farre otherwise: but let vs waite vpon the Word of the Lord, which is most sure, and cannot faile. His Epistle is Printed at Amsterdam, in the yeere 1615.

Richard Barnard, Englishman, his Treatise Printed at London, in the yeere 1617. contains some generalls, which he intitulates, *A Key of Knowledge, for the opening of the secret Mysteries of S. Iohns mysticall Reuelation*: The first of his Contents is, that the Booke of the Reuelation is to bee diligently studied of all sorts, in these last times: The second, that it is an *Apocryphis*, and not an *Apocryphis*, but a Mytery made manifest: The third is, what hath made this Booke till these latter times, so obscure; wherein the obscurity lyeth, and to whom chiefly it becommeth so hard to bee vnderstood: The fourth, what is to bee done, to come to the vnderstanding thereof, to remooue the obscurities, and so rightly to expound the same: Lastly, he sets downe an Interpretation of all the most difficult things in the Chapter, throughout the whole Prophecie.

John Bale, Englishman, in his Preface hath a short method, & sum of the first ten chapters: from the eleuenth to the end, a larger Commentary, which he intitulates, *The Image of both Churches*. Where, and when his booke was Printed, is not expressed.

D. Brough-

Reuel.

Reu. 17. 17.

Verf. 15.

38. Printed
yeere 1617.

39. Printed,
but time, and
place not
expressed.

40. Printed
at London.

41. Printed
at London
1616.

42. Printed
Anno 1618.

D. Broughton, Printed at London, In the end of his learned Treatise, intitulat, *Consent of Scripture*, hath a short discourse vpon this Prophecie, wherein he cleareth the chiefe doubts and difficulties thereof.

JAMES, King of Great Britaine, &c. was the last of them, that came in my hands, but with all reason may be reckoned in among the first, and the best. Among many other, his Highnesse Workes, no lesse Rare, then Royall, there is a learned Paraphrase vpon this booke of the Reuelation: Beside that, in his *Premunition to Christian Kings and Princes*, his Maiestie hath handled the Controuersies of this time concerning Religion, like a profound and sound Theolog, and by inuincible reasons hath proued out of this Prophecie, that the Pope is Antichrist. Thus stands his Highnesse in the fore-front of Ichouahs battell, fighting for Israel: like another *Dauid*, he hath giuen that Romish *Goliath*, with Arguments, like flinty stones slung out of the Word, a deadly wound, whereof hee shall neuer recouer. His Maiestie hath begunne to make naked the Whore, and to discouer her filthinesse, masked before with the veile of hypocritical holinesse. Hee hath sounded the Trumpet in the eares of the Emperour, Kings, Princes, and Free Estates through all Christendome. The Lord waken their hearts to execute the determinate iudgement, fore-prophecied in this Booke vpon the Beast, and his Babel.

Pareus his learned and iudicious Commentary on the Reuelation, came in my sight, after that I had neerely absolued this first Prophecie.

Two Necessarie Cautions, or Caueats, to
bee considered in the exposition of
this Booke.

The first Caution.

WE must beware of two extremities in the handling of this Prophecie; first, that we limit not these Visions so particularly vnto times, and persons, as many do; whereby they haue greatly impaired the Maiesty, and Amplitude of this Reuelation. For example, one among many, is the first Seale, which sheweth our Lord riding on his white Horse, like a Conquerour, no larger, in respect of time, then from the Baptisme of Christ, to the destruction of Ierusalem. I know, *Forthans* and others, extend it larger, and will haue

That the Prophecie be not limited to particular persons and times.

The first Seale by some restrained, for time, too narrowly.

it reach from the dayes of Christ, to the dayes of *Constantine*; but this also is too narrow counting: The Church should be deprived of great comfort, if the Conquerour, riding on the white Horse, were pinched, and bounded within so short a time. But the certaine truth is, *Our Lord Iesus* mounted, by the opening of the first Seale, vpon his white Horse, shall so continue riding through the world at his owne pleasure, till he haue gathered in his Saints, till hee Ouercome, and make his enemies his foote-stoole.

This will be manifest, if we compare the end of this Prophecie with the beginning thereof. In the entry of this Prophecie, at the opening of the first Seale, *The rider on the white Horse* appears: in the end of it, there he appears againe; *I saw heauen opened, and behold, a white Horse, and hee that sate vpon him, was called Faithfull, and True, and in right confidence he doth iudge, and make warre, &c. Hee was clothed in a Vesture dipt in blood, and his Name is called, The Word of God*. All the time of the battell hee is not knowne vnder this Type: shall wee therefore thinke he was not fighting, nor shooting his Arrowes? No, his Vesture in the second apparition, is a manifest witness of his Victory, and of the slaughter of his enemies.

This might haue told them, that the Lord Iesus, who comes out in the first Seale, riding on a white Horse, and of whom it is so expressly said, that *He went forth conquering, that he might overcome*; was to continue so, till hee had done the worke, for which hee commeth forth; that is, perfected his Saints, and subdued his enemies. Wee must not limit so short a time to so great a worke: they who doe so, defraud the Church (as we haue said) of a great and ample comfort: For euen in our owne dayes, and among our selues (blessed be his name for it) this Conquerour is riding, and shall so continue to the worlds end; yet the time of the first Seale lasteth, as also of the subsequent Seales following it, which shall (God willing) heereafter be declared, that the Seales openeth vp the generall course of things, till the Day of Iudgement; and within narrower bounds should they not be restrained.

What shall I speake of other grosser interpretations, whereunto many are driuen, by binding this Prophecie to particular persons? Can the foure Beasts bee foure Euangelists? Then *Saint Iohn* behooued to be one of the foure, or else ye must make them fise Euangelists; for every one of the foure prepareth him. Or shall the first Beast be *Quadratus*? Shall the second be *Iustinus*? &c. Shall the Angel comming from the East,

The time of the first Seale continues to the worlds end.

Reu. 19, 11, 13, 13.

As the Rider on the white, appears in the beginning; so also in the end of the battell. Reuel. 6. 2.

The white Horse this same day is still riding among vs.

How this Prophecie by some, in ridiculous manner, is restrained to particular persons.

East, who hath the Scale of the living God, bee *Constantine* the Great? Or shall the Angell, that offers vp the prayers of all Saints, be *Constantine* the Great also? Hee was great indeede, but this is to make him too great. Shall the Angell coming out of the Temple, be *Thomas Cromwell*, Lord of *Essex*? Or the Angell hauing power ouer the fire, be *Thomas Cranmer*? Or shall the type of the Haruest and Vintage be appropriate to *England*? Why hath *Brightman* broached such opinions, without all hope, or helpe of verity?

I know, the persons whom he hath named, are famous and honourable; and that the Lord hath a flourishing Church in *England*, his name bee praised therefore: But I am assured, the reuerend Bishops, the learned Doctors, and Diuines there, will not vindicate that to themselves, which is common to the whole Church. It were tedious to repeate all of this sort, whereby common types are accomodate vnto priuate persons: which is not the fault of *Brightman* onely (though most part of them be forged in his owne braine) but of many others also.

And thus, as about the accomodation of publike Types, to priuate persons, they are miscarryed; so, in binding this Prophecie to one interrupted & continuall course of time, taking vp one chapter in time to bee alway posterior to another, they haue greatly erred also. For the Reuelation is not one Prophecie, but a Prophecie often repeated: So Saint *Augustine* takes it vp, *Sic eadem multis modis repetit Ioannes in Apocalypsi, ut alia, atque alia dicere videatur. cum aliter, atque aliter hec ipsa dicere inuestigatur*: that in this Booke the same things are many waies repeated. And *Primasius*, if he was, as *Trithemius* records, disciple to *S. Augustine*, seemes to haue learned it from him; Howeuer it bee, he hath most iudiciously obserued, that Saint *Iohn*, *Totum tempus ecclesie diuersis figuris repetit enarrandum*: the whole time and state of the Church is repeated here by Saint *Iohn* vnder diuers Types and Figures. Wee will ioine both these, that in this Prophecie we haue not onely *alia atque alia*, but *eadem aliter atque aliter*. Sundry times is the state of the Church here deducted from the dayes of Christ, to the day of Iudgement; when one Prophecie is ended, another begins: one of them in order is after another, but all of them are of like length concerning time: For, as I haue said, euery one of the foretels the state of the Church from Christs dayes, till his second Comming.

This is a maine point most needefull to bee obserued for the vnderstanding of this Booke: the neglect, or not obseruation of

it, hath bred vnto many Writers inextricable difficulties; which may bee tryed by this one Argument; that they who goe through this Prophecie by one continuall course of time, making alway the former chapter prior in time to the subsequent, when they come to the twelfth chapter, there they finde themselves straited, they are forced there to interrupt their course, and to come backe againe vnto the dayes of Christ and state of the Church Primitive. For, as I haue said, at the twelfth chapter, begins a new Prophecie of the estate of the Church. Let the iudicious Reader consider their Commentaries, and he shall see it to be as I haue said. The 12. chapter beginneth as high, as the first Scale: their iudgement against it serues to confirme mine, that the course of this Prophecy proceedes not by time interrupted: as if one chapter contained the story of matters from such a yeere to such a yeere, and the next in like manner, as by some is particularly set downe.

The second Caution.

The other extremity to be eschewed is, that wee confound not these distinct Prophecies into one, to make the seuen Scales, the seuen Trumpets, and the seuen Vials to bee all one, as *Collado*, and some others doe. It is true, they doe all agree in this generally, that they declare the estate of the Church, God his working for it, and against his enemies, yet both for their matter, and manner, they are distinct Prophecies, and haue (as we haue said) *alia atque alia. & eadem aliter atque aliter*: So that wee are not to thinke that no other matter is in the first Trumpet, then was in the first Scale; or that no other thing is in the first Vial, then was in the first Trumpet, and first Scale, as shall now, God willing, be made more plaine.

The Method of this Booke, as it is taken up by the Author.

To shew the naturall method of this Booke, that is, a method not enforced vpon it, but plainly laid open, and given vnto vs by the Prophecie it selfe: We passe by the first part, containing a generall Preface of the whole Booke, in the first three verses of the first chapter, and the last part containing the Conclusion of the booke, from the sixt verse of the last chapter, to the end. The body of the Booke it selfe containes a Prophecie, *τὸ ἐν τῷ παρόντι, of things which are*, (to wit, when this Prophecie was giuen) and of things which are to come.

When they come to the twelfth chapter, they are forced to begin againe.

These three Prophecies must not be confounded into one, which some Writers doe.

This booke is a Prophecie of things which are, and are to come.

No reasonable men will appropriate to themselves, that which is common to the Church.

This Prophecie goeth not on, by one continuall course of time interrupted.

Aug. de Ciuit. Dei, ca. 20. lib. 17

Primas. in Apoc.

But is a Prophecie sundry times, and sundry waies repeated.

This is proued by the iudgement of Interpreters contrary minded

Reuel. 1. 19.

Prophecy in General is not onely of things to come, but of things, both past and present. *Gen. 1.*

1. King. 14. 6. 2. King. 3. 27.

In the first three Chapters, is a Prophecie of things present, when *S. Iohn* liued.

The Prophecie of things to come, is from the fourth chapter, to the sixth verse of the last.

Before it there is a Preparatory Vision, chapter 4. & 5.

come. This generall method is laid downe by the Lord himselfe, *Write, saith hee, a lieta & iudicia, things which are, and the things which shall be hereafter.*

Let not this bee thought strange; for there is not onely a prophecie of things to come, as was that Prophecie of *Esay*, *Daniel*, and others, in which sense the word of Prophecie is commonly taken; but there is a prophecie also of things past: such was that Prophecie of *Moses*, whereby hee plainly shewed forth the creation of the world, which was done about two thousand, three hundred, and seuen hundred yeeres before that himselfe came into the world: and there is in like manner a Prophecie of things present, as that by which *Ahiyah* the Silonite discovered the wife of *Ieroboam* disguised; and that of *Elisba*, when his spirit went with *Gebezi*, and saw him take the bribe from *Nababan* the Syrian. Of this sort, is this first prophecie of Saint *Iohn*, contained in the first three chapters of this Booke; for in it, the present estate of the Church, as it was in the dayes of Saint *Iohn*, is laid open, not as it seemed to be, but as it was in very deepe, for some of them, who had a name that they were living, are declared by this prophecie to be dead, as the Church of *Sardis*. But we are to remember that this prophecie is in such sort written for the Church at that time, that it serues also for all other Churches to the worlds end. And this prophecie hath before it a conuenient vision of preparation, from the ninth verse of the first chapter to the end; and then after the preparatorie Vision, followes the prophecie it selfe, contained in the second and third chapters. This for the first Prophecie of this Booke, which is, *Of things that are.*

The other Prophecie, of things which are to come, continues from the fourth chapter vnto the sixth verse of the last chapter: & this Prophecie hath, first, a Vision of Preparation; secondly, Visions of Prediction. The Vision of Preparation is in the fourth and fifth chapter: For, this wee lay for a ground, that these two chapters containe no Vision of Prediction, but onely of Preparation; for prediction is not made before the opening of the Seales. This method, yee see, maketh it selfe, as the first Prophecie, *Of things which are*, had a conuenient Preparatory Vision going before it: so this second, and great Prophecie, *of things which are to come*, hath a Preparatory Vision preceding it, very fit, and conuenient for the subsequent predictions, as (God willing) we shall shew when we enter to the fourth chapter.

This second Prophecie then of things

which are to come, begins at the sixth chapter, and it is two-fold: first, a prophecie of the estate of the Church Militant to the worlds end, and this continues to the one and twentieth chapter. The other is a prophecie of the victorie, glory, and eternall felicity of the Church Triumphant, in the one and twentieth, and beginning of the two and twentieth chapters. In this, all the Interpreters agree, and make no question; except that some will haue the fourth and fifth chapters to containe Visions of Prediction, as well as the rest, which (as wee haue said) cannot bee; for, the opening of the Seales, out of which comes the discovery of things to come, beginneth at the sixth chapter.

Now to take vp rightly the Method of the Prophecie of the estate of the Church Militant, let vs keepe in minde that ground laid by Saint *Augustine* and *Primasius*, that it is, *Prophetia sapius repetita*, not one continuall Prophecie, but a Prophecie repeated; and that, not doubled onely, as was the dreame of *Pharaoh*, to shew the certainty of the Vision, but tripled; all the three Visions foretelling the estate of the Church in a different manner; yea, and of a different matter one from another; except that the last Vision, or third Prophecie, which is of Antichrist, is doubled, the one not much different from the other in matter, but in the manner of handling.

The whole Visions of this Prophecie concerning things to come, in the Church Militant, are three, euery one of them diducing in a diuers manner, the state of the Church from the dayes of Christ to his second Comming. The light that led mee to this order, did breake out of the bosome of the Booke it selfe, and the attentive Reader may easily perceiue that, which by diligent reading was conceived by me; that, euery one of these three Prophecies is concluded with a propheticall description of the day of Iudgement, vnder such Types, as it was represented to *S. Iohn*. I would therefore warne the Reader, who desires to vnderstand this Booke, that when hee cometh to the description of the day of Iudgment, hee stands there and resolute with himselfe, that the Prophecie which followeth it, beginneth againe, as we say, *ab Ono*, to shew out the estate of the church in matter, as I said, or then in maner different from the former.

The first Prophecie is *General*, and ends in the sixth chapter, with a propheticall prediction of the Day of Iudgement in the sixth Scale; all the difficulty will bee about this, but wee will shew our reasons when wee come to it. The second Prophecie beginning at the eighth chapter, is more *Speciall*, and is concluded in

After, it begins the Visions of Prediction at the sixth chapter.

The Visions of Prediction are three, the state of the Church being foretold three times.

Gen. 41. 32.

A reason of this method taken out of the Prophecy it selfe.

The first Prophecie is General, c. 6. & 7.

The second is Speciall, chap. 8, 9, 10, 11.

The third is particular, as the 12. chap. to the 22.

How the first Prophecie in effect is a General Prognostication, telling,

1 That Christ will go through the world with his Gospell.

2 The world will persecute Preachers and Professors of it.

3 For the which God will plague the world by temporall iudgements.

4 But will secure his Saints from wrath to come.

5 In which, at last, the wicked shall perish desperately.

No Seale, except the sixth, should be restrained to a particular time.

In this Method, no difficulty is, but about the sixth Seale.

in the end of the eleventh chapter, with a prophetical Narration againe of the day of Iudgement, which no man can deny. The third Prophecie, beginning at the twelfth chapter, is *Particular*, for it leaueth all other enemies, and pointeth at *Antichrist*; and at the end of the twentieth chapter, Verse 11. it is concluded with a Prophetical Representation of the day of Iudgement, so cleerely, that (I hope) it shall haue no contradictor.

The first Prophecie, which is General.

The first Prophecie in effect is a general Prognostication, proposing a short and summary view of the state of the Church, specially vnder violent persecution, to the worlds end, which is this. In the first Seale is declared how Christ shall goe through the world, riding vpon the Ministerie of the Word, preaching the Gospell by his seruants, where, and when it pleaseth him. In the second Seale we are forewarned, that this shall not be without trouble; for Satan and his instruments, shadowed by the Rider on the red Horse, shall in bloody manner persecute the Preachers, and Professors of the Gospell. Yet are wee told in the third and fourth Seale, that they shall not escape unpunished; for thereupon followes the blacke and the pale Horse, with their Riders; figuring famine, pestilence, and other horrible plagues of God, that shall come on the world for contempt of the Gospell. And because the sword, famine, pestilence, doe not so goe through the world, that the godly are exempted from them: In the fifth Seale, the estate of Saints troubled on earth, for the testimonie of Iesus, is set downe in most comfortable manner: and then, as they tryed in the fifth Seale, for the day of reuenge and Iudgement; so at the opening of the sixth Seale, the horrible day of Doome appeareth to the terror of the wicked.

We are not then to binde any of these Seales, except the sixth, to a determinate time, but take them vp as extended to all times, during the worlds endurance: Farre lesse, to expound these Riders on the Horses of Romane Emperours, and other particular persons, as wee haue shewed before.

In this first Prophecie there is no difficulty, except about the sixth Seale, whether or not it doth fore-shew the day of Iudgement, and about the seventh chapter, how it followeth and dependeth on the sixth, and how it is a pendicle of the first Prophecie.

Concerning the first, we hold thus, that the sixth Seale contains a prophetical prediction of the last Day. Against this, there are two opinions: Some thinke that it is a Prophecie of heresies, apostasies, and defections from the faith: Others, that it is a Prophecie of some fearefull temporall iudgement; but neither of these are to be received.

The Text it selfe militates directly against the first opinion, that the darkening of the Sunne and Moone, the falling of the Stars admitteth not any Allegoricall interpretation of any darknesse to come by Heresie, and Apostasie; for it is plainly said in the fifteenth verse, that Kings, Great men, and Captaines, were afraid, when they saw the fearefull change of the creatures, they hid themselves in denes: Shall we thinke here that it was Apostasie, and heresie, obscuring the light of the Gospell, that made them to cry out, *Mountaines, fall vpon vs, & couer vs?* No, so farre were they from all feare for that matter, that by the contrarie they reioyced in it: Emperours, I meane great men, and Captaines, being themselves, chiefe Authors, Actors, and Allowers of these Heresies, which darkened the Sunne. Yea, it is very well knowne, that they, either by allurements entised others, or by violence forced them to make Apostasie and Defection from the Truth.

Neither is it to be vnderstood, to be a denunciation of any temporal, or external iudgement for these reasons: First, there is here an vniuersall change made of all creatures in heaven and in earth: Next, all the persons of the wicked, not of one Nation or Kingdom, but of all, are vniuersally here iudged, and that vnder seven rankes: Thirdly, it is expressly called in the Text, *The great Day of the Lords Wrath*. The like stile, I know, is also given to daies of temporall iudgement; yet conioyne this with the rest of the Reasons, and compare it with other places, where we finde the like phrase, the matter shall be cleare.

Sith the seven Vials are the seven last plagues, of force we must grant, that the last Viall powreth out the last wrath of that great Day, which concludeth all wrath in this life, and beginnes that endlesse wrath in the life to come. The warning permitted to the Viall, is the ordinary and accustomed warning before the day of Iudgement, *Behold, I come as a Thiefe*: Beside that, the speech there, is like vnto the speech heere, *Every Ile fled away, and the Mountaines were not found*. But more cleerely in the twentieth chapter, where none will deny that hee speaketh of the Day of Iudgement, where hee saith: *I saw one, from whose face fled away both*

Which some will haue to be a Prophecie of Apostasie: others, of a temporall iudgement: but neither can be. That it is not a prophecie of Apostasie, is proued out of the Text.

Reuel. 6. 16.

A three-fold reason, prouing that the sixth Seale imports not a denunciation of iudgement temporall.

Proued also by similitude of phrases vied in the seventh Viall, importing the last Wrath.

Reuel. 16. 15. Ver. 20.

Reuel. 20. 11.

But most of all cleerely proued by comparing this, with the like Prophecie of our Sauiour.

Matth. 24. 29.

Ver. 30. 31.

How the seventh Chapter is a pendicle of the sixth.

Reuel. 6. 11.

Containing a larger explanation of the fifth and sixth Seales.

Earth and Heauen. The similitude of phrases vied in all these places, sheweth, that this sixth seale also is to be vnderstood of the day of Iudgement.

But most cleerely of all doth it appeare, out of that prediction made by our Sauiour, in which, after hee hath made mention of great Persecutions, Apostasies, Heresies, and false Christs which were to come, hee subioynes, *Immediately after the tribulation of these dayes, shall the Sunne be darkened, and the Moone shall not giue her light, and the Starres shall fall from Heauen*. There he vlieth the same speeches, which are vied here; and that in them hee pointeth at the Day of Iudgement, is plaine, out of that which followeth: *Then shall appeare the signe of the Son of man in Heauen, and then shall all the Tribes of the Earth mourne, and they shall see the Sonne of man coming in the cloudes of Heauen with Power and great Glory, and he shall send his Angels with the great sound of a Trumpet, and they shall gather together the Elect from the foure winds, from the one end of Heauen to the other*. These places confirmed one with another, let vs see that the sixth seale is to be expounded of the day of Iudgement. The most Iudicious Interpreters are of this minde also, as (God willing) shall be declared, when wee come to the opening vp of the Seales.

Now, as for the other difficulty, concerning the seventh Chapter, wee resolve it thus; that the seventh Chapter is a pendicle of the sixth, containing *per 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* a larger explication of the fifth and sixth Seales, which the iudicious Reader will easily perceiue. In the fifth Seale, Saints cry for iudgement on their enemies. The answer is giuen them, that they should rest for a little season, till their brethren were fulfilled. Incontinent in the sixth Seale, *Saint Iohn* sees represented vnto him that terrible day of Iudgement, for which Saints cryed. The cause why, the Iudgement longed for by Saints, and seene by *Saint Iohn*, is delayed, is plaine, out of the seventh Chapter. For, in the beginning of that Chapter, he sees the Angels, executors of that last Iudgement, prepared, *Standing at the foure winds, as Saint Mathew* speakes; Or, at the *foure corners of the earth*, as *Saint Iohn* speakes, ready to fold it vp like an old Garment, as the Psalmist calles it, but that they are commanded to stay till the seruants of God be gathered, and sealed, as was answered to the cry of Saints in the fifth Seale. This is the onely difficulty in the method of this first Prophecie, the like whereof occurs not in any of the rest; yet, let that be pondered without prejudice, which I haue said, and the matter shall be plaine. Needful was it, that the Seale, shewing out the cry of blaine Martyrs, and the answer giuen

them, should be explained, by a more full declaration of their felicity in Heauen; and that the Tragical end of the wicked in the sixth Seale, should haue set against it the Triumphant estate of the godly in Heauen; all which, at length is done, in the seventh Chapter, and therefore I count it a pendicle of the sixth. To conclude then, in the sixth and seventh Chapter, wee haue the first Prophecie of this Booke, and it is *General*.

The second Prophecie, which is more Speciall.

The second Prophecie commeth out of the bosome of the seventh Seale. It begins at the eighth Chapter, and continues to the twelfth. It consists of seven Trumpets, whereof sixe containe six seuerall Proclamations, made from Heauen by Iesus Christ, the great Captaine of his Church, forewarning his Saints and Souldiers vpon earth, of battels which he fore-saw coming against them; he sends out his Heralds to blow the Trumpet, and sound the Alarm, that his Saints might be awakened, and armed to resist their enemies. The seventh Trumpet, in the end of the eleventh Chapter, concludes this Prophecy, with a denunciation of that great Day of Iudgement, which shall decide this Controuerisie betweene the Church, and her enemies, and shall put an end to all.

This Prophecy I call more *Speciall* then the former: The former hath forewarned vs, especially of troubles by violent persecution, that shall follow the preaching and professing of the Gospell. Here we are foretold of somewhat more, to wit, that the Church hath to fight against sundry fraudulent heretiques, by whom Satan shall labour to pervert the Faith of Iesus: Which I will not so to be vnderstood, as if the first violent troubles of the Church, were altogether void of fraudulent heresies; or, that the second troubles of the Church, by fraudulent heresies, were without all violence: but we so distinguish them, because in the one, the enemy fights against the Church, especially by the sword; in the other, hee fights against it, especially by heresie.

The first ground we laid before, is still to be kept: we must not knit this Prophecy to the former, according to the course of time; I meane, as if it were posterior to the other, in respect of time: For, the first Trumpet, in respect of time, goeth vp as high, as the first Seale, yet containing a new Reuelation of another matter, then that which was fore-shewed in the Seales; to wit, as I

B b b b said,

The second Prophecy reacheth from the eighth Chapter, to the twelfth.

It denounceth battell to the Church, by fraudulent heretiques.

Yet the first violent persecution was not without heresie; and the second fraudulent, nor without heresie.

The first Trumpet for time, goeth as high as the first Seale.

In the Trumpets God comes not out in hostility against his enemies, but warnes his Church of enemies comming against her.

How the Trumpets and Vials differ.

In the one, wicked men fight against the Church; in the other, God fights against the wicked:

And renders to them iudgement proportionall to their finnes.

Reuel. 16. 5, 6.

said, the troubles which the Church was to suffer, euen to the darkening of her light, and obscuring of her visible face, by deceitfull heresies.

Where we are to obserue another thing, which hath in this point miscarried many learned Interpreters. They haue conceited, that in the Trumpets, the Lord commeth forth in hostility against the enemies of his Church, and take these things sounded by the Trumpets, to be great euils, plagues, and punishments, denounced to the World for contempt of the Gospell; whereas, in very deed, they point out the enemy comming in hostility, ranged in seuerall battels to fight against the Church. It is true, the Lord after this, commeth out in open battell against his enemies, but not here in this place.

Marke it yet ouer againe (for these grounds, whereupon the Prophecies standeth, would be deeply pondered; if once we vnderstand them, the Prophecies will be the plainer.) The Trumpets and Vials differ this manner of way. In the Trumpets, Satan by his Instruments, commeth out in arrayed battell against the Church: Left they should annoy her by sudden inuasion, or secret ambushment, the Lord Iesu, Captain of his people, warnes them by sound of Trumpet, of the enemy approaching; he tels what troopes they are, what stratagems they vse, what armour they fight with, that his Saints may be armed to resist them. In the Vials againe, the Lord commeth forth in arrayed battell against the enemies of his Church, rendring plagues proportionall to these finnes, by which they impugned and corrupted true doctrine. This not being considered, hath moued many iudicious men to think, that for time and matter, the Trumpets and Vials are both one, but in truth they are not.

For clearing this matter once for all, let vs remember, how in the most obscure Prophecies of this Booke, the Lord hath secretly laid downe a key, which if men can finde, they shall bee the more able by it to open the Prophecies. Reade the fifth and sixt verses of the sixteenth Chapter, *Lord, thou art iust, because thou hast iudged these things, for they shed the blood of the Saints and Prophets, and therefore hast thou giuen them blood to drinke.* In the Trumpets, the wicked giue battell to the Lord; In the Vials, the Lord iudges, and repaies them with plagues proportionall, and correspondent to their finnes. It shall be made plaine to him that reades without preiudice; compare euery Trumpet with the correspondent Viall, and ye shall see, in the one, men impugning the Truth of God, and in the other, God plaguing them correspondently. In the Trum-

pets, Antichrist riseth by degrees, till hee come to his height; in the Vials, God casts him downe by degrees. To leaue the rest, and compare but one: In the fifth Trumpet, Antichrist following his fore-runners, commeth forth like a false Staire, openeth the bottomlesse pit, and bringeth out a smoake which darkeneth both the Sunne, and the Aire; that is, both the light of the Gospell, and glory of the Church: for which, the righteous Iudge, in the fifth Viall, powreth out wrath on the Kingdome of the Beast, and darkeneth his Throne; the like thorowout all, the attentive Reader may obserue, comparing euery Trumpet with the correspondent Viall. Thus in the Trumpets and Vials, haue we seuerall Prophecies of seuerall times, and matters, yet standing in a relation the one to the other; the practices of the enemy against the Church being pointed out in the Trumpets, their punishments proportionall comming from God, expounded in the Vials. I haue the oftner, and more plainly repeated this, because I know how difficill a thing it is to draw men from their fore-stalled, and preconceiued opinions.

Now the parts of this Prophecies are two: first, we haue a Preface, in the first fise Verses of the eighth; next, we haue the Prophecies it selfe, continuing to the end of the eleuenth. The Prophecies hath two parts: first, a prediction of the darkening of the light of the Gospell, and obscuring of the face of the Church visible, by heresies; this we haue in the eighth and ninth Chapters. Next, a prediction of the restitution of the Gospell againe, and of the Church, to her former auowed liberty, so I meane; for it was neuer, nor cannot vtterly be abolished. This is comfortably represented by the commandement giuen to *S. Iohn, to eate the little booke, and to goe and prophesie againe*; as also by the measuring of the Temple, figuring the building and restitution of the Church, defaced before by Antichrist, bereft and spoiled of holy Scripture contained in the little Booke, and of these spirituall Ornaments, which made her glorious in the eyes of God, and comfortable to the hearts of men. This restitution of the light, and reformation of the Church, after the horrible darkenesse wherein our Fathers before vs were plunged, is a working in our dayes, praised bee God for it: And this second part is contained in the tenth and eleuenth Chapters, in the end whereof this second Prophecies is concluded, with a Propheticall Prefiguration of the day of Iudgement.

The

This will be made plaine by comparing euery Trumpet with the correspondent Viall.

The Prophecies hath before it a Preface, and hath in it selfe two parts: 1. A Prophecies of the darkening of the light by heresies. 2. A Prophecies of the restitution of the Gospell and Church to her former beauty.

Reuel. 10. 10.

Reuel. 11. 1.

The third Prophecies is Particular.

In it troubles of the Church by Antichrist, are particularly fore-told.

For this, Satan in his restless opposition to the Church is first described in the twelfth Chapter.

Then his two instruments figured by two Beasts in the 13. chapter.

Whereof the first is Rome, vnder Emperours.

The other is Rome vnder Popes.

Why the Beast is described with seven Heads, seeing two of them onely troubled the Christian Church.

The third Prophecies, which is particular.

The third Prophecies of this Booke, beginning at the twelfth Chapter, and continueth to the end of the twentieth. It is more Particular then any of the former; for in it the Spirit of GOD passing by all other enemies, or then in it touching them very lightly, insists at more length then he hath done in any of the two preceding Prophecies, to forewarne his Church of the troubles shee was to suffer vnder Antichrist. And this, the Aduersaries themselves are forced to confesse, that this Prophecies, from the twelfth Chapter forward, is a Prophecies of Antichrist; so *Viega* and *Ribera* doe affirme before their Commentary on the twelfth: and it is necessarily to be obserued, for that which (God willing) after we shall heare.

The order obserued in this Prophecies, is this, shortly: first, the *Capitall and Arch-enemie* of the Church, to wit, Satan, the Serpent, that old Dragon, is at length described in the twelfth Chapter: His restless fighting against the Church, figured there by a Woman, without intermission, or yeelding, euen when hee is overcome, is plainly set downe in fise seuerall Battels. Here let me remember the Christian Reader, for commendation, and confirmation of our Method, that those Interpreters, who follow on this Prophecies by one continuall course of time, when they come to the twelfth Chapter, are forced to goe backe againe to the dayes of Christ: the Booke maketh so plaine and easie method for it selfe, that men cannot win by it.

Next, in the thirteenth Chapter, we haue described Satan his two principall Instruments, by whom hee fighteth against the Church: these are figured by two Beasts, the one Beast having seven heads and ten Hornes, described from the first verse to the eleuenth: This Beast signifies the *Whole State of Rome*, opposite vnto Christ, vnder whatsoever Title, Head, or Name: and this manner of way, that whole State opposite to Christ, being considered in one Incorporation, as making vp one Beast, the *Apostate Pope* is described in the first Beast, and maketh vp the seventh, and the last Head thereof.

But here two things are to be considered, that albeit the troubles of the Christian Church, proceed from the two last heads of the first Beast, to wit, from persecuting Emperours, and persecuting Popes; for in the dayes of *Saint Iohn*, the first fise Heads of the Beast were gone, and away, as hee witnesseth, Chapter 17. Verse 10. Yet that the Beast might bee the better knowne, he is described with all his heads,

whereof persecuting Emperours, gouerning the *State Romane*, opposite to Christ, was the sixth Head; and persecuting Popes comming in the Emperours place, when he was turned away, made vp the seventh Head.

The other thing to be marked here, is, that albeit the Pope bee described in the first Beast with seven Heads and tenne Hornes, as being the seventh Head of the Beast, yea, and the Mouth thereof; yet because the Lord Iesus fore-saw, that the *Papall Power* was to be the last, the longest, the greatest, and most dangerous enemy of the Church, vnder the shadow of a Christian profession, it pleased the Lord, for the greater comfort, and confirmation of his Church, to figure that Kingdome of Popes in a Vision by it selfe, and that vnder the Type of another Beast, hauing two Hornes like the *Lambe*, but speaking like the *Dragon*.

The plaine and particular Prophecies of Antichrist, or Apostate Popes, in their Kingdome, opposing themselves coveredly, and by a consequence; for hee as a *Myssicall enemy*, is described from the thirteenth Verse of the eleuenth Chapter, to the end thereof, he is described from his original, from his qualities, from his working power, from his great successe, and from his myssicall name. His beginning was base, but by degrees hee grew to that height, that hee caused all, both small and great, rich, and poore, free, and bond, to receive his marks in their right hand, or in their forehead; and that vnder no lesse paine, then the losse of life, or liberty. Here the Pope is at his height, and in the very top, and ruffe of his pride.

But from the end of the thirteenth Chapter, to the end of the twentieth, commeth in a Prophecies of the fall, and destruction of the Pope. In the thirteenth Chapter, the Beast looking like a Lambe with his two Hornes, seemed to ouer-rule all, a few excepted, whose Names are written in the *Lambes Booke of Life*: There we saw him in such grandeur, that all the World followed him, wondered at him, and worshipped him: But in the fourteenth, there appeares a party against that counterfeit Lambe, to wit, the true *Lambe of God*, the Lord Iesu, standing on *Mount Sion*, with his Warriours; fewer by many, then the followers of the two horned Beast, but more worthy.

And this Prophecies of the Pope his destruction, we haue it: first, in typicall, or figurative speech, to the end of the sixteenth Chapter: Next, in more plaine, and simple speeches, from the end of the 20. to the twenty one, inclusive; for the first, the

Bbb b 2

true

The Pope is the seventh Head of the first Beast, and yet described in the second Beast by himselfe.

The Pope in the second Beast, is described in the last part of the 13. chapter.

Reuel. 13. 15.

At the fourteenth, a party appears to the Pope, whereupon follows the Popes destruction. Reuel. 13. 8.

The Prophecies of the Popes destruction is two-fold. 1. It is set downe in speeches Typicall.

1
It is set downe
in speeches
Typicall.
Where, first
there proceeds
preparation,
then there fol-
lowes executi-
on, in the 15.
and 16. Chap-
ters.

2
It is set downe
in speeches
simple.

The presump-
tion of blinded
Papists, scor-
neth at the
ruine of
Rome.

Rev. 18. 7.

Reuel. 18. 21.

true Lambe enters into battell with the counterfeite, and ouercomes him.

Before the battell there goe; first, foure Proclamations, made by heauenly Heralds in the fourteenth Chapter. After them, in the fourteenth verse, he who before appeared like a Lambe, commeth out a crowned King, armed with iudiciary power against his enemies. Then in the fifteenth Chapter, before he proceed to iudgement, Saints in most comfortable manner are secured first, and Angels, Messengers, and Executors of Gods wrath vpon the Beast, are called, prepared, and furnished for that worke. All this preparation being made before, then in the sixteenth followes the execution; the Vials of Gods wrath, according to the tenour of his Proclamation, are powred out vpon the Beast, and them that worship him. There, by degrees, a man may see the Kingdome of Antichrist to decay, as he grew by degrees. The seuenth Trumpet brings with it the consummation of all, and concludes the first Prophecie of Antichrist his destruction, fore-told vnder typicall and figuratiue speeches.

The other Prophecie of his destruction, is, in speeches more simple, plaine, and more pungent then the other; and this reacheth from the seuenteenth Chapter, to the end of the one and twentieth. It pleaseth the Lord Iesus to double this Prophecie, because it concerns vs most in these last times, that he might leaue this comfort with his Church, and assure his seruants that Babylon shall fall; yea, is false. Rome, the Seate and Throne of the Beast, shall be ouer-turned, and made desolate, euen in this present life.

Naturall men, and blinded Papists make a scorn of this, when they heare it; yea, they thinke it impossible, considering that the *Whore of Babel* hath so many confederates, euen the mighty Kings, and Monarkes of the earth, who haue deuoted themselves to defend and maintaine the *Church of Rome*. Vpon these hopes, the Church of Rome is confident, and contemneth this prophecie. In her owne mind shee sitteth, as her Grand-mother in the East, *Old Babel* did, like a *Queene*, and thinkes with her selfe, *I shall neuer bee moued*: But the Lord heere hath said the contrary; and not only hath said it, but confirms it: for, *A mighty Angel taketh vp a stone, like a great*

Millstone, and casteth it into the Sea, saying, Thus, with violence, shall the great City Babylon be throwne downe, and shall bee found no more at all. When they raise that Millstone againe out of the Sea, then shall I thinke it possible that they may repaire the ruines of their Babel: but that can neuer be. If they will consider how within these 100. yeeres, the *Waters* of their *Euphrates* haue bin dried; and how the Lord hath darkened the *Throne* of the *Beast*, they might learne of that which is past, what they may looke for in the time to come. Their *Dagon* is false before the Arke, they doe what they can to set him vp againe, but hee shall fall more and more; and his last fall shall be the greatest.

Certaine it is, that this Babel spoken of in the Reuelation, is Rome, which the greatest Doctours of the Romish Church are forced to acknowledge, and themselves see it will be made desolate, and the Pope cast out of it: but this Babel is the whorish Church of Rome, which, God willing, shall bee made plaine heereafter. They glory in their new conquest of *Romane Catholics*, among the Indians, and our Antipodes: they doe well, in time to prouide a Temple for their *Dagon*, and a new Palace for their Pope, sith Rome cannot retaine him. If *Wickednesse* should haue a house, it is meetest she build in Shinar, not in Sion. Their Pope will bee most honoured, where hee is least knowne: Not in these parts, where the light of the Gospell hath discovered his hypocrisie, and declared him to be a rauening Wolfe, vnder Sheepes clothing.

Let not them therefore flatter themselves in their riches; in the multitude of their friends, and blind followers; or, in their confederate Kings and Princes: Let them not, vpon these motiues, *Put the euill day far from them*: For her plague shall come in one day, death, mourning, and famine, and shee shall be utterly burnt with fire. Let Papists, priding themselves in the power of flesh, marke what followeth, *Strong is the Lord, who iudgeth her*. Where the Lord pursues, is the strength of man able to protect or defend? This is the summe of the third Prophecie, which we pray the Lord hasten to performe, for the glory of his Name, and comfort of his poore afflicted Church.

THE

But the de-
struction ther-
of is conclu-
ded by the
Lord.

Reuel. 16. 12.

1. Sam. 5. 3.

Iesuites do wel,
in time to en-
quire for a
new Seat for
their Pope.

Zach. 5. 11.

A warning to
Papists.

Amos 6. 3.
Reuel. 18. 8.



THE FOURTH AND FIFTH CHAPTERS HAVE

A TWO-FOLD VISION OF
Preparation: The sixt and seuenth
haue the first Vision of
Prediction.

CHAP. IIII.

The fourth &
fifth Chapters
haue no Visi-
ons of predic-
tion, but onely
of Preparation



EAUING the Interpretation of the first three Chapters, which are plaine, wee begin at this fourth: and in the entry lay this for a ground; that in the fourth

and fifth Chapters, there is no vision of Prediction, but onely a Vision of Preparation for the subsequent Predictions. As the first Prophecie of the present estate of the Church, described in the seuen Epistles, had a conuenient Preparatory Vision going before it: so hath the second in like manner. The Preparatory Vision going before the first Prophecie, was this, *I saw seuen golden Candlestickes, and in the midst of the seuen golden Candlestickes, one like the Sonne of man, &c.* This serued to prepare both S. Iohn, and the Church, to receiue this Reuelation reuerently, and certainly to beleue it, considering that hee received this Vision, not from one who knew not the state of the Church; for he, who giues the warning, walkes in the midst of the seuen Candlestickes, and hath eyes like vnto flames of fire, which by no couering can be holden out from looking, and piercing into the heart of euery man.

And no lesse conuenient is this Preparatory Vision, premitted before the second Prophecie, if wee consider both the parts thereof: For in the fourth Chapter there is a Vision of the Maiesty of God the Creator, who as he made the world, so is hee heere described sitting vpon his Throne, and the glassie Sea, figuring the world before him, which hee rules and gouerneth at his good pleasure, directing all the changes

and troubles thereof, to his owne determinate end, for which the whole Church giues vnto him the praise of a powerfull, faithfull, and prouident Creator and Conseruer. Angels goe before, and Saints redeemed follow after: *Thou art worthy, O Lord, to receiue glory, and honour, and power, for thou hast created all things, and for thy pleasure they are, and were created.* Again, in the fifth Chapter there is a Vision of the Maiesty of Christ the Redeemer, exercising his Propheticall Office to the comfort of the Church; for he takes the sealed Booke out of the hand of him who sits on the Throne; he opens it, and reueales to his Church, such things, as in the wise counsell and prouidence of God, were concluded to be done concerning her, for which the whole Church, both of Angels and Men, renders vnto him the praise of a glorious Redeemer; *Thou art worthy to take the Booke, and open the Seales thereof: for thou wast slaine, and hast redeemed vs to God by thy Blood.* In the first Song, which is sung to the praise of God the Creator, Angels begin, and Saints redeemed follow. In the second, which is sung to the praise of God the Redeemer, Saints redeemed go before, and their Song is seconded by Angels, and all creatures.

Now these two being ioyned together, it shall appeare easily, how this preparatory Vision prepares a way to the Prophecie, and renders a complete comfort to the Church. Hee is to speake in the Prophecie following, of fearefull troubles, tentations and battels, by violent Persecutors, and fraudulent Heretikes; but that the Church

Verf. 11.

2
A Vision of
God the Re-
deemer, reuea-
ling all to his
Church, ch. 5.

Reuel. 5. 9.

How both
these Prepara-
tory Visions
are properly
consequant to
the Vision of
Prediction
subsequant.

John 16. 1.

Church should not be discouraged therewith, this Vision is premitted: wherein first is declared, that howsoever the world be a turbulent Sea, yet all the waltrings and mutations thereof, are governed by him that sits vpon the Throne. Nothing fallies out by accident, or by the will of man: and all these, as they are ruled by the Father, so are they reuealed to the Church by the Sonne; and wee are told of them before-hand, that when they come to passe, we should not be offended.

The iudicious and indifferent Reader may cleerly perceiue, this to bee the very naturall order and method of these two Chapters: they containe an Introduction to the Prophecie; but they are far mistaken, who seeke a prophetical prediction in them.

Verf. 1.

After this I looked, and behold, a doore was opened in heauen, and the first Voyce which I heard, was, as it were of a Trumpet talking with me, which said, Come up hither, and I will shew thee things which must be hereafter.

The time wherein Saint John saw this Vision.

Reuel. 1.

Carthus.

A three-fold fight.

1. Naturall, common to the creature.

Rom. 1. 20.

2. Supernaturall, or Prophetical; this is made by reuelation, representation, or both. Numb. 24.

After this.] This is to bee referred to the order of the Visions, not to the internall or long distance of time; for all these Visions, Saint John saw them in one day: *I was in the Spirit on the Lords Day, and I heard behind me a great Voyce: and yet, Qualibet visio suam habuit morulam*, euery Vision had the owne space of time; by order, one after another, are they reuealed vnto him, yet so, that vpon one day, and in one trance he saw all; and this hee signifies in the entry.

As to the manner of his fight, what way Saint John saw these Visions, because frequent mention is made of it in this Prophecie, it is expedient, that once for all wee speake of it. There is a three-fold fight: 1. Naturall: 2. Prophetical: 3. Spirituall. The Naturall fight is common both to good and euill: this is that fight we haue by the eye of God seene in his workes: *For the inuisible things of God, that is, his eternall Power and God-head, are seene and vnderstood by the things bee hath made.*

The second fight is Prophetical, yet common also both to good and euill; I meane not to all, but some of euery one of them, for Balaam had it: this is a fight of things to come, made by Reuelation, Representation, or both. A fight of

things to come by Representation, was offered to Pharaoh, and to Nabuchadnezzar, but they wanted the reuelation of it; they could tell what they saw, but could not tell what it signified, till it was declared; to the one, by Ioseph; to the other, by Daniel. Sometime againe, there is a fight of things to come, shewed to the seruants of God by Reuelation, without Representation: such a fight many of the Prophets had: But heere, to Saint John, things to come are shewed both the wayes: first, by Representation, next, by Reuelation. In the manner of his Vision, three things must bee obserued; that it was, *Interna, Imaginaria, Intellectuallis*: It was first, Internall, by the minde; for his bodily senses were now asleepe, his spirit, for a time, hauing after a sort, derelinquished his body: Next, It was Imaginary, for by types, similitudes, resemblances, and figures of corporall, and materiall things, formed in his minde, were they represented to him. Thirdly, it was Intellectuall; for by heauenly illumination, Saint John was taught, and informed to vnderstand truely, what these Types, Similitudes and Figures did represent and signifie; otherwise hee had not been a Prophet, nor able to shew to the Church, that which hee vnderstood not himselfe. I marke this, to stoppe the blasphemous mouthes of some Atheists, who in disgrace of this Prophecie, haue bene bold to say, that Saint John vnderstood not what hee wrote to the Churches.

The third fight is Spirituall, and singular, pertaining to Saints onely, called and choien: This is a fight of Gods fatherly and mercifull Face, shining vpon vs in Christ, bringing with it to our soules ioy vnspokeable and glorious. And this fight wee haue in this life, but in the least degree: for now wee see that glory of God but in a mirror, through a vaile, darkely; so that, in comparison of that fight which wee shall haue heereafter, the Spirit of God accounts this fight to be no fight: *Wee walke not by sight, but by faith: And Saint Peter affirms, Wee haue not yet seene him: but Saint John saith, When hee shall appeare, wee shall see him as he is;* Yet euen the fight that now wee haue by faith, sustaines vs, that we faint not: yea, makes vs to reioyce in him with ioy vnspokeable and glorious.

The first fight is no comfort without the third: For oh! How pitifull is the estate of that man, who hath an eye to see the Sun, and hath not an eye to see Him that made the Sunne? Yea, the second is not comfortable without the third. What auails

Genes. 41. Dan. 2.

Carthus. How the fight which S. John saw, was Internall, Imaginary, Intellectuall.

3. Spirituall, proper to Saints, choien and called.

2. Cor. 3. 18.

2. Cor. 5. 7. 1. Pet. 1. 1. John 3. 2.

1. Pet. 1. 3.

The naturall fight can be no comfort without the spirituall.

Num. 24.

Two things increase grace in a Preacher. 1. Conscientious vjing that which he hath. Ber. in Psal. qui habitat. 2. Carefull craning of that, which he hath not.

No entrance can we haue to things heauenly, except God open the doore.

Acts 14. 27.

1. Cor. 6. 9. 2. Cor. 2. 12.

it to fore-see, and foretell things to come, and not to fore-see that Wrath which is to come, that thou mayest eschew it? Balaam was a great Prophet, to point out Iesus Christ vnto others, in whom hee had no part himselfe: Hee fore-saw that the death of righteous men was happy, and wished it to himselfe, but hee had not true Light to leade him in that life, which might bring him to a happy death. Thus, in the third fight onely, standeth the comfort of Christians. Simeons fight maketh Simeons Song, and sendeth away Saints out of the body, reioicing in the midst of the dolours of death. All these three fights had Saint John, but heere hee sees these Visions by the second fight.

Now this fight is relative to the fight he saw before, *After this I looked*; and it renders this lesson: S. John hauing vied well the Reuelation hee receiued in the first Vision, and hauing deliuered it faithfully to the Church, as hee was commanded, gets now another Vision reuealed to him. Two things increase heauenly reuelations in a Preacher: First, if hee vie well the talent receiued already, *Nec enim alimonia hac distribuyendo minuitur, sed potius augetur ministrando*: For heauenly food is not diminished by the distribution thereof, but rather is augmented. Next, if hee looke vp to God by teruent prayer, and seeke more; as here S. John doth, he shall neuer want comfortable matter to deliuer, in God his Name, to the Church. But alacke, where men come out, *Prompti docere, quod non didicerunt*, ready to teach that which they haue not learned; looking downe, to giue vnto people, not first looking vp, to seeke from the Lord: what hope of a blessing is there to such a Ministry?

And behold, a doore was opened. By this Metaphoricall speech, Saint John will signifie vnto vs, that an entrance, and cleere fight of these heauenly Mysteries was made vnto him by the calling of GOD, which otherwise were hid, and locked vp from him, like excellent things in the Palace of a King, whereof no fight is gotten till the doore bee opened, and men licenced to enter in. So Saint Paul by the Opening of a doore of faith to the Gentiles, will expresse that entrance to the faith, which Gentiles had gotten by his Ministry, and by the great doore, and effectually opened to him at Ephesus, and at Troas, and by the opened doore of utterance, to speake the Myserie of Christ; for which, hee wills the Colossians to pray, hee vnderstands that a cleere and easie entrance to these Mysteries may bee made to him by the Lord, and a ready way prepared in the hearts of people, to conuay

these Mysteries, as it were, in by a doore vnto them.

In Heauen. Hugo, Carthusian, and others of that sort, by the Doore vnderstand Christ, and by Heauen, the Church: it is a truth, that Christ and his Church sometime are so figured, but it is not the truth of this place. I maruell what should haue moued Cotterius, a iudicious and learned Writer, to follow them; This Heauen (saith hee) is, *Ecclesia in qua Deus habitat*, the Church wherein God dwells, and the Voyce which spake vnto S. John, *Verbum est quo vocamur in Ecclesiam*: It is the Word, by which we are called to the Church. All by purpose, for was S. John now in Pathmos, to be called to the communion of the Church. All by purpose, for S. John was now in Pathmos to be called to the communion of the Church. But leauing this, when wee shall come (if the Lord please) to such places of this Prophecie, where the Heauen is a type of the Church Militant, or Triumphant, we shall shew the reason thereof.

But here, that we may vnderstand with sobriety, let vs consider how S. John speakes, as he saw: He saw not this Vision in the Earth, nor in the Aire, but in the heauen was it represented to him. It is true, most part of things prophesied heere, were to be performed on the earth, but they are fore-shewed in the heauens, to tell vs, that the earth, and all things which fall out therein, are ruled by the Decree of Heauen. To make this yet more cleere, let vs be remembered that in holy Scripture, Heauen is sundry wayes taken; First, for the Church Triumphant, their place, and their persons are both exprest by the name of Heauen; as, when it is said the two Witnesses were taken vp into heauen. Next, for the Church Militant, in the Gospel, & in this Reuelation, commonly called Heauen: But in this, and many other places of this Prophecie, Heauen is taken for that typicall representation of heauen made to him in this Prophecie. For it is to be noted, and obserued, as a necessary rule, that in these Visions S. John speakes of things according as he saw them represented in types (as we haue spoken before) yet so, that euery type hath a truth correspondent to it, and it requires great discretion to accommodate euery Type to the owne truth.

Which is not done by them, who in this place expound heauen to bee the Church Militant: for S. John saw not, nor learned not these Mysteries in the Church, nor yet from the Church, hee saw them represented to him in heauen, to be reuealed to the Church. In a word, he got it indeed for the Church Militant, but not from it. Neither is there any more reason to say that heauen here is the Church Militant, then to say

Heauen in this place cannot signifie the Militant Church.

Heauen three wayes taken in holy Scripture.

1. For the Church Triumphant. Reu. 1. 1.

2. For the Church Militant.

3. For the Church representative.

S. John learned not these mysteries in the Church Militant, nor from it, but for it.

2. Cor. 12, 2, 4.

The Lord who taught him to know them, must also teach vs, or else we cannot learne them.
2. Cor. 3.

Of the Voice which S. Iohn heard.

How this Voice was vttered, we need not enquire.

Sufficient is it for vs, that S. Iohn vnderstood it, and makes vs also to vnderstand it.

If we wait on God, he shall reueale himselfe vnto vs.

that these things which Saint Paul saw, when he was rauished to the third heauen, he saw them in the Church: for at this time also, was Saint Iohn rauished and transported in Spirit.

Alway we learne heere, that we can haue no knowledge of heauenly things, vnlesse the Lord open the doore, and discover them vnto vs. The Iewes euery Saturday, read in their Synagogues a part of Moses, and the Prophets; these point with the finger vnto Christ, but they cannot see him, for a Vaile couereth their mindes, till the Lord illuminate them. Wee doe therefore pray the Lord our God, who opened the doore to S. Iohn, through which he saw these Visions, to open a doore to vs also, by which we may haue entrance to vnderstand them, for the glory of his name, and comfort of his Church.

And the first Voice which I heard, &c. Vpon this place Victorinus obserues, that it was one Spirit which spake in the Prophets of old, and in the Apostles now. Cotterius, in the first Vision (saith hee) Iohn heard a Voice speaking only, but here, a Voice speaking with S. Iohn, *quo non obscure innuitur verbi (quod personam suam habet) & nostri communio*; whereby the communion of the Word with vs, is not obscurely declared. Both these are good points of Diuinity, but too hardly picked out of this place. The more soberly we handle the Prophecies, wee shall vnderstand it the better.

S. Iohn here tels vs no more, but that by a Voice sounding lowdly in his hearing, he was prepared to behold these things which God was to shew him. How God did vtter this Voice to him, it were but curiosity for vs to enquire; *Deo n. magne qui nostris loquendi legibus astrictus non est, liberum est loqui quomodocunque voluerit*: The Lord is not bound to our manner of speaking, as Cotterius hath well obserued, it is free to the Lord to speake what maner of way he will. This we may be sure of, and it should content vs that his seruant vnderstood very well what the Voice said to him, which we may perceiue by his owne declaring of it vnto vs. And now out of this, the lesson ariseth; The Apostle looked vp to God in the beginning of this Verse, desirous to see more, & now the Lord offers not only new sight to his eye, but new information to his care: We neuer turne our hearts truly to the Lord, but he is ready to meete vs; All his children find this in experience. Certainly, if we would be more homely with our God, we should soone finde him more familiar with vs. But alas, our sinne is, we wait not vpon him, and entertaine not a spirituall fellowship with him. How shall wee

see, that delight not in the light? And how shall wee bee replenished with that grace which overflowes in him, so long as we are careless, and negligent to come to him? This is the ground of all our euill, neglect of the spirituall worship, neglect to waite vpon the Lord. God giue vs eyes to see it, and hearts to mend it.

As it were of a Trumpet. The Voyce foundeth (saith one) like a Trumpet; *Quia innuitabat Ioannem ad praelium contra diaboli temptamenta, contra mundi blandimenta, contra carnis oblectamenta*: because it inuities S. Iohn to battell against the tentations of the deuill, the allurements of the world, the pleasures of the flesh. No question, Saint Iohn was a good Souldier of Iesus, and had fought these battels courageously; but this goes further, he is stirred vp by this Trumpet to heare a Proclamation made in heauen of such battels, as his Saints had to fight vpon earth to the worlds end, that he might fore-warne the Church of them.

The lesson here arising, is, that the Voice whereby God speaks to his owne, is loud, lively, and powerfull, to waken them out of the dead sleepe of their sinne. That same Word of the Lord preached, which to a naturall man is but foolishnesse, and a dead letter which he vnderstands not, to the childe of God, is the power of Gods; it is lively, and mighty in operation. *The houre shall come, and now is, when the dead shall heare the voyce of the Sonne of God, and they that heare it, shall liue.*

O how miserable are they, to whom this Voice sounds, and they heare it not, and the Trumpet of the lively Word waketh them not! For if they continue in this estate, and their sleepe be vnto death, what remains, but a fearefull Trumpet of doome, which whether they will or not, they shall bee forced to heare, denouncing to them the iudgement of endlesse condemnation? But to returne, our ground is, God in his mercifull dealing with his seruants, whatever he haue to doe with them, speakes to them in such sort, that hee causes them both to vnderstand, and also to obey him. This S. Iohn declares, when hee saith, the Voice was like the voyce of a Trumpet, because by it hee was wakened, moued, and stirred vp to heare attentively and with reuerence.

Saying, Come vp hither. *Non corporis motu, sed mentis intuitu*: Come vp, not by motion of the body, but attention of the mind. Here then Saint Iohn his calling is renewed to him againe: hee must bee a separate man, and after a sort, goe out of himselfe, and goe vp vnto God, to bee familiar with him, who would see the things of God. This

How this Voice is compared to the sound of a Trumpet. Manuscript.

The Voice of God is loud, and lively.

Rom. 1.

Heb. 4. 12.
Job. 5. 25.

Miserable are they that cannot heare it, nor yet be wakened by it.

A sweet Voice, by which God speaks to his owne.

He must goe out of himselfe, that would go vp vnto God.

Psal. 45. 10.

Exod. 20.

A warning to Preachers.

The voyce of God calleth men to come vp.

Iude 6.
1. Pet. 2.

Satans voyce calleth them downe-vward.

Mat. 8. 22.

Iob 1.

Gods voyce to Apostate man is, Come to me. Mat. 11. 28.

Psal. 65. 4.

This voice neuer founded to Apostate Angels.

is required of every Christian, if hee would be the Spouse of Christ, ioyned in marriage with him: *Forget thy owne people and thy fathers house, so shall the King haue pleasure in thy beauty*: How much more then is it requisite in Christian Preachers? Did Moses see the paterne of the Tabernacle, till hee went vp to the Mount? Or did the Lord talke familiarly with Joshua and Moses, till first they put off their shooes? And shall any Preacher now thinke to be familiar with God, and powerfull with his people, vnlesse he learne this lesson first, that here first is giuen to S. Iohn, *Come vp hither*?

Again, the voice of God, when he talke to his people is, *Come up*. Satans voyce on the contrary, *Fall downe*. Cast thy selfe downe: That presumptuous Beast durst speake so to our Sauour, what maruell then he dare speake so to his seruants? The Lord would haue thee to come vp, and enioy all the good which he hath to communicate to thee. Satan would haue thee to goe downe, that thou mayest bee partaker of his remedlesse condemnation. He himselfe for his sinne was cast out of heauen, *Hee is now reserved in chaines vnder darkenesse, to the iudgement of the great Day*. And he knowes that when the time of his complete iudgement shall come, he will be cast into vtter darkenesse, and all his care is to draw man downe-vward with him into the same condemnation. There is no restitution for him, mercy neuer was, neuer will bee preached to him; neither can hee seeke it, neither will he get: The most that euer he craued, was a *Supersedere*: *Why wilt thou torment vs before the time?* hee is condemned in his owne conscience, and knowes that intolerable, & ineuitable torment abides him. We reade, that the Lord talked with Satan, but neuer called vpon him to come vp, since that first he fell down.

But blessed bee the Lord, it is his voyce to his owne, *Come to me*: notwithstanding ye haue falne from me, yet *Come to me*; ye haue sinned, but if yee be weary of sinne, *I will refresh you*. It was the answer of Christ to the Disciples of Iohn Baptist, when they asked, *Master, where dwellest thou?* *Come and see*, said our Lord: and still hee speaketh vnto all his beloued, as heere he doth to one of his beloued, *Come vp hither*, not to get new reuelations to bee shewed vnto others; but, *Come vp hither*, to get a new and a full sight of my promised glory to your selfe. Yea, such is the goodnesse of our God, that not onely hee calls vpon vs, and bids vs come, but causes vs to come: *Blessed is the man whom thou chusest, and canst to come to thee*. Now blessed bee the Lord, who hath giuen vs mercy after wee had sinned, which he hath denyed to repro-

bate Angels and men; and after wee had falne, hath raised vs vp againe to inherite heauenly places, where he hath condemned them vnto vtter darkenesse. And the Lord, who euery day calls vs to come to him, draw vs vpward, and cause vs to come according as hee calls.

And I will shew thee things which must be, &c. Prediction of things to come made by God, are vndoubted arguments, that they fall not out by hap, but as they are ruled by his Providence, who fore-tells them: therefore the Lord vindicates this praise to himselfe, that hee onely can tell things which are to come. *Shew the things that are to come heereafter, that wee may know that yee are gods*: thereby also declaring that none but the Lord can truly fore-tell things to come. As for Satans Predictions, they are either out of experience, which hath taught him by the collection of naturall causes, to fore-see the effects arising of them, or else hee hath them by reuelation from God. It was easie for Satan to fore-tell the death of Achab in the battell against the Aramites; for he heard the decree of his destruction giuen out in the Court of heauen, and himselfe was directed as a Burrio, to execute it.

They are miserably blinded, who consult with Satan to know things to come: from so cursed, and wicked a spirit as he is, good tydings came neuer vnto any, nor neuer shall. When his Responses are peremptory, then are they deadly, like that which he gaue vnto Saul, *To morrow at this time thou shalt bee with mee*. Otherwise they are deceitfull, like that which hee gaue Heraclius; *Gentem circumcisam ipsius Imperium vastaturam*, That a circumcised Nation should destroy his Empire. Whereupon Heraclius persecuted Iewes and Christians, but had no minde that Mahumetists were circumcised also, who were indeed the destruction of the Empire. But to returne, it is not so with the Lord, his knowledge is not acquired by experience, nor deriued from any other; *For who was his counsellour? In the volume of his booke are all things written, that euer tooke fashion*; hee knowes with one looke all his creatures, what and when they were, are, or will bee, what they can doe, or what shall be done with them. He is all Vnderstanding, and of himselfe, and by himselfe; He sees all things as they are, hath bene, or shall be.

Which must be done. This is for our comfort, that the things prophesied in this Booke, must be done. Scornefull men thinke it impossible, the power of Antichrist, and his Confederates is so great, and they aske how it can bee? But where the Lord sayes, that hee will doe a thing, it sets not man

Gods predictions are arguments of his Providence.

Esa. 41. 23.

Satans predictions, wherefrom come they.

2. Chron. 18. 19.

* Or Sargeant.

Miserable are they who consult with Satan about things to come.

1. Sam. 28. 19.

Magdeburg. Cent.

Rom. 11.

Psal. 40. 7.

Things foretold in this Prophecies, must be done.

man to enquire, How shall it bee done? O but now, faith the mocking and faithlesse Papist, God workes no miracles; this was the word of one of that sort, when the *Spanish Armado* approached to our Coasts: not content to triumph ouer men, but ouer the very heauens, as though the *Lords Arme were shortned*. The Lord now a daies, said hee, workes no miracles: But how then was that *Armado* destroyed? Inuincible, marrowlesse, matchlesse in their iudgement was it, in respect of man. Who did it then? Was it not the hand of God from heauen which ouerthrew them? Bee silent therefore, O ye blasphemous mouthes, aske not, how can these things bee done. It is sufficient the Lord hath said, *They must bee done*. None of the words of the Lord shall fall to the ground. As himselfe is vnchangeable, so are his decrees; figured therefore to *Zacharie* by *Mountaines of Brasse*. *Babylon* assuredly shall fall *Rome* shall bee ruined, the Whore shall bee condemned; the Kings of the earth, which now giue their Kingdomes to the Beast, shall ere it bee long, hate the Whore, and strip her naked: God shall put in their hearts to doe so. This is fore-told in this Prophecie, and heere the Lord saies, *They must bee done*.

Here then wee haue the generall matter of this Prophecie: it is a prediction from this fourth chapter, of things which shortly must bee done hereafter: here wee haue *Persecutiones, & tribulationes Ecclesie, & postea consolationes & remunerationes maiores*: first, the persecutions and tribulations of the Church, afterward consolations, and large remunerations thereof. They are farre mistaken therefore, who expound this Prophecie of the foure *Monarchies*, and referre it to things done in the old Testament.

Verse. 2.

And immediately I was in the Spirit, and behold, a Throne was set in heauen, and [One] sat on the Throne.

AS the Lord called vpon his seruante *Saint Iohn*, and bade him come vp; namely, to the sight of greater Visions, then had bene reuealed to him in the first Vision; so now hee carries him vp, and the calling of God is effectually in him. Thus the Lord worketh that in his children, which hee craues of them, and what hee commands, hee causeth them doe it.

How this was done, hee declares, when

he saith, *I was in the Spirit*, that is, *Alienatus ab omni exteriorum sensuum usu, atq; ecstasy mentis raptus in intensissimam eorum, qua mihi ostendebantur considerationem*: diuorced from the vse of the external senses, I was rauished to an inward consideration of these things which were shewed vnto mee. Hee saies he was in the Spirit, *Non quod esset absque corpore, sed quia nihil per corpus vidit, audivit, sensit*: Not that hee wanted a body, but because in all these Visions hee heard, and hee saw, and hee felt nothing by the body: *Spiritus eius docendus a spiritu docente assumptus est. ut alta, & mystica posset intueri*: his spirit that was to bee taught, is assumed and carried vp by the Spirit of the Lord that taught him, to the contemplation of higher and more diuine Mysteries, then could bee learned by bodily sense. In a word, his body being relinquished for a time, and left senselesse, the Visions are presented to his spirit, it being vnable at one time, both to animate the earthly and inferiour body, and to conceaue heauenly and superior mysteries reuealed vnto it. This hee meanes when hee saith, *I was in the Spirit*; not that the soule as yet was dissolved from the body, but because in respect of operation, it did not animate the body after the wonted manner.

The body is a great impediment to the familiar conuersation of the soule with the Lord. The soule cannot at one time exercise her ordinarie office in the body, and feelee the Lords extraordinary presence also: and therefore the Lord, when hee would reueale his secrets to his seruants in most familiar manner, hath bene accustomed to cast them for a time into a trance (as wee speake) to seuerare their mindes from their bodies: the function of the soule being suspended toward the body, that shee might intend all her powers toward the Lord. So did he with *Ezechiel* and *Daniel*. Yea, euen in our daily Christian conuersation we find, that as the fish *Remora*, when it cleaues to the side of the ship vnder saile, retardeth the course thereof: so is it with the body, when the soule would ascend and mount vp to the Lord, the body drawes it backe and holds it downe: therefore, *Caro animae est Remora*, said *Nazianzen*, flesh is the stay, and hinderance of the soule.

And this may bee best seene in the exercise of prayer: when the spirituall life is strongest, then is the naturall weak. If the desires of the soule be feruently intended toward God, the eye sees not those objects, the eare heares not those sounds which are neere vnto them: But when againe naturall necessity forces the soule to

returne

How is it to be understood that Saint Iohn was in the Spirit? *Carthus.*

Haymo. Not that hee wanted a body, but it was left senselesse for a time, the soule being intended to heauenly things.

The body, as it is now, is a great impediment to the soules familiar fellowship with God.

This is illustrated by a simile.

And proued to the godly by their experience, specially in prayer.

Note.

returne to a familiarity with the body; then her familiarity with the Lord relents, and is interrupted. This lets vs see, first, that heauenly Mysteries transcend the capacity of man, till God make vs able to conceiue them, aboue any ability that is in nature; if *Saint Iohn* had not been rauished in the Spirit, after a diuine manner, hee could not haue vnderstood these diuine things. And againe, we may perceiue the truth of that, *No man can see the Lord, and liue*. This should make vs well content in the day of death, to lay aside our bodies, that we may ascend to the Lord: for, as *Saint Luke* said of the death of Christ, it is true of all Christians: The day of our death, is the day of our assumption vp into heauen.

And behold, a Throne.] Before, God spake to the care of *Saint Iohn*: now hee offers a Vision to his eye. This is the Lords order, and wee must obserue it. Wouldest thou see the Lord, be content first to heare him. *Auditus gradus est ad visum*; hearing is a step to seeing: *As wee haue heard, so haue wee seene*. If first wee heare, as wee should, no doubt, but next wee shall see what wee would. They who delight not now to heare the Lord, shall not bee delighted hereafter with the sight of his ioyfull face. And this for the order: now to the matter.

We haue heere, in a Vision, represented the glorious Maiesty of the Ruler of the world gouerning all things therein, according to his gracious pleasure. And first, *Saint Iohn* sees a Throne figuring Kingly Power and Authority: Next, a Throne in heauen, expressing the supremacy, and height of his Government, his Throne is aboue all the Thrones of Kings in the world. By him the decrees of men are established, he ratifies, or reuokes them at his pleasure, and is countable vnto none. His Holinesse also hereby is expressed, *God will not doe wickedly, neither will hee peruerse iudgement, hee renders the worke of a man vnto him, and canseth every man to finde according to his wayes*, said *Elihu*. The Iudge of all the world cannot doe vnrighteously, said *Abraham*. Thirdly, aboue the Throne is a Raine-bow, like a statly seeling. Fourthly, about the Throne are twenty and foure Elders, figuring the Church of the liuing God, a glorious Court, wherein there are none but Seniors and Kings, farre surmounting in glory all the Courts of the world. Fifthly, betweene the Throne, and the circle of Seniors, in the midst of the Throne, and round about the Throne, were foure liuing creatures, full of eyes, all hauiug wings, shadowing the company of innumerable Angels. *Salomon* his Throne was of Iuory, vnder-propped with carued

Lions, but nothing comparable to these liuing, vnderstanding, and speedily-flying Cherubims, which execute the will of this great and euer-liuing King. Sixthly, before the Throne, there is a glassie Sea, like Christall, representing this fragill, and waltering world, which as it was made by the Lord, so also is it ruled and gouerned by him, he sees all things in it, and gouerneth all the incident mutations and changes thereof, vnto his owne determinate end. This is the summe of the Vision.

Which, as I said, is a preparatory vision for the subsequent Visions of prediction, wherein, because the Lord is to foreshew sore troubles, many changes and grievous accidents that were to fall out in the world for the exercise of his poore Church; In the entry hee drawes vs vp to looke to himselfe, as vnto a glorious King sitting on his Throne, ruling the world, which is before him, with great power and wisdom, so that nothing falls out in it by chance, but according to his Prouidence; neither is it Satans malice, nor mans wit that carries sway in the world, to draw the cunct of things which way they will. No, no, Satan and men in all their purposes and plots are ouer-ruled by the Lord, and hee worketh all things according to the good pleasure of his owne will, for his own glory, and comfort of his Church.

Thus in the beginning haue wee a strong confirmation of our faith, and are conueniently prepared to receiue the Prophecie following with faith and reuerence, assuring our selues, that according to it, the cunct of things will bee, because it comes, and is reuealed from him who rules the world.

And doubtlesse, if our eyes were opened to see that glorious sight of the supreme Maiesty, ruling all things at his will, as here *Saint Iohn* saw it, or at least, if wee will looke into it with the eyes of faith, it would dissipate all these doubtings and feares which come in our minds, arising from the greatnesse of *Mahomet*, the power of the Pope, and of blinded Princes, enemies to the Gospell of Christ, banding, and confederating themselves against the Lord, and his Anointed. When the seruant of *Elisba* was afraid at the huge Army of Aramites which compassed Dothan, his Master comforted him, *Feare not (said he) there are more with vs, then are against vs*. And when according to the prayer of *Elisba*, the Lord opened his eyes, then hee saw that the Mountaines were full of horses, and Chariots of fire, round about *Elisba*, stronger to defend him, then the Aramites were to pursue him.

No lesse should we be comforted against all

A glassie Sea before the Throne.

How this preparatory Vision is proper for the subsequent predictions.

The sight of God sitting on his Throne, dissipates all doubtings and feares arising from the greatnesse of men.

Psal. 2.

A strong bulwarke against the teare of flesh.

An answer to prophane mockers, who thinke they shall not bee done.

Zach. 6. 1.

This Prophecie is not to be vnderstood of things past, vnder the old Testament. Manuscript.

God worketh in his children that which he craues.

We must first heare the Lord, before we can see him.

Bern. in Cant. ser. 41. Plal. 48. 8.

How a Throne is ascribed to God.

Why this Throne is said to be in heauen.

Iob 34. 11, 12.

Gm. 18. 25.

The seeling of the Throne.

The Court that compasseth this Throne.

1. King 10.

Psal. 76. 12.

Psal. 46. 1.

Psal. 2.
Gen. 11.
Man hath
proud Propo-
sitions, weake
assumption; of
these come
fictitious con-
clusions.
Esa. 31. 3.

How this Vi-
sion is expoun-
ded by some
Interpreters.

The right ac-
commodation
of these types.

all terrour of flesh, if our eyes were opened to see this glorious Maieftie that S. Iohn saw: for what are all Kings of the earth compared with him? When he pleases, he cuts off the spirit of Princes, and is terrible vnto them. Let vs rest in him, God is our hope and strength, and helpe in trouble ready to bee found. Wee will not feare though the earth should bee mooued, and Mountaines fall in the midst of the Sea. For the Throne of our God stands stable. It is a pittifull blindness, that wormes of the earth should take vp a banner against him whose throne is in heauen. Their Propositions are proud, Let vs cast off the yoke of the Lord. And againe, Let vs build a towre, whose top may reach into heauen. But their assumption, of meanes to make good their Proposition is but weake, they haue but bricke and clay to mount vp their Fort against heauen. They are flesh, not spirit, dust before the wind, stubble before the fire. Thus of a proud proposition, and weake assumption, nothing folloves in all their intentions, but a false and fictitious conclusion. God disappoints their thoughts, and turnes all their deeds to the fulfilling of his owne will.

This Vision in the iudgement of Hugo, Lyra, whom some of the recents follow, is expounded to be a representation of Gods constant and gracious administration of the Church militant, these will haue the Hea- uen here to signifie the Church, the Throne to be true Religion, the glasse sea, to bee Baptisme, or as others thinke, Doctrine: the foure liuing creatures full of eyes, to be Pastors; which hereafter, God willing, in the particular explanation shall be declared to be farre otherwise.

This will not be found the right accom- modation of this type, we rest in that wee haue spoken, as being the very truth of this type. For the further clearing whereof, looke backe and call to minde that which hath bene said on the first verse, A doore opened in heauen. We are not yet come to the Prophecie, wherein the state of the Church both militant, & triumphant is set downe; we are but in the entry of the prophecie, wherein the Author of the prophecie, God the Father, and Reuealer of it, God the Sonne, are in most glorious manner repre- sented, so farre forth as may prepare the Church to receiue and beloeue this prophe- cie, considering from whom it comes. So that Heauen in this place, is neither the Church militant, nor the Church trium- phant, nor yet the place thereof, but it is that representatiue heauen made to Saint Iohn in his extasie, wherein a glorious ad- umbration of the diuine Maiefty ruling all, is made vnto him, and from whom hee re- ceiueth Reuelation in types, of such truthe

as hereafter were to be performed concer- ning the Church both militant and trium- phant. It is needfull for the Reader attentue- ly to consider this, that he may vnderstand that which perhaps I haue not sufficiently explained, and yet is most needfull to be knowne. Here there is no Vision of Predi- ction, but of Preparation.

And one sate on the Throne. He saies sim- ply he saw one sitting *sedens*, he telles not who, he giues him no name; God is *deus*, without name, at least, his name is *Magne- lous*, no name can tell what he is. He cannot (suid Arethas) be defined, as he that is in- visible, and vnmeasurable, and he sees him him sitting as a Iudge, of a quiet and vnper- turbed minde, not moued with affections, as men are, or passions that preiudge equi- ty. These are farre from the Lord; he sitteth, hearing all causes, discerning, decreeing, & working all, after his owne most holy will.

Verse. 3.

And he that sat was to looke vpon like a Ias- per, and a Sardine stone, and there was a rainebow round about the Throne, in sight like vnto an Emerald.

WE haue here, first a description of the glorious Maieftie of God, sit- ting on his Throne, and ruling the World. Next, of the honourable court that attends him, and compasseth his Throne. Saint Iohn hath said before, that one sate vpon the Throne: this double is the Lord, of whom neither Saint Iohn nor any other creature, Man, nor Angell, can speake as he is, but is forced to shadow him vnto vs, ac- cording to that representation whereby it pleases the Lord to shew himselfe. Appa- rat Deus quibus vult, et sicuti vult, sed non sicuti est. God appeares to whom hee will, and as hee will, not as he is. For if he appeared as he is, then should hee appeare in one manner, for God is one: but we know, that many manner of waies hath he bene represented.

Concerning the Iasper and the Sardine, diuers things are alleaged by the interpre- ters. *Iaspidis color, est aque, Sardij, ignis*, the colour of the Iasper, is the colour of wa- ter the colour of the Sardine, is the colour of fire; figuring two great Iudgements of God, *quorum unum in cataclysmo, aliud consummabitur per ignem*, where- of the one was made by Water in the Deluge, the other shall bee made by Fire.

Others, by these two stones vnder- stand the two natures of Christ. *Iaspis vi- ridem habet colorem, que supra omnes co- lores sensus maxime comfortat, diuinitatem notat*, the Iasper hath a green colour, which

No man can
sufficiently de-
clare that,
which the
Lord is.

And therefore
is he shadowed
in such manner,
as it pleased
himselfe to ap-
peare.

Bern.

Diuers opini-
ons concer-
ning the Iasper
and Sardine.

Vilforinus.
Primasius in
Apocal.

Be rengandus.
Haymo.
Carthusianus.

Epiph. lib. de
duodecim lapi-
dibus.

The three per-
sons of the blef-
sed Trinity re-
presented here.
Brightman.

The eternity
of God figured
by the Iasper.

Iam. 1. 17.
Psal. 102. 26.

Psal. 92. 13.

The Iustice of
God figured
by the Sardine

Heb. 12. 29.
Psal. lib. 37. ca. 7

Iam. 2. 13.

The mercy of
God keeping
covenant, sha-
dowed by the
Rainebow.

about all colours, doth most comfort the fences, and it signifies the diuinity of Christ. *Sardius rubrum habet colorem, quia huma- nitas rubricata fuit sanguine passionis*: The Sardine hath a red colour, figuring the hu- mane nature of Christ, which was made red and bloody by the Passion.

Hitherto agrees that of Epiphanius, that *Sardius qui Babylonius etiam dicitur, rufus lapis est, & qui sanguinis propemodum colo- rem referat, pellucidus est, & tumoribus, & vulneribus ferro influctis medetur*; The Sar- dine, which is also called, the Babylonian; is a red stone, shewing the colour of blood, it is bright, and helps tumors in wounds inflicted with weapons of yron. This might properly agree to Christ, but he is not here described. Yet there are some, who will haue the whole three Persons of the blessed Trinity, shadowed here. By the Iasper, *que gemmarum est mater*, which is the Mother of precious stones; They will haue the Father represented: by the Sar- dine, *que carneo colore rubet, & carneolus dicitur*, which hath a red fleshy hiew, the Sonne is represented: and by the Emerald, the holy Ghost. All these are according to the Analogie of Faith, and not against the truth of this Text.

Vnto them we adde with other Diuines this also. The Iasper being a precious stone of Greene colour, figureth his eternity. He is cuer liuely and flourishing, without fa- ding or decaying, he changes not; yea, no shadow of change is in him. *The Heaueus waxe olde as a garment, but thou art the same*. And this liuing and refreshing vertue he communicates to his Saints; *Hee keeps their soules in life. They who are planted in the Courts of the Lords House, flourish in their old dayes*. He renews them then, euen when they are decaying; they cannot be vndone by death, who by grace are in fel- lowship with him, who liueth for cuer.

The Sardine againe is a precious stone, of a red colour, representing another pro- perty of the Diuine Nature, which is his Iustice, in regard whereof he is vnto the wicked *A consuming fire*. Yet the Natural- list hath obserued, *Sardium oleo h betari: sic iustitia Dei, per misericordia oleum miti- gatur*: That the Sardine is blunted by oyle, it makes it relent of the rednesse: and so is the Iustice of God mitigated with the oyle of his mercy; for mercy reioyeth against iudgement, therefore with these two, Saint Iohn sees a third.

And there was a Raine-bow round about the Throne, like a bowed & circular feeling, not of many colours, as is in the naturall Rainebow, which are caused by the beames of the Sunne, striking into the watry cloud iust ouer against it, but it is all of one co-

lour, like vnto an Emerald, which is also a precious stone, of a most comfortable Greene colour. Hereby is figured, that our God is alway mindfull of his couenant, His mercy endures from generation to generation, ouer them that feare him. The glory of his Maieftie, the stateliness of his Throne, the terrour of his Iustice, should not discour- age vs; for wee are vnder the Couenant of his mercy, hee cannot forget it, for it is before him, and compasseth his Throne.

If hee keeps the common and temporall Couenant made with all mankind, where- of the Rainebow is a signe, much more may wee be assured will hee keepe his speciall and eternall Couenant, which in Iesus Christ hee hath bound vp with his owne Elect

Hitherto tends that most solemne and sweet asseueration of the Lord, recorded by Jeremy, *Thus saith the Lord, who giues the Sunne for a light to the day, and the courses of the Moone and of the Starres, for a light to the night Who brakes the Sea when the waves thereof roare, his Name is the Lord of Hosts. If these Ordinances depart out of my sight, saith the Lord, then shall the seed of Israel cease from being a Nation before me for ever*.

It is a proper, and comfortable medita- tion of that worthy man, Peter Martyr, speaking of the military Bowe, when the battell is ended, and peace is made, ye shall neither see a string bended on the Bowe, nor an arrow in it; at least, the men of warre carry it so, that the hornes thereof are downeward to the Earth: but when they fight, it is otherwise, then they bend their bowe, and draw the hornes of it together, that they may shoote arrowes at the face of their enemies. Euen so, *Deus omnibus paci- tis, neruum celesti archi dempsit, sagittas ab- stulit, & cornua eius versus terram deiecit*. The Lord, peace being now made between him and mankind, hath taken away both string & arrowes from the heauenly Bowe; for wee see none of these in it, and letteth the hornes of his Bowe hang downeward to the earth, in token he comes not in war- fare against man, but walking with him in the way of peace.

Howeuer it be, wee will conclude this point with Bernard, *Tanta hac formarum varietas & specierum numerositas in rebus conditis, quid nisi radysunt Deitatis, mon- strantes quidem, quia vere sit, a quo sunt, non tamen quid sit prorsus definiens: itaque de ipso vides, sed non ipsum*. This numerous and great variety of formes and kindes in things created, what are they but certaine beames of the Deity, declaring that in very truth hee is, from whom they are, and yet not defining what hee is? In seeing them,

Cccc

thou

He keeps the
temporall and
common coue-
nant, much
more the eter-
nall.
Gen. 9. 14.

Ier. 31. 35. 36.

A comfortable
meditation
concerning
the Rainebow.

Peter Martyr
in Genes.

The creatures
declare that
God is but de-
fined, not what
he is.
Bern. in Cant.
Serm. 31.

thou seest somewhat of his, but not himselfe.

Sure it is, the Lord here dimits himselfe to our capacity, when hee borrowes similitudes from these stones to expresse himselfe, they being so farre inferiour to himselfe, as the smallest creature is inferior to the Creator: for whatsoever beauty these stones, or any other creature hath, God gaue it vnto them, how then should hee borrow beauty from them? Indeede the Kings of the earth borrow their glory from creatures, and when they are most richly apparelled, they are greatest beggers, clothed with that which is not their owne, and will not continue with them: Let them be adorned with *Iasper, Sardine, Emerald*, and such like; in the midst of these a man may see death in their mortall faces: *Man in his best estate, is but vanity*; and their greatest glory is but grasse, compared to the glory of our God.

And here also we are warned, how farre by our sinne wee haue falne from our originall glory, wherein our GOD created vs. Our Father *Adam* was made Lord of the Creatures, and by the knowledge where-with God indued him, hee knew the Lord, and the creature also. At one Court he imposed names to them all, according to their nature; the knowledge which hee had of God, led him to the knowledge of the creature, and it was not by the creature, that he learned the knowledge of the Creator: but now man is sent to the Schoole of the creature, and put backe, as we say, to his *ABC*, to learne the glory, goodnesse, and prouidence of the Creator, by looking to the creature: and when all is done, so void now by nature is man of the knowledge of God, that he cannot conceiue, concerning God, that which the creature doth teach him. *Salomon* attained not to the knowledge of *Adam*, and yet the quickest Naturallist comes short of the knowledge of *Salomon*: They write of the *Iasper, Sardine, and Emerald*, but because we know them not, as they are, therefore can we not fully know, what here by them, is figured vnto vs: which hath bene with great modesty obserued by our Country-man, *P. Forbes of Corfe*.

Verse 4.

And round about the Throne were foure and twenty Seates, and vpon the Seates, I saw foure and twenty Elders, sitting, cloathed in white rayment, and they had on their heads Crownes of gold.

WE haue heard the description of this glorious King, Creator, Conseruer, and Ruler of the World: now followes a description of his Court, where-

in are three sorts of creatures; some, in whom he rules: these are Saints redeemed of the Lord, figured here by foure & twenty Elders; some, ouer whom he rules: these are the men of the World, and all other creatures therein, represented by a glassie Sea, before the Throne: for his Saints are said to stand *on the glassie Sea*; some, in whom; and by whom hee rules: these are holy Angels, whereof such as are principall, are figured here by foure liuing creatures, full of eyes before and behind, and within, &c.

I am not to darken the mindes of men by variety of interpretations, and to make contradiction to such as deserue it here, were a tedious labour. This one thing seemes most strange to any that considereth the Text, and seekes light to expound it out of it selfe; how men should haue bene mis-carried to expound these foure and twenty Elders, of the foure and twenty Bookes of the olde Testament. *Cotterius* brings his warrant from *Ierome*, *Hec, inquit, est antiquissima fides, ut videre est apud Hieronymum*: This, saith hee, is the most ancient Faith, as may be seene by *Ierome*: he might also haue said more, that *Ierome* borrowed this interpretation from *Victorine*, an hundred yeeres before *Ierome*: and *Ierome* also writes the Prologue before *Victorines* Commentaries on this Booke, out of it: it is like that *Ierome* borrowed this exposition from *Victorine*: thus *Cotterius* might haue made this opinion more ancient then *Ierome*. But *Primasius*, who liued not long after *Ierome*, considering the Text better, followeth none of them, as after ye shall heare. More reason had our Writers to dissent from *Berengandus*, long after any of them, considering that *Carthusianus*, a man of his owne fellowship, leaues him as *Primasius* left *Ierome*.

The truth then is, these foure and twenty Elders represent the whole Church of God Militant, and Triumphant; this alway being obserued, that the Spirit of GOD speakes of this Church, not onely as now it is, but hereafter also as it will be: Or, as now it is in Gods decree, or hereafter shall be in the execution of his decree; or then, as it was represented to *Saint Iohn* in this Vision. As for the number of foure & twenty, whether the Spirit of God alludes in it to *Dauid* his policy, in distributing such as serued in the Sanctuary, in foure & twenty classes and orders; or to such as ruled the Kings House, who were also agreeable to this order; or then (which is more probable) to the twelue Patriarches, and twelue Apostles, the matter is all one: for sure, this certaine number is put for the full and compleate, yet vncertaine number of his Saints. The

Earthly Kings borrow glory from the creature, not so the Lord.

Psal. 39. 5.

Adam by the knowledge he had of the Creator, knew perfectly the creature. Now man learns by the creature to know the Creator.

Yet is hee not able to conceiue that which the creature can teach him.

Three sorts of creatures in the heauenly Court.

So the Spirit of God himselfe doth expound them, Chap. 5. ver. 9.

Primasius. Bullingerius. Chytraeus. Collado. Aretius. Junius. Forbanius.

Chap. 15. 3.

These foure & twenty Elders, are not foure and twenty Bookes.

Hieron. Præp. Galatæ.

But they represent the whole company of redeemed Saints.

The droffe of the Fathers is not to be received for good gold.

Primasius in Apoc. Primasius his iudgement concerning the foure and twenty Elders.

The Spirit of God expounds himselfe so cleerely, that I maruell how men haue not marked it; for in the song of the foure and twenty Elders, doe they not acknowledge that Christ had redeemed them to God by his blood, out of euery Kindred and People, and Tongue and Nation, and had made them Kings and Priests vnto God? Hereupon haue the learned Diuines of old, and later times, founded this most sound interpretation, that these foure and twenty Elders represent *Totam Ecclesiam gregem*. Otherwise how can these words agree to the foure and twenty Bookes of the old Testament? Where if any retire to this refuge, that when they speake of the foure & twenty Bookes of the old Testament, they vnderstand the Writers of these Bookes, and Professors of them: then I pray them tell me, where are the Writers and Professors of the New Testament, sith this Prophecie principally concernes them? But what shall I say? It is not giuen vnto any one to see all. *Cotterius*, who with great industry sifteth and searches the words of this Prophecie, when hee commeth to that place, *Thou hast made vs Kings and Priests to our God*, is forced to passe them ouer with silence. For how can they agree with those the Bookes of the olde Testament? Are they made Kings and Priests vnto our God?

What is good in *Victorine*, *Ierome*, or any other of the ancient Fathers, we willingly receiue it, and thanke God for it, but still reserue this liberty which God hath giuen vs, that whatsoever is most agreeable to his Word, shall be most welcome to vs. The droffe of the Fathers vnder shadow of their antiquity, must not alway be intruded vpon the Church for fine gold, it should be tryed by the touch-stone of truth more ancient then they. And sure it is, where the holy Scripture expounds it selfe, no authority of man should be receiued against it. But that the Ancients also did see this light of GOD out of this place, that the twenty foure Elders represent the whole Church, I onely bring in the testimony of *Primasius*, *Per seniores totam Ecclesiam intelligit, viginti quatuor autem complexus est simul, tanquam duodecim Tribus Israel duplicans, propter geminum Testamentum, quia & in nouo, & in veteri eadem formatur Ecclesia*: By the Elders, hee vnderstands the whole Church, where he coniynes foure and twenty together, as it were doubling the twelue Tribes of Israel, for the two Testaments, because both in the old and new Testament, one and the selfe-same Church is formed.

But to proceed. In this Vision *Saint Iohn* sees the Church represented in a circle or

circumference, in the midst whereof is the Lord, sitting on his Throne; none of them are excluded from his presence, and his fauourable face is manifested to them all. So large is this heauenly *Amphitheatre*, that albeit they be to vs innumerable, who sit in it, yet none of them is any impediment to anothers sight; for the Lord is in the midst of his Saints; so witnesseth himselfe, *Where two or three are gathered in my name, I shall be in the midst of them*. Such was the forme of Israel their assembly, their Courts did circuit but the Temple, except vpon the West. *Uowe, and performe your vowes vnto the Lord your God, all ye that are round about him*. When Israel camped in the Wilderness, they were cast in forme of a quadrant, three of their Tribes were on euery quarter, and in the midst of them was the Arke; but here the Church is cast in forme of a circle, in the midst whereof God hath his Throne. All enioy his presence to their full contentment, though there be some neerer his Throne then others; for, without the circle of the foure liuing creatures, representing principall Angels, there stands a great number of other Angels, singing praise to the Lord. Now as for the foure and twenty Seates, let that be remembered which we haue said of the number of the Elders, and the same is to be vnderstood of the number of their Seats: let vs not thinke there are no more seats for Saints, but foure and twenty. *In my Fathers House are many Mansions*, said our Sauour.

Here the doubt is, how Seats & Crownes are ascribed to the Church Militant, sith we are yet vnder the Crosse, and not come to the Crowne. Of this I gaue warning before, that the Church is described here, not as shee is simply, but as shee will be, or as shee is in the decree of God, and is here in the Vision represented to *Saint Iohn*. Now the Saints in their pilgrimage full of wandrings, haue no permanent seates, they are chased from Cities into the Wilderness, and accounted the off-scourings of the World, *Esperanza*: but doe Satan, and his Instruments what they can, the Church is, and shall be glorious, euery member thereof hath a seate and resting place in vnspeakable glory prepared for them. If therefore wee faint by looking to the Church in her ignominy, in her wandrings and persecutions now vnder the Crosse; let vs looke vp here, and take a view of that glorious estate, whereunto in Gods counsell they are ordained, and which now in part shee enioyes, and in all her members shall hereafter fully enioy.

Now one part of her is like the halfe darkened body of the Moone, which is obscured, when the other halfe shines most brightly, but

The Church is a circle, in the midst whereof is the Lord.

Math. 18. 20.

Psal. 76. 11.

Num. 2.

Some are neerer the Throne then others, but all enioy his sight.

Iohn 14. 2.

How seates & Crownes are ascribed to the Church Militant.

1. Cor. 4. 13.

The Church properly compared to the Moone.

How by the
four beasts,
some vnder-
stand the ioure
Euangelists.

But in truth,
they figure the
company and
order of prin-
cipall Angels.

This Vision,
compared with
the like in E-
zekiel, will be
the more easi-
ly vnderstood.
Ezech. 1.

The foure
Beasts in the
originall, are
four living
creatures.

And are ex-
pounded by
the Spirit of
God, to be
Cherubims.
Ezech. 10. 20.

four Euangelists. It were easie to shew whom they follow in this opinion, but needlesse. It was hard for the first Fathers, such as *Victorine* and others, who wrote vpon this Booke, to vnderstand it, so long before the accomplishment thereof. And as for others in the middle Age, wherein the Church was darkened with Popery, they are not much to be regarded; for no man indued with the spirit of errour shall vnderstand this Booke, yet all the trot on in this common Commentary, and will haue these foure beasts foure Euangelists. But this is to be lamented, that now in so cleare a light, so many worthy men should haue bin miscarried by them out of the way.

But leauing them, we haue first to cleere, that these creatures figure Angels, and such Angels as in precellency of dignity, and prerogative of place, are neerer vnto the Throne, then other Angels bee; for in the fifth Chapter, vers. 11. after the song of the foure living creatures, followes the song of many Angels, that are said to be there in a circle without them: and in the 15. Chapter, vers. 7. one of the foure giueth vnto the seuen Angels, their Vials full of the wrath of God; their first testimony proueth that the foure, being namely put for the whole order, haue the precellency of place; the other proues they haue the prerogative of dignity.

Yet to come neerer, many of the Interpreters doe agree, that in this Vision, allusion is made to that which *Ezekiel* in his first Chapter setteth downe: for in this Prophecie the Spirit of God euery where followeth the phrase, and alludes to the Visions of Prophecies in the old Testament: and of this iudgement are *Innim, Foxus, Merchiston, Grasserus, Ribera*, with many others. Now, in that Vision is shewed to *Ezekiel*, how hee that sits on the Throne ruleth all by the ministry of his holy Angels, there they are figured the same manner of way, to wit, by the Lion, a Man, a Bullock, and an Eagle; except that there, euery one of them is figured all these foure wayes; these that here are called *ζωα*, there are called *πνευμα*, living creatures: and that in all the English Translations whatsoever, they are translated Beasts, the cause seemes to be in the penury of our Language, that hath not any proper word to distinguish *ζωα* from *πνευμα*. Alway that these are Angels, *Ezekiel* expounds himselfe, chap. 10. vers. 20. *And the Beast that I saw vnder the God of Israel, I understood that they were Cherubims. Ezekiel* saw his Vision in the captivity of Babel, at the River Chebar: and Saint *John* saw his Vision being banished by *Domitian*, into the Ile *Pathmos*: one truth by the same types is represented

to both: so the one very wel may serue for a Commentary to the other, to let vs see that these creatures are indeed neither beasts nor men, but Cherubims, or Angels.

Now to come to their description; wee haue first to consider the place wherein *S. John* sees them, *In the midst of the Throne, and round about the Throne*: For vnderstanding of this, take vp the Throne to appeare a little lifted vp from the earth; in the midst vnder it are the bodies of these creatures, and at euery corner looke out their faces, so are they both in the midst of the Throne, and round about it. This glorious Ruler hath his Throne compassed with holy Angels, not that he needs any of them, but for the greater comfort of his Church; as also to shew the great glory of his Maiesty. Many Aramites came against *Elisba* in Dothan, his seruant was discouraged, so was not himselfe; *There are more* (said he) *with vs then are against vs*. And many (may we say) are our enemies visible, and inuisible; but more and stronger are the seruants of our God, who stand for vs. *Salomon* builded a Throne, the like of it was not in any Kingdome, it ascended by six steps, and on euery side were grauen Lions ouer-guilt with gold, but they were without life, and could not punish the Kings enemies: But our Kings Throne is compassed with Angels more terrible and strong then Lions, to reare his enemies in pieces at his commandement. He sent but one of them against *Senacheribs* Army, and another against the Kingdome of Egypt, no power of man could resist them.

This for their place: the second thing in their description is their nature, to be taken vp, as I said, out of their names *ζωα*, living creatures, figured by Men and Lions, but indeed, as I haue shewed, are Angels. Their name here is generall and common to all creatures that haue life, but compare it with other places, and yee shall see they are Spirits, *He createth his Spirits, his Messengers*. An Angell then is a Spirit, but *Spiritus creatus completus*. When I call him a Spirit, I distinguish him from Lions, Bullockes, Eagles, that haue bodies without spirits; when I call him a created spirit, I distinguish him from God who is a Spirit, but the Spirit the Creator of all, or as *Moses* calls him, *The God of the Spirits of all flesh*. And when I say that an Angell is a spirit complete, it is to distinguish him from the spirit of man, which to the complete subsistence thereof requires a body, which Angels doe not, called therefore by *Augustine*, *Personae*.

The third thing poynted at in their description, is their number: they are said to be foure,

The place of
these holy An-
gels, they are
in the midst of
the Throne,
and round a-
bout it.

The Throne
of God is com-
passed with
Angels, not
for any need,
but to shew
his glory, and
to comfort his
Church.
1. King. 10. 20.

Ezech. 37. 36.

What Angels
are as concer-
ning their
nature.

Psal. 104. 4.

Numb. 16. 22.

August. Enchi-
ridap. 18.

Of the num-
ber of Angels.

Dan. 7. 10.

Psal. 68.

Heb. 12. 22.

The proper-
ties of Angels.

Nazian. orat. 2.
de Trinit.

How they are
said to haue
eyes before,
eyes behind,
and eyes with-
in them.

Gregor. Moral.

Lamentable is
our estate for
the want of
this three-fold
light.

foure, to shaddow their sufficiency for their administration and execution of Gods will through all the foure corners of the world; but not as if they were onely foure, and no more; for *thousand thousands minister to him, and ten thousand thousands stand before him*. The Chariots of God are twenty thousand; yea, The company of Angels is innumerable, saith the Apostle; and so they are indeede in respect of vs, howsoeuer to the Lord, their number be definite, and certaine.

The fourth thing in their description, is their properties, many manner of wayes figured to vs; they are said to haue eyes before, eyes behind, and in the eighth verse, eyes within, figuring their manifold knowledge; for which also *Nazianzen* called them *Secundaria luminaria*, secondary lights: there is a three-fold sight, which they neuer want: a sight of God, a sight of themselves, and a sight of the creature; by their eyes before, they looke vnto God, delighting to behold his face continually, from it are they stiled *Aphnim*. By their eyes within, they looke alway to themselves; by their eyes behind, they looke to the creature, whereunto God sends them, they know and vnderstand them, and what they haue to doe with them. If at any time, according to the commandement giuen them, they come forth to execute their message, either of Mercy, or Iustice, on the creature, then doe they in such sort looke to the creature, that their eye is neuer turned from the Lord their Creator: *Nunquam sic foras exeunt a diuina visione, vt interna contemplationis gaudijs priuentur*; they neuer come out in such sort from the sight of the Diuine Maiesty, that they are depriued of the ioyes of internall contemplation, which they haue by beholding him.

Oh! that wee had these three-fold eyes, that we might know the Lord, and delight continually to behold him, that wee might know the creature so, that in looking to it, we were not intangled with it; and thirdly, that we might know our selues. But alas, here is our misery, our eyes are behind vs, we see the workes of God better then we see God himselfe, whereof it comes to passe, that we delight our selues more in the creatures, then in the Lord who made them: we looke so to the creature, that we lose the sight of the Creator; yea, by beholding things without vs, we forget those which are within vs. *Salomon* saith, *A wise mans eyes are in his forehead, and his heart is at his right hand*. What wisdom then can be in vs, who are still looking back to those things which of force we must leaue behind vs; and will not looke forward to the Lord, with whom we hope to remaine for euer?

Verse 7.

And the first Beast was like a Lyon, and the second Beast was like a Calfe, and the third Beast had a face like a man, and the fourth Beast was like a flying Eagle.

HEE insists still in the description of their properties; hee saith that they were represented to him like Men, Lyons, Bullockes, and Eagles; not that Angels haue any such shape of themselves, as I haue shewed before, but to declare vnto vs, that whatsoever is excellent in the best creatures of the world, Angels haue it: they haue vnderstanding like Men; they haue animosity, and courage like Lyons; strength, for labour, like the Bullocke, or Oxe; celerity, and swiftnesse, like the Eagle: thus are they vnderstanding, courageous, laborious, and agill creatures. And it is to be obserued, that these properties, which are seuerall in the creatures, are coniuinct in the Angels, and therefore in *Ezekiel* his Vision to euery one of them, all these foure faces, faces of these creatures are ascribed.

The manifold wisdom of God appeares in the variety of his creatures. All the Naturalists in the world, haue not, shall not, attaine to this one thing, to know how many sorts of creatures the Lord hath made: but this doth yet much more commend his wisdom, that he hath distinguished euery one of them from another, so that euery creature hath in it a seuerall stampe of the singular goodnesse and wisdom of God: not they of the greater sort onely, such as the Elephant in the Land, and *Leuiathan* in the Sea; but the smaller sort, such as the Bee and the Emmer, for our God is not *mole, sed virtute magnus*: in his biggest creatures he hath left some token of his incomparable strength; in his smaller creatures againe hath he left some shaddow of his marvellous wisdom. But, as I said, all these sparkles of diuine goodnesse and wisdom, which here are scattered seuerally among the creatures on earth, are all to be found amassd and conioyned together in the Angels of heauen. All which should leade vs vp further to consider; Sith such variety of good things are provided for vs, and we see them in this world, what shall we looke for in the world to come? *Through faith we vnderstand that the worlds were framed by the Word of God*. Let vs not thinke, there is not a world after this, farre be that from vs; but let vs looke for a better: wee see the beauty of this world, but let vs be assured, the beauty of the other is such, as the eye saw neuer. Our best things heere, are but shaddowes of those better which are about. The Lord strengthen our faith

Why Angels
are represen-
ted by Men,
Lyons, Bul-
lockes, and
Eagles.

Ezech. 1.

The manifold
wisdom of
God appeares
in the variety
of his crea-
tures.

Not in the
great onely,
but in the
smallest also.

What as-
surance we haue
of good things
provided for
vs hereafter.
Heb. 11. 3.

to beleue. Alway this I haue spoken out of this ground, that the Spirit of God, not finding one creature on earth meet to represent that variable good which is in Angels, doth ioyne foure of the best together, which yet all doe come farre short of the excellency of Angels.

Verse 8.

And the foure beasts had each of them fixe wings, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come.

Size wings are ascribed to euery one of these Angels. *Esay 6. 2.* With two wings they couer their face: these are
1. An humble estimation of themselves.
2. A reuerent estimation of the Lord.

THe last of their properties: they are said to haue fixe wings euery one of them. To what end wings are ascribed to them, *Esay* doth tell vs, *With two they couer their face, and with two they couer their feet, and with two they flye.* The wings wherewith they couer their face, are first, an humble estimation of themselves, next, a reuerent, and great estimation of the glorious Maiefty of the Lord their God. They acknowledge his glory greater then that they can behold it, they are neere the throne, but farthest from pride. Among men we vse to say, that Familiarity engendreth contempt: it is not so with the Lord, they who are most familiar with him, doe most of all reuerence and feare him. The onely cause why men are so bold to dishonour the Lord, & to vse his Name without any reuerence, is, for that they are strangers from him, they know him not, and are not acquainted with his Maiefty.

Hitherto tends that similitude of Saint *Chrysostome*, *ὁ αἰὼν ὁ αἰὼν πρὸς τὸ ἁγίου πνεῦμα, τὸ ἁγίου πνεῦμα μόνον μόνον ἔστιν ὁ θεὸς, &c.*

For euen as the quicker our sight is, the better we learne, and perceiue how farre we are distant from the heauen; whereas to a dimme eye, the heauen seemes to be neere hand, and hard vpon it: euen so, the more we excell in vertue and holinesse, the more wee perceiue what a great difference is betwene the Lord and vs; yea, his best creatures are nothing in comparison of his glorious Maiefty.

Let this serue for a warning to these presumptuous Pharisaicall spirits, Semipelagian Papists, who dare stand before the Lord, and glory of their fastings, of their almes, of their merites, of their iustification by their workes, and of their perfit obseruance of the Law. The holy Angels couer their faces, and acknowledge their insufficiencie, in comparison of the Diuine Maiefty: and thou vile worme of the earth, wilt glory of thy sufficiencie. *Ua generationi huic miserae, cui sufficere videtur insufficientia sua:* Woe

bee to this miserable sort of people, to whom their insufficiencie seemes sufficient.

It is not the least part of true Philosophy, for a man to know himselfe; and onely hee knoweth himselfe best, who esteemeth himselfe to bee nothing. *Abraham* called himselfe *dust and ashes*; and *David* esteemed himselfe to bee but a *worme*, *ὡς ἄνθρωπος ὁ ἄνθρωπος ὡς ἄνθρωπος τὰ δὲ ἄνθρωπος*, and all Saints, saith Saint *Chrysostome*, after this same manner, abase and cast downe themselves. But they who with the Apostate Angels will exalt themselves, will contend with *Michael*, and presume about that which indeed they are, let them here see of what spirit they are.

The two wings wherewith they flye, note first their sublimity, they are no creeping, but flying creatures. Vnder the Law, prophane worldlings were figured by vncleane beasts, that creepe on the earth with all foure: they are curst with the curse of the Serpent, they like the dust of the earth: but Christians should be like vnto Angels, not creeping, but flying creatures. A bird, so long as it is flying aboue, is in no danger of the snare. Many snares hath Satan that crasty Hunter layd for vs: the best way to eschew them, is, that our hearts frequently flye vppward toward the Lord.

Next, their willing readinesse to execute the will of the Lord without delay. Saint *Bernard* makes the two wings of these Angels, to be Knowledge and Deuotion; these are also good for vs to flie withall: *Lenas cognitionis ala, sed sola non sufficit*, the wing of knowledge lifts vs vp, but it alone is not sufficient. As the bird that hath but one wing, the more it struiues to flie, the more it falleth, *Ruit citius que una tantum ala volare contendit*: So he that hath knowledge without deuotion, the more he seekes to ascend, the more he falleth.

Naturall Philosophers may stand for an example, who *knowing God, did not glorifie him, but vanished in their owne cogitations, and became fooles*. And let deuotion againe be neuer so zealous and feruent, yet without knowledge it cannot carry vs vppward: *Zelus absq; scientia, quò vehemens irritus, et grauius corrumpit*, for zeale without knowledge, the hotter it is, the more hinderfome it is.

The two wings wherewith they couer their feete, figure their sanctity and modesty, they are conuersant with men according as God imployes them, but communicate not with the sinnes of men, they defile not their feete with our pollutions, but haue them alwayes couered: As the Sunne giueth his light to most filthy places, but participates not of their vncleannesse, so

Gen. 18.

Chrysost. in Mat. hom. 26.

The two wings wherewith they flye.
1. Their sublimity disposition, they are no creeping things.

2. Their willing readinesse to obey.
By the two wings Bernard vnderstands knowledge and deuotion. *Bern. de verbis Esaiæ Serm. 4.* To strue to flie with one wing, is the ready way to fall.

Rom. 1.

The wings wherewith they couer their feet, are sanctity and modesty.

so is it with Angels. But alas, farre are we from this perfection, it is a difficill thing to liue in the company of prophane men, and not be infected by them: If wee be not burnt with their fire, hardly shall we escape vnblacked with their smoke.

The other wing for couering their feet, is their Modesty, whereby they dimit themselves to our capacity: they appeare with bodies and colours, white, speckled, and red, hauing indeed neither bodies nor colours, yet are men astonished and confounded at their lowest apparitions: So farre are we degenerate from our first estate, that we cannot now abide the most modest, and base apparition of an Angell.

And they ceased not day nor night, saying. In the last place we haue their function described, which is a continuall and vncessant praying of God; they are not weary, being alway delighted with new matter of ioy flowing from the sight of God; for as many eyes as they haue, they can neuer comprehend that infinite goodnesse which is in him: new sights make them alway to renew praises vnto God, and in this they stand as patterns vnto vs, teaching vs to practise these precepts, *Reuerce euermore, Pray continually, In all things giue thanks.* We should alway pray, for wee neuer want cause; we should alway giue thanks, for if we can obserue it, we neuer want matter. Prayer and Praise are two excellent parts of Diuine worship, but of the two, praise is the most heavenly and Angellike vertue. In prayer a man respects himselfe, seeking from God, that which he cannot want; but in praise man respecteth God, giuing vnto the Lord that which is due to him. Againe, prayer pertaines to this life principally, *et est egentium ac miserorum*, praise pertaineth to the life to come, *et est beatorum ac glorificationum*. Let vs therefore learne of Angels to praise the Lord, beginning that vpon earth, which shall bee our continuall exercise in the heauen.

The tenor of their song followes, where in three things are attributed to God, 1. *Holinesse*. 2. *Omnipotence*. 3. *Eternity*. The first of these hath one word thrice repeated, and that as *Esay* saith, with an Antiphonie, or answering of one Angel to another, *Innum. Iehouam celebrant repetendo unum & idem (Sanctus) Trinum agnoscunt ter repetendo, quod vni tribuerunt*: they acknowledge one God, whom they esteeme onely holy, and repeating one thing thrice, a Trinity they acknowledge in that blessed Vnity of the Godhead; but this myserie is better warranted by other, and more plaine testimonies of holy Scripture. But to returne, the Lord is so holy, that he is Holinesse it selfe. As the Sunne is among the lights of the

firmament, so is the holy Lord among his Saints or holy ones; what light they haue, is no light if it bee compared with the Sunne, they hide themselves when the Sunne shineth, and all the holinesse of most holy creatures, is nothing in comparison of the thrice holy Lord. At his brightnesse Angels couer their faces; they are holy by creation, redeemed ones are holy by communication, other things are also holy by separation, as was Ierusalem's Temple of old, and now are the elements in both the Sacraments holy; but none, neither Angell, man, nor any other creature, holy like the Lord.

The next thing they ascribe vnto him, is Omnipotence, which consists in these two: First, that hee can doe whatsoever hee will. Next, that against his owne nature and truth, he cannot doe: for that were impotence, and not omnipotence: *He cannot lie, nor deny himselfe, nor come against his owne Word*. The first of these renders instruction for Atheists; the other for Papists. It is a common question of prophane men, whereby they impugne the truth of Gods promises, How can this bee? The Samaritan Prince, when he heard *Elizem* prophetic of plenty of victuall, that should bee in Samaria on the morrow, though the day before it was sore pinched with famine, most disdainfully answered him, *Though the Lord would make windowes in heauen, can this thing come to passe?* There the Lord sayes, This I will doe: and man by the contrary, This the Lord cannot doe: but the Lord was, and will be found true, and euery man a lyer.

Yea, the very deare children of God, out of the remanents of their infidelity, oftentimes fall into the like transgression. When the Angel promised *Sara* a child, she receiued it with the like answer, *How can this be, sith I am waxed old?* Yea, when the Lord promised to giue Israel flesh enough for a moneth, *Moses* distrusted it, *Shall all the Sheepe and Beeces be slaine for them to finde them? or shall all the fish of the Sea be gathered to suffice them?* But they in effect receiued one answer, *Is the hand of the Lord shortened, or is there any thing impossible to the Lord?* Consider who he is that saith he will doe, and all such doubts shall cease, which make men enquire, *How can this be done?*

The other renders instruction for Papists; they vrge Gods omnipotence, to prooue their new-found, and fond transubstantiation, but to no purpose; for in this they make his power to fight against his will, and to reuerse his owne Word, & the plaine Articles of our faith. They inforce vpon vs that wee deny Gods omnipotence, but without cause; this fault is their owne, and not

2. Omnipotence, consisting in these two:
1. That he can do what hee will.
2. That against his nature and truth he can doe nothing.

Mouthes of Atheists who call Gods power in question, bound vp.

2. King. 7. 2.

Weakenesse of Saints helped by the consideration of Gods omnipotence. Gen. 18.

Numb. 11. 22.

Esa. 50. 3.

Papists abuse the omnipotence of God, in making it militant against his truth.

Zach. 1.

In the last place, they are described from their function, they are not weary in praising God.

1. Thes. 5. 16, 17, 18.

Prayer and Praise are good parts of Diuine worship, but praise is the most excellent of the two.

Three things in their song they ascribe to the Lord.

Esay 6.
Ang. de fide ad Pet. cap. 1.

1. Holinesse, which is so proper to him, that there is none so holy as the Lord.

Chrysost. in Mat. hom. 26.

Heauenly creatures are most humble.

Hereby are condemned Pharisaicall and Popish spirits, who dare stand vp with vncouered face, and glory of their merites.

Ber. Ser. cont. vitium ingratiud.

Psal. 78. 41.

not ours, *They limit the Holy One of Israel*, and indeed deny his power, when they say, He cannot giue vs the body of Christ, except he create it of bread. We verily beleeue, that in the holy Sacrament there is a reall donation made of Iesus Christ to all reuerent and right Receiuers, *that bread is the body of Christ, that wine is the blood of Christ*. God is alwaies as good as his word, and giues vs no lesse, then he saith he giues vs. But for all this, there is no reason why wee should binde the Lord to transubstantiate the Bread, as if without transubstantiation of the bread, hee were not able to giue vnto vs the body of Iesus.

3 They ascribe to him the praise of eternitie.

Eern. in Cant. Serm. 31.

What great comfort cometh to the Church by the consideration of God his eternitie. Eccle. 1. Heb. 1. 11.

Now the third and last thing for which they praise the Lord, is his Eternity, and euerlasting Being, *Who was, & who is, and who is to come*. This is a circulocution of his Name, *I am*, expounded more plainly in the next words, *Hee liueth for euermore*. *Solus verè est, qui nec à (fuit) praecliditur, nec ab (erit) expungitur, (erit) non tollit illi esse ab aeterno, nec (fuit) tollit illi esse in aeternum*. Being is so proper vnto God, that when I say, *Hee was*, it takes not away that *Hee is, and will bee*: and when I say that *Hee will bee*, it takes not away that *Hee was and is*. And this serues greatly for the comfort of the Church of God, *One generation passeth, and another cometh, (said Salomon,) The Heauens shall perish, but the Lord doth remaine*. Hee that was with Noah in the Arke, with Israel in the Red-Sea, with Daniel in the denne, with the children in the fire, with Ioseph in the prison, with Elisha in Dothan, enclosed by Aramites with Ezechia in Ierusalem, besieged by Chaldees, hee is still in his Church this day, and will bee for euer.

Verse. 9.

And when these liuing creatures gaue glory and honour, and thanks to him that sate on the Throne, which liueth for euermore.

The song of Angels is seconded by the song of redeemed Saints.

2. Cor. 9. 2. Thus one of vs should prouoke another to pietie.

THe Song of Angels is seconded by the song of redeemed Saints, one of them prouokes another to praise God. It should bee with vs on earth, as it is with them in heauen, every Christian should prouoke another to Pietie: so Saint Paul praises the Corinthians, that their zeale had prouoked many. But now most part of men liue, as if they were set in the world to bee censurers of all men, examples to none, they will neither prouoke others to good, nor be prouoked by them, yea euen in the holy assemblies, there they are silent, if not worse exercised, when others beside them are praying the Lord.

Three things these liuing creatures are said to giue vnto the Lord, *Glory, honour, thanks*. Where first it comes to bee considered, how is it that any creature, either Angell, or man, can giue vnto the Lord, *Who hath giuen to him first, and it shall bee recompensed?* But there is a great difference between these two, God giuing to the creature, and the creature giuing to God. When God giueth, hee giueth to the creature that which it had not; Angels, men, and all creatures, haue their being of him; but the creatures giuing to God, is an acknowledging of that in Him which Hee hath already; and this is the sacrifice of praise, or then if it be a sacrifice of distribution, either to the poore, or any good worke, wherein the Lord may haue glory, as we are commanded: *To doe good, and to distribute forget not, for with such sacrifices God is pleased*. This is also a giuing vnto God: but as David calls it, *is a giuing to God of that, which God his own hand hath giuen to thee; for what hast thou that thou hast not receiued?*

The first of these sacrifices men of this age can willingly giue to the Lord, that is, the praise of all the goods they haue: but in the second they are more sparing. They will not giue backe to the Lord, the vse of that which his hand hath giuen them: faire profession, like the shew that Fig-tree made a farre off, but no fruite; whereof it comes to passe, that the glorious Gospell of Christ is euill spoken of by our enemies, because we doe not adorne it with our good works.

Now, concerning the difference betweene *glory, honour, and thanks*, *δοξα, τιμη, και ευχαριστια*, it is plainly shewed by *Musculus* and others, I insist not in it.

Verse. 10.

The foure and twenty Elders fell downe before him that sate on the Throne, and worshipped him who liueth for euermore, and cast their Crownes before the Throne, saying.

THeir behaiour in praying God, is noted to be three-fold: first, they fall downe and humble themselves before God, teaching vs by their example to doe the like. It is no dishonour for the most honorable men of the world to kneele; yea, to prostrate themselves before the Lord. *Come, let vs worship, and fall downe and kneele before the Lord our Maker*.

Next, they worship him that liueth for euermore: the true Church worships no creature, neither Angell, nor man, in themselves,

In their long they giue three things to the Lord.

Rom. 11. 35.

Great difference betweene these two, man his giuing to God, and Gods giuing to Man. Heb. 13. 1. Cor. 29. 14.

No dishonour to the most honourable creatures, to kneele to the Lord.

Psal. 95. 6. The true Church worships no creature, neither Angell, nor Man.

themselves, nor in their Image; neither the worship of *idola* nor yet *idola*, sith the Galatians are conuincd by Saint Paul, for giuing the worship of *idola* to such as by nature are no Gods; how can Papifts bee excused? Sith all their defence for the worship of creatures is this, that they worship them not with the seruice of *idola*, which, say they, is due to God, but onely of *idola*, which may bee giuen to creatures. How weake a distinction this is, appeares by that I haue said; Papifts affirme, that they may doe lawfully that, which Saint Paul rebuked as vnlawfull in the *Galatians*.

And last of all they are said, to cast their Crownes before the Throne; they empty themselves of all glory, merit, and worthinesse whatsoeuer, that they may giue the praise thereof vnto the Lord. This is in effect the song of all Saints, *Not vnto vs, O Lord, not vnto vs, but to thy Name be the praise*.

But giueth to the Lord all the glory of their saluation

Psal. 115. 1.

Verse. 11.

Saying, *Thou art worthy, O Lord, to receiue glory and honour, for thou hast created all things, and for thy wilsake they are, and haue bene created*.

After he hath spoken of their behaiour, he subiynes their Song; wherein they acknowledge the Lord only worthy to receiue glory, and honour, and power, and that for two causes; first, for the benefit of creation, by which all things were made; next, of prouident conseruation, by which all things are still conserued; for so are their words, *They are, and they haue bene created*. Creation was a short Prouidence, producing all things in their kinds; Prouidence againe, is a perpetuall Creation conseruing all things in their kindes: as hee gaue vnto all their first being; so hee beareth up all things by his mighty Word.

Creation, was a short Prouidence, and Prouidence a long creation.

Heb. 1. 3.

Creation common to all creatures, not so the comfort of creation.

Creation is a benefit common to all creatures, but the comfort of it is not common; for they, who haue lost the dignity of their first estate, shall wish one day that they had neuer bene created; or that they could againe be turned into nothing. But as here these Seniors praise him for their creation; so in the next chapter they praise him for their Redemption: And indeed, they only finde comfort in creation, who, with the benefit of creation haue also receiued the benefit of Redemption; for then Creation is a step to Glorification, and a meane of the execution of the decree of their Predestination to life: for if first wee had not bene created, how should wee haue bene redeemed and glorified?

Again, sith he is the Creator of all according to his owne will, when we looke vnto beasts, and other creatures inferiour to vs, let vs praise him, for that it was his will to make vs vnderstanding men. And againe, when we looke to many men, whose conuerfation is beastly, they being *strangers from the life of God*, let vs much more praise him, who hath made vs new men; sith all is of his will, what matter of vnspokeable comfort haue wee, that hee hath made vs children of his good will, that is, to whom hee is well willed in Christ? And because our weakenesse is great, let this serue vs for a spur to sanctification; sith the Lord hath made vs for his owne pleasure, how loth should we bee to displease him? It is said of the Lord, *Let the Lord reioyce in all his workes*: so, when hee looked to his workes, he saw that they were all good; but when he considered man, *It repents me (said the Lord) that I made man, for he is but flesh, and the imaginations of his heart are onely euill continually*. Oh, how should this humble vs, that where the Lord hath ioy in all the rest of his creatures, hee is grieued at man, by reason of his transgression! and how loth should we be to displease the Lord our God, who for his pleasure and good will hath made vs, and out of his abundant loue hath also redeemed vs!

What reason we haue to serue God for our creation.

Ephes. 2.

Loth should we be to displease the Lord, who made vs for his owne pleasure. Psal. 104. 31. Gen. 1. Gen. 6.

CHAP. V.

Verse. 1.

And I saw in the right hand of him that sate upon the Throne, a Booke written within, and on the backe-side sealed with seven Seales.

He first part of the Preparatorie Vision, preceeding the Prophecies which are to follow, wee haue heard in the former chapter: wherein Saint Iohn sees the Maiestie of God the Creator sitting on his Throne, ruling the world according to his holy will. Nothing therein fallies out by fortune, or accident, but all comes according to his Decree, written and registred in his Booke. Now follows the other part of the Preparatorie Vision; wherein Saint Iohn sees the Maiestie of God the Redeemer, take the Booke out of the hand of him that sits on the Throne, and open it, that he might reueale to his Church, her troubles and bat-

The second part of the Preparatorie Vision, containing a description of God the Redeemer:

Reuealing
things to
come, for the
comfort of his
Church.

Psal. 76. 10.

The parts of
this Chapter.

The familiari-
ty of God with
his Saints
once begun,
still increaseth.

Numb. 22.

Gen. 39.

Rev. 1. 9.

Gen. 27. 33.

We walke not
here by sight,
but by faith.

2. Cor. 5. 7.

tels that were abiding her vnto the end of the world. The Vision Preparatory is very proportionall to the Prophecies following: As if the Lord this way did prepare his seruant; I am to let thee see fearefull changes, sore troubles by fraudulent and violent enemies, that shall persecute my poore Church, but warne thou them, that they bee not discouraged; Thou seest, who sits at the Rudder of the world, and ruleth al the tumultuous waues of y^e glasse sea therein: Nothing fals out but according as I haue decreed, and the euent of things shall bee according as my Sonne hath reuealed out of this Booke, to my Saints. This is the summe of all: *The rage of man shall turne to the praise of God.* The Lord shall haue glory, his Church victorie, and the Enemies thereof shame and confusion.

Three things haue wee in this chapter: first, a description of this Booke of the Reuelation: secondly, a description of the Lambe of God, who openeth it: thirdly, thanksgiuing for it both of men and Angels.

And I say, we may perceiue heere in the entry, how new fights, and new Reuelations are multiplied vpon Saint John; the Lord beganne to be familiar with him, and still hee continues: for whom he loueth, he loueth to the end, and causes them to increase with the increasings of God, like the Sunne ascending to the noone-tyde of the day. *Balaam*, and *Balaac* both may conspire to curse Israel, but it cannot bee. *Putiphar* may imprison *Ioseph*, but God shall bee with him. *Domitian* may banish Saint John vnto *Pachmos* from the fellowship of men, but not from the fauor of God; euen there shall the Lord be familiar with him. What *Isaac* spake of *Iacob*, stands as a sure decree to all the Saints of God, *I haue blessed him, and hee shall be blessed.*

Of the manner of this fight, we haue spoken once for all in the beginning of the fourth chapter. No doubt, many of the Lords deare children wish they could see the like; such a fight as Saint John saw, or S. Paul saw, when hee was rauished into the third heauens: The one tels vs what hee saw; for it was shewed vnto him, that hee might shew it to the Church: The other tels not what hee saw; yea, professes that the fight he saw, is more then euer man heard or saw, or mans heart is able to vnderstand; and this is to prouoke vs to long for that Day, wherein wee shall bee capeable of this fight. In the meane time, if wee see not such fights, as they saw, let vs reuerence the Lords dispensation: now we walke by faith, not by sight; the time when wee shall see, is comming; now happy are wee if wee doe belecue.

A Booke. We must stil remember, that in all this Prophecies, the Lord dimitts himselfe to vse such formes, and representations, as we are best able to conceiue. Properly God hath no booke, he needs not any such help of memory; but allusion here is made to Kings, who haue beside them bookes containing Lawes whereby they rule their people, or else the ancient Acts and Monuments of their Kingdom, as was that booke out of which *Abasuerus* learned, what good seruice *Mordecai* had done vnto him. The Lord hath his Booke also, but farre exceeding theirs; for they haue only a Register of things which are done, they cannot tell what is to be done, and farre lesse can they prevent it: but the Lord hath in his Booke a perfect record of all things, which haue beene, are, or shall be to the worlds end, they are all appointed by himselfe.

Now what is meant by this booke, is not agreed vpon by the Interpreters. *Victorine*, whom many follow, calles it the old Testament. Others more generally, the whole Scripture. But was not that Booke opened till now? And is it not plainly told Saint John by the Angell, that the things foretold in this booke, are such as were shortly to come to passe, not such as had beene done before?

What *Cotterius* had for him by this booke to vnderstand *Vitam*, life, and by the strong Angell to vnderstand *Legem*, or the Law, which none can fulfill, wee leaue it to himselfe, and his opinion also. The matter is so plaine out of the course of the Text, that it is strange, men will not take light out of Gods hand, when hee offers it vnto them: for doth not the Sonne take this booke from the Father? Doth he not open the scales thereof, and let Saint John see what was written in it? Is it not the very first and authentike Volume of this Booke of the Reuelation, the copy and transumpt whereof Saint John drawes out as hee is commanded, and sends it to the Church? All the whole circumstances of the Prophecies make it so cleare, that it is strange, how men too much enamored with their owne conceptions, should not haue perceiued it.

But because in holy Scripture often mention occurs of sundry Bookes which are ascribed to God, let vs once for all remember, they are to be reduced to one of these two sorts; they are either metaphoricall, or materiall; the first so called in respect of the Metaphor or borrowed speech; the other so called, in respect of the matter. The metaphoricke bookes, are either vniuersal or speciall; vniuersal are two, one mentioned by *David*, in thy booke

How the Lord
is said to haue
a Booke.

Ester 6. 1.
In it allusion is
made to the
manner of
Kings, who
haue their Re-
gisters.

This booke
cannot be the
old Testament

Other strange
opinions con-
cerning this
Booke.

But in truth
the booke is
this same booke
of the Reucla-
tion.

Bookes in ho-
ly Scripture
are of two
sorts.

Metaphoricall,
and these are
either vniuer-
sal, or speciall.
Psal. 139. 16.

What means
the writing of
this booke
without and
within?

The booke is
sealed, for
suretie and se-
cretie.

Dan. 6. 6.

Obscuritie of
Scripture pre-
tended by Pa-
pists.

They looke to
the Scales
wherewith the
booke is clo-
sed, but not to
the Lambe
who opened
them.

Psal. 119. 130.

In bookes of
Scripture
written for
our instruction
in the faith,
God speaks
plainely.
Aug de doct.
chr. lib. 2. c. 9.

Lactant. 1. 6.
c. 21.

Booke were all things written, which in continuance of time were fashioned. And this Booke is the most large, as being a perfect Register of all things, of all persons, of all times, and this is the Booke of *Prescience*. The other is the Booke of *Conscience*, which albeit it be not so large as the first, yet I call it *Vniuersall*, because all men without exception haue it, they write it with their owne hand, and haue it in their owne custody, and therefore shall not bee able to speake any thing against the testimony thereof. Special Bookes againe are also two, one called by *Moses*, *The Booke of Life*; containyng a role of all Gods Elect: The other called by *Malachy*, *A Booke of remembrance*, wherein the Lord registers the words and works of a wicked: This Booke God hath in his keeping, and it is euery way conforme, and varies not from the Booke of Conscience that the wicked haue. The Booke materiall is the Bible, whereof this Booke of the Reuelation is a part. Saint John sees it first here in this Vision, and then, as I said, extracts the iust copy of it, and sends it to the Churches.

Written within and without. For vnderstanding of this, wee must know that the forme of Bookes they vsed of old, was not like ours; they were long Roles, euery sheet at the end of another extending in length, folded and rolled vp about a piece of tree, or some other such thing; they might conveniently be distinguished by Scales: for the scale of the first being opened, all written in it might easily haue beene read; the rest not so, vntill the remaining scales were opened also: they were commonly written on the one side, except where the abundance of matter forced them to write on the backe, then were they called *in verso*. In the sixth Chapter, it is said that the Heauens passed away like a scrole: for a scrole of parchment being opened, and spread out in length, if it be let goe by him that holds it, returnes speedily into a round againe. *Ezekiel* makes mention of the like *Role of a Booke spread before him, written within and without*. And as to *Ezekiel* the Lord presented a role, containing that which he had to shew vnto Israel, and was after written in the booke of *Ezekiel*, *Ita hoc loco per librum Iohannis ostensum intelligitur scientia eorum, quae Iohannis fuerant de futuro statu Ecclesiae reuelanda, quae & nunc in hoc Apocalypsis volumine sunt descripta*: So here by a booke shewed to Saint John, is vnderstood the knowledge of these things which were to be reuealed to Saint John concerning the estate of the Church to come, and which now are described in this Booke of the Reuelation.

Alway, that Saint John sees this booke

written within and without, it is to declare vnto vs, that it is a compleat Prophecy, there is no blanke paper in this booke to be filled vp by any other: or if there were, who is this in Heauen, or in Earth, that can reueale that vnto vs, which Iesus Christ our blessed Sauour hath not reuealed? None at all: we are not to looke for any other Reuelation or Prophecy after this, till the Day come wherein Christ our Lord shall be reuealed in his glory.

Sealed with seven Scales. The Scales declare, first, the surety, next, the secretie of this Prophecy; Surety: It is the manner of Kings to scale their decrees which they will haue executed: so this Booke is sealed, to shew that the Lord will surely accomplish that which is written in it. It is a Decree more sure then any of the *Medes and Persians*.

Again, the Scales declare the secretie thereof: Here are mysteries locked vp from the vnderstanding of Angels and men, if the Lord had not opened them, and reuealed them vnto vs. The Iesuite *Viega* carpeth aduantage here, to iustifie that calumny of the Church of Rome, whereby they blot the Scripture with obscurity, and he brings many reasons to proue that it was expedient the holy Scripture should be penned in obscure manner. But I pray you, is not this vntrue reasoning, The Booke of the Reuelation is obscure, therefore all the bookes of holy Scripture are obscure? And sith they can look to the Scales wherewith the booke is closed, and complaine of obscurity; why will they not looke to the Lambe who openeth the booke, and giue him thanks, who of a closed book, makes it an open booke, and giues to it the name of a *Reuelation*? Lastly, as we haue said before, this Booke was written, not so much to informe vs in the Faith, as to confirme vs in it, that we should not leaue the Faith for these manifold troubles which in this booke are fore-told vs, that were to follow our faith. It is sufficient for vs, that in these bookes wherein the Lord teaches vs the way of saluation, he speakes so plainely, that the entrance into his Word, sheweth light, and giueth vnderstanding to the simple: The waters thereof in some places are so shallow, that a childe may goe thorow, though in others so deep, that an Elephant may swim. In his quae aperte posita sunt in Scriptura, inueniuntur illa omnia, quae continent fidem, moresque viuendi, spem scilicet, & charitatem. What need men carp at these places which are obscure, sith in these which are plainely written, all things are to be found that containe Faith & good manners; to wit, Hope & Charity, said *Augustine*? *Nūquid deus, & mentis & vocis, & linguae Artifex disertè loqui*

D d d

This pretext of obscurity of holy Scripture is but a couering of their misliking.

Chrysost. hom. 3. de Lazaro.

loqui non potest? imò verò summa providentia carere voluit suco ea quæ divina sunt, ut omnes intelligerent, quæ ipse omnibus loquebatur: Shall we thinke (said *Lactantius*) that God, who is the Artificer and Maker both of the minde and voyce, and of the tongue, cannot speake plainly? No, but by the contrary he hath most wisely provided, that his words should be plaine, without coloured deceit, that all men may understand these things which he speaketh vnto all. I will not therefore answer *Viega* and his associates, with *Chrysostome*: *Prætextus iste pigritie velamen*, but rather will say it is *malitia velamen*; this pretext of the obscurity of Scripture, is but a couering of their slothfulness, but rather it is a couering of their maliciousnesse: because the Scripture rebukes them, therefore they rebuke it; they doe what they can to obfure it, because it obfureth their Kingdome.

Verse 2.

And I saw a strong Angell, who preached with a loud voyce, Who is worthy to open the Booke, and to loofe the Seales thereof?

IN the first verse wee haue seene the description of this Booke: now beginnes the second part of this Chapter, wherein we haue him described, who openeth the Booke; first, from his singular supereminence, that none other was found able to open the Booke: this appeares by the Angell his proclamation, *Who is worthy to open the Booke?* The answer is subioyned in a negation, *None in Heauen, &c.* So this doth greatly magnifie the glory of Iesus; that He, and He onely hath done that vnto vs, and for vs, which none in Heauen, nor in earth were able to haue done.

The Offices of the *Messias* are three: he is the King, the Priest, and Prophet of his Church. If these be compared among themselves, the Prophetical Office will be found the least. As our High Priest, he had to satisfie the iustice of GOD for vs, and make atonement for our sinnes: As our King, he hath deliuered vs from the oppression of our enemies, visible and inuisible, and ruleth our hearts by the Scepter of his Grace: As our Prophet, he hath reuealed to vs in his holy Scripture the whole counsell of God concerning our saluation, and in this Prophecy hath forewarned his Church of such troubles as were eminent vnto her, which none in Heauen nor in earth was able to doe. Now, since the last and least of the three cannot be done by any creature, what blasphemy is it to say, that men may doe the greatest, that is, by their owne

sufferings and doings make satisfaction to the iustice of GOD, as the Romish Church vainely and wickedly doe affirme?

For they teach, that Christ hath not reuealed the whole counsell of God; that the Scriptures are imperfect, and are to be supplied by Traditions, *Quas Ecclesia Catholica suscipit, ac veneratur pari pietatis affectu & reuerentia, scilicet, æquæ ipsi verbum scriptum:* which the Catholike Church embraces, and honoureth, with the same affection of piety and reuerence, which is due to the written Word it selfe. But I pray them: Who is able to teach that, which the great Doctor of the Church hath not taught? If there be any Scale of the Booke which Christ hath not opened, who is this that is able to open it? Either they must confesse none in Heauen, farre lesse in earth can doe it; or else they must falsifie this Angell, which is impossible; or then manifest themselves to be falsifiers, which is euident. All antiquity pleads the perfection of holy Scripture against them. *Religio vera in scriptis Apostolorum, & Prophetarum continetur descripta, qui soli, quid in Deo sit, viderunt:* True Religion is described in the writings of the Apostles and Prophets, who onely did see what is in God. *Credere debemus quod Scriptura perfecta sunt, quippe à verbo Dei, & Spiritu eius dicta:* We ought to beleue that the Scriptures are perfect, as being endited by the Word & Spirit of God. *Huiusmodi firma est Petra, his derelictis, alijs nisi quibuslibet doctrinis, est in effusa arena adificare:* To depend on the holy Scripture, is to build on a sure Rocke; but to leaue them, and depend vpon any other doctrine, is to build vpon sand. *Si fidelis est Dominus in omnibus sermonibus suis, & fidelia omnia mandata eius, manifesta est elapsio à fide, & superiora crimen, aut reprobare quid ex his que scripta sunt, aut superinducere quid, ex non scriptis:* Sith God is faithfull in all his words, and all his Commandements are true, it is a manifest falling from the Faith, either to reiect any thing that is written, or to receiue any thing that is not written. Many more might be added, but that it were tedious.

But their other assertion is much more blasphemous. Is the satisfaction that Christ hath made to the Father for vs, imperfect? Must it be supplied by humane satisfactions? Did not the Cup which our Sauour dranke for our sinnes in the Garden, make his Soule heavy, and his Body to sweat blood? Who is it that dare drinke out that which our Sauour hath left vndrunk? If the brimme of the Cuppe so troubled him, who is able to drinke out the bottome? Certainly none at all.

If

Papists derogate from the perfection of Christ his propheticall office, Concil. Trident. Sess. 2.

But let them tell who can reueale that, which Iesus hath not reuealed.

Iustin. exord. in Tryph.

Iren. lib. 2. c. 47.

Antiquity pleads the perfection of holy Scripture. Ibid.

Basil. in Ser. de Fidei confes.

But most blasphemous are they, in affirming that he hath not perfectly done the Office of an High Priest.

Verse 4.

Then I wept much, because no man was found worthy to open, and to reade the Booke, neither to looke thereon.

IN this is declared the louing affection of Saint *Iohn* toward the Church: hee mournes, for that shee should be deprived of the comfort of this Revelation: all that are true and feeling members of the Church, are grieved for the troubles of the Church; her wants, her losses, and the least obscuring of her glory, is the matter of their mourning: and of all losses, they apprehend this most, the want of the comfort of the Word; for *where no Vision is, there the people perish.* *Eli* was not so much moued at the report of the death of his two sonnes, as when hee heard that the Arke of the Lord was captiued, *Then hee fell from his seate backward, and dyed:* And his daughter-in-Law, when shee in like manner heard that the Arke was captiued, brake her heart through displeasure, notwithstanding they comforted her, because she had borne a sonne; yet shee answered not, nor regarded it, but named the child *Ichabod, No glory, saying, The glory is departed from Israel.*

Nehemiah was (for himselfe) in a good estate in the seruice of King *Artaxaspe*: but when *Hanani* told him of the desolation of Ierusalem, the sorrow of his heart made his countenance sad before the King; the welfare of Ierusalem was dearer vnto him, then the welfare of his owne estate. But now the Church is full of bastard children, who haue no compassion of her estate; if they, as the Prophet speakes of carnall Israelites, *be at ease themselves, they sorrow not for the affliction of Ioseph.*

Again, heere is a plaine difference, betweene such as are inspired with the Spirit of Christ, and others possessed with the spirit of Antichrist: the opening of the Bible to the one, is a matter of their ioy; to the other, a matter of their griefe. *Iohn* weepes because the Booke was closed; Antichrist and his crue grudge, and rage this day, because the Booke is opened. These are the brood of these Heretiques, whom *Tertullian* of old called *Lucifuge*, they hate the light, because it conuinceth them of darkenesse.

D d d d 2

Verse 5.

If the most holy man that euer liued, were appoynted to beare the punishment that is due to one of his smallest sinnes, it would vtterly confound him. If they knew this, and were touched with the smallest sense of the wrath of God, they would close their blasphemous mouthes from speaking of the insufficiency of Christ his satisfaction, or of any helpe or supply to be adioyned to his merits.

Verf. 3.

And no man in heauen, nor in earth, nor vnder the earth, was able to open the Booke, nor to looke thereon.

THE answer of the Angels Proclamation is heere subioyned in a strong negation, that none in heauen, nor in earth, nor vnder the earth, could open the Booke. This speech hath in it a Propheticall amplification, which makes the amplification the stronger to exclude all creatures from this dignity, that it may be reserved to Iesus Christ alone, he onely is worthy to open the Booke.

The Iesuites of Rhemes shew themselves ridiculous in the exposition of this place: these are their words: *Hee speaks not of the damned in hell, of whom there could bee no question, but of the faithfull in Abrahams bosome, and in Purgatory.* I pray you is there any question at all, when hee had said, *None in heauen could doe it*, what needed him to subioyne, *Nor in earth?* Was there any question that could bee found on earth worthy to open the Booke, sith none in heauen could doe it? Is this spoken by way of question? No, but (as I haue said) it imports a strong negation. Now as to your faithfull, that you bring in heere to be in *Limbo*, which wrongly yee call *Abrahams bosome*; was *Abraham*, or any of the faithfull, at this time in *Limbo*? According to your doctrine, when Christ descended to hell, then hee harried hell, hee left not a soule there, but loosed them all out of that prison. This Proclamation was more then fiftie yeeres after Christs Resurrection, and will yee now haue any faithfull soules to bee still there, euen contrary to your owne doctrine? No better is your other allegation, of your faithfull in Purgatory: sith none in heauen could open this Booke, I am sure it was neuer the Angels purpose to seeke any in any house of hell to doe it. It is your shame, that in so impudent a manner, against so cleere light, yee abuse and deceiue the world with your forgeries.

The negative answer excludes all creatures.

Iesuites contrary to their own doctrine, expound this of *Limbus patrum.*

And no lesse ridiculous are they, in expounding these vnder the earth, of their Purgatory.

How all kind Christians are affected with the least losse, and troubles, which befall the Church.

Prou. 11. 14. Examples hereof in old Eli.

1 Sam. 4. 18. In his daughter.

1 Sam. 4. 20, 21

In *Nehemiah*. *Nehem. 1. 2. Nehem. 2. 1.*

Amos 6. 1, 6.

To Christians the opening of the Bible is a ioy, to Antichristians a griefe.

It is Christ his singular glory: none but hee can open this Booke.

The Offices of Christ are 3. Kingly, Priestly, and Prophetical.

The last, and least of the 3. can be done by none, but by himselfe.

Verf. 5.

And one of the Elders said vnto mee, Weepe not, behold, the Lion, which is of the Tribe of Iuda, the Root of Dauid, hath obtained to open the Booke, and to loose the seuen Seales thereof.

WE haue heard before S. Iohn mourning: now we heare him comforted: This is Gods order, Blessed are they who mourne, for they shall bee comforted: Mourning must goe before consolation, sorrowfull teares are the seed of plentiful joy: No man putteth new wine into old bottles: The consolations of the Lord are better then wine, they comfort, they refresh, they strengthen the soule; but the old hart is not capable of them: we must therefore by mourning empty our hearts of our old finnes, before the Lord replenish them with his new consolations: They went weeping, and carryed precious seed, but they shall returne with joy, and bring their sheaves.

The matter of his comfort is taken from Christ; so long as hee looked to the creatures, hee found nothing but matter of mourning: so shall it be with all them who seek comfort in the creature, as it was with that woman diseased of the bloody yssue; she spent all that she had on the Physicians, but in vaine, shee was neuer healed of her disease till she came to Christ.

And here we haue Christ two wayes described, first, as Saint Iohn heares of him; secondly, as hee sees him. The Elder who describes him, speaketh of Christ out of Moses and the Prophets, so doe all they who speake by the Spirit of God: *Accipis quidem Apostoli de suo arbitrio, quicquid quod inducerent, eligerunt.* Yea the Apostles then selues tooke not this liberty, to bring into the Church any thing of their owne, but as they receiued from Christ; so they deliuered to vs. *Hic primum per Prophetas, deinde per seipsum, postea per Apostolos, quantum satis esse indicauit, loquutus est.* And Christ Iesus, first by his Prophets, next by himselfe, last by his Apostles, hath spoken as much as he thought to bee sufficient: so that now, *Non relictus est hominum eloquijs de Deirebus, alius praterquam Dei sermo.* There is no other speech of diuine things left vnto man, but the Word of God. Let no man be wise above that which is written. That he calls our Lord, *The Lion which is of the Tribe of Iuda*; he takes it from Moses, and againe, that he calls him *The root of Dauid*, he takes it from Esay.

He is called a Lion, to the terrour of his enemies, and comfort of his owne. Satan is called also by S. Peter, *A denouring Lyon*, but like the Lion which Samson slew, and

that other which Dauid slew, and pulled his sheepe out of his mouth. These were figures of our Lord, who hath overcome the diuell, and trampleth Satan vnder the feet of his Saints. It was a fearefull sight at the first which Iosua saw at Iericho, a man standing before him with a sword in his hand: but when Iosua demanded, *Art thou on our side, or against vs?* and receiued this answer, *As a Captaine of the Lords host I am now come:* out of all doubt it did greatly confirme him. And heere at the first it may seeme fearefull, that Christ is called a Lion: but marke, that in the next verse hee is called a Lambe. A Lion he is in respect of his enemies, to vanquish them, and teare them in pieces. A Lambe hee is in respect of his meeknesse, patience, and willingness to suffer for his owne. And therefore he is not simply called a Lion, but *A Lion of the Tribe of Iuda*. Naturalists haue obserued, that Lions are not cruell against their owne kind; yea they spare beasts of another kind that subiect themselves vnto them. If wee bee the true Israelites of God, and submit our selues vnto him, the Lion of Iuda his Tribe shall not be terrible vnto vs; the greater his power is, the greater shall be our comfort.

The other stile giuen vnto him is, *The root of Dauid*; where it comes to be considered how Christ is called the Root of Dauid. First by the Prophet Esay, hee is called a grasse, or branch springing out of the root of Iesse. Yea there, in one Chapter the *Messias* is called the roote of Iesse, and Iesse againe the root of the *Messias*; but this is in different respects. He is a branch springing out of the stocke of Iesse, for from him hee tooke his humane nature: and hee is also a stocke, into the which Iesse and all his fathers according to the flesh had their being. As man, he tooke his flesh from them; as God, he gaue them their being. This is the question which our Sauiour demanded of the Pharises, and they could not answer, How the *Messias* could bee *Dauids* sonne, and also *Dauid* his Lord, *The Lord said to my Lord, Sit at my right hand, untill I make thy enemies thy footstool.* For as Man, he is the son of Dauid, and so is the branch: but as God, he is *Dauids* Lord, and so is the root.

And that our Lord was made man of the seed of Dauid, is most comfortable for vs, he might haue created a new nature, which had neuer sinned, but now he hath assumed the nature that was once sinfull, and hath fully separated it from sinne, to ioine it in a personall, and eternall vnion with his owne diuine Nature; for the holy Ghost, who overshadowed the Virgin, could very well discern betweene the seed of Dauid, in the Virgins womb, and the sinful corruption

Rom. 16. 20.

Ios. 5. 9. 10.

And yet such a Lyon, as is also a Lambe.

Why Christ is called the Root of Dauid.

How the *Messias* was the root of Iesse, and Iesse the root of the *Messias*.

Mat. 22. 43. Psal. 110. 1.

What comfort we haue that our Lord was made man of the seed of man once sinfull.

tion of that seed: He tooke the seed without the sinne, and of it formed the body of Iesus; and therefore Theodoret bringing in Flavianus, expounding the Angels words to Mary, speaks in this manner, *Non cogites corporalem contactum, nec consuetudinem coniugalem expecta: nam tuus Fabricator templum suum corpus, quod ex te nascetur, fabricabit:* thinke not of any corporall touching, looke not for any carnall coniunction: He that made thee, will make to himselfe a bodily temple, which shall bee borne of thee, and this should serue to assure vs that hee, who hath assumed our nature, and sanctified it fully from all sinne, that it might be vnto himselfe, shall also in his own good time free our nature from all corruption of sinne, and present vs without spot or blame to his Father, that we may liue a happy life, in holy fellowship and communion for euer with him.

The Papists not vnderstanding this doctrine, spoyle vs of this comfort, in affirming that the Virgin Mary, of whom our Lord tooke our nature, was without sinne. A false doctrine, vnkowne to antiquity. It began in the dayes of Bernard, he cries out against it in his Epistle to the Chanons of Lyons, as against a nouelty, a temerity, and a superstition, *Lubenter gloriosa Virgo talis carebit honore, the blessed and glorious Virgin willingly will want such an honour as this: Solus enim Dominus Iesus de Spiritu sancto conceptus est, qui & solus ante conceptionem sanctus, quo excepto, de cetero vniuersos respicit ex Adam natos, quod vnus humiliter de seipso, veraciter confitetur, In iniquitatibus (iniquis) conceptus sum, & in peccatis concepit me mater mea:* For onely the Lord Iesus was conceived of the holy Ghost, and he also onely before conception was holy, he being excepted, that pertaines to all who are borne of Adam, which one of them humbly and truly confesseth of himselfe, saying, *I was borne in iniquity, and in sin my mother hath conceived me.*

Solus Christus dicere potuit, Ecce, Princeps mundi veniet, & in me nihil inueniet, de solo dici poterat, qui non nouerat peccatum: Onely Iesus could say, Behold, the Prince of this world commeth, and findeth nothing in me: It could be said of none but of him who knew no sinne.

Again, *Licet Christi conceptio sit munda, & absque carnalis delectationis peccato, Virgo tamen ipsa unde assumptus est, in iniquitatibus concepta est, quia & ipsa in Adam peccauit, in quo omnes peccauerunt:* Albeit the conception of Christ was cleane, and without all sinne of carnall delectation, yet the Virgin of whom hee came, was her selfe conceived in sinne, begotten and borne a

sinfull woman, of sinfull Parents: And who can bring a cleane thing out of filthinesse? there is not one, to wit, among men. This is the onely prerogative of Iesus, that he was conceived of the holy Ghost.

Verf. 6.

Then I beheld, and loe, in the midst of the Throne, and of the foure liuing creatures, & in the midst of the Elders stood a Lambe, as if he had bene killed, which had seuen hornes and seuen eyes, which are the seuen Spirits of God sent into all the world.

AS before S. Iohn heard of Christ by the eare, so now hee sees him by the eye. Information of the Church by the Word, is necessary to goe before: but then get we sure comfort, when God openeth our heart and our eyes to see, and to feele those things which we haue heard: but in this age there are many Christians by outward information, who as yet haue not been taught of God by inward inspiration: theie heare the Testimony of God, but it is not confirmed in them.

Now the place where Saint Iohn sees the Lord Iesus, is the midst of the Throne. O what a comfort is here for vs, that our Sauiour and elder brother, clothed with our nature, sitteth now in the midst of the Throne! He hath sent his Spirit downe into the earth, and carryed our flesh vp into heauen, and thereby hath possessed vs in our heavenly Inheritance. And againe, since we haue him there an Aduocate, and an Agent for vs, what should we feare, or what need is there to seeke any other to intreat for vs?

A Lambe. Vnder the Law was our Sauiour figured oftentimes by a Lambe, & the Paschall Lambe, and the Lambe offered in the daily sacrifice, morning and euening; these were types of Christ Iesus, and according thereunto is hee heere represented to Saint Iohn, and by this type first his meeknesse in patient suffering is expressed vnto vs: for as a Lambe he was dumbe before the shearer. And next, the great profit and vtility redounding to vs by him, is declared vnto vs; for all the good that is in him, is imparted and communicate vnto vs, *Lacte eius pascimur, vellere regimur, sanguine purgamur:* By his milke wee are nourished, by his blood we are purged, by the fleece of his wooll we are couered, wee put him on as the garment of our righteoulnesse. Sith Iason and his Argonauts endured such trauels for obtaining that golden fleece at Colchis, (so did fabulous writers call it:) what shame is it for vs to refuse greater paines, that wee may be made partakers of this golden, and indeed most precious

D d d d 3 fleece

Iob 14. 4.

Many Christians by information, not by inspiration.

1. Cor. 1. 6.

Great comfort, that our elder brother, clothed with our nature, is in the midst of the Throne.

Christ figured by a Lambe, to expresse his meeknesse and patience in suffering.

Esa. 53. 7.

And next, to expresse the great benefit that from him redounds to vs.

Consolation commeth to the godly after their mourning.

Mat. 9. 17. Cant. 1. 1.

Isa. 126. 6.

All comfort is in Christ, none without him in the creature.

The description of Christ is taken out of holy Scriptures.

Tertul. de praescript. heret.

Aug. de ciuit. Dei. lib. 2. cap. 2.

Hilar. lib. 7. de trinit. rom.

Why Christ is called a Lyon. 1. Pet. 5. 8.

Christ was indeed, and really slain.

The manner of speech (as if he had been slain) imports that he was surely slain.

2. Cor. 3. 18.

Christ was slain, but so, that he liued againe.

Rom. 1. 4.

Why he appeared after his Resurrection with the scarres of his wounds.

This is no argument of impotency in him, but rather proues his mighty power.

Macar. bom. 1. 1.

Bern. de passione Domini.

fleece of the Lambe, in whom we may haue all good things, whereof we stand in need.

As if he had been slain. This speech renders no patrocine to those fantastick men, who thinke Christ was not slain, but some other for him; for in the ninth verse following, the chiefe reason why Saints acknowledge praise to be due to the Lambe, is, *Because thou wast killed.* Wee are therefore to obserue, that these articles doe not alway import a similitude, but the very certainty, and truth of the thing it selfe, as when Saint Iohn saith, *Wee saw his glory, as the glory of the onely begotten Sonne of God:* *ὡς τὸ αὐτοῦ αὐτοῦ πατρὸς τὸ δόξαν:* The meaning is, wee saw him shining in such glory, as is competent to the onely begotten Sonne of God. And againe, when the Apostle saith, *We are changed into the same image from glory to glory, as by the Spirit of the Lord,* *καὶ τὸ αὐτὸ αὐτοῦ πνεύματος καὶ δόξης:* that is, according to the powerfull operation of the Spirit of the Lord. And so heere, when hee saith, *I saw him slain, as if hee had beene killed:* the meaning is, I saw a Lambe, who indeed and verily was killed.

And this manner of speech imports these things: first, that albeit our Lord was slain, and that Satan and his Instruments thought, that by death they had verily vndone him; yet was it farre otherwise: for by his Resurrection on the third day, *Hee was declared mightily to bee the Sonne of God,* and not vnder the power of death; and therefore, in this Vision hee is represented rather like vnto one that was slain, then vtterly slain indeed. Next, as our Sauour, after his Resurrection, appeared to Saint Thomas, with the scarres of his wounds in his blessed Body, so may wee religiously thinke he appeareth in this Vision to Saint Iohn; yea, even in the last Day hee shall shew his Body, which was pierced, to the great terrour of his enemies, and comfort of his owne. Neither is this to be thought any dishonour to Christ, or impotency, that hee appears in the similitude of a wounded man; but rather the high praise of his loue, in that for his Church her sake, hee was content to bee wounded to the death: And no lesse great commendation of his power, who overcame his enemies by that same death, by which they thought to overcome him. *Serpens mortuus viuos Serpentes superabit, & Christus mortuus Serpentem in corde uiuentem superabit:* That Serpent which had no life, overcame those liuing Serpents which stung the Israelites; and Christ, by dying, overcame that Serpent the diuell, who liued in our heart. *Magna quidem infirmitas mori, sed plane sic mori virtus im-mensa est:* It is indeed a great infirmity to

dye; but so to dye, as by dying to destroy death, is an exceeding great power.

Which had seven Hornes. Hornes, in holy Scripture, oftentimes signifie power, fortitude, and Emprying: they are taken both in good and in euill part; for, to the wicked are ascribed Hornes, whereby they push the Saints; and here seven Hornes are ascribed to Christ, figuring the perfection of his strength, and power, and absolute authority, whereby hee protects his Saints. Sometime there is attributed to him onely one Horne; for so the Kingdome of the Messia, and his exaltation to it, is compared by David, to the lifting vp of the Horne of the Vnicorne; *Thou shalt exalt my Horne like the Vnicorne, and I shall be anointed with fresh oyle.* Naturalists write of the Vnicorne Horne, that of all other, it is the most firme and solid; secondly, the most pleasant; and thirdly, the most profitable, as being a soueraigne preferuatiue against all poyson: The beasts of the field, as they record, attend till the Vnicorne dip his horne in the water, then come they and drinke. Properly therefore is the Kingdome of Christ expressed by the Vnicorne Horne, of all other the most firme and durable, the most beautifull, the most profitable; Hee hath changed the bitter waters of Marah, and made them sweet; neither is there any thing so deadly, which his Horne healeth not, and makes it to serue for the saluation of his owne.

And seven eyes. As in his seven Hornes his complete power is signified, so in his seven Eyes, his complete Wisedome. These two doe greatly commend the royall authority of our King: Hee is wise, and will doe nothing that he should not; for he sees all, and knowes perfectly the quality of euery creature, and the estate of euery cause. Again, he is strong, and able to do whatsoever he will.

His Eyes are of two sorts: Eyes of Providence, and Eyes of Grace: by his Eyes of Providence hee lookes vnto all things, and there is no place nor people in the world, to whom these Eyes are not extended; but by the Eyes of his Grace hee lookes to his owne, as he did to Ierusalem restored, and sends them this blessing *Grace: Grace bee vnto it:* And heere in hath the Lord magnified his mercy toward vs, aboue many other more mighty Kingdomes in the world; that where, by the Eyes of his Providence he lookes vnto the rest, he hath cast the Eyes of his Mercy and Grace vpon vs: *The Lord hath not dealt so with euery Nation.*

Yet more plainly: In the Text, these seven Eyes are expounded to be the seven Spirits of God sent forth into all the earth. Seven

Hornes in Scripture signifie power: For these seven Hornes are ascribed vnto Christ, Zach. 1.

Sometime one Horne is attributed to Christ.

Psal. 92. 10.

Three properties of the Vnicorne his Horne.

Seven Eyes ascribed to Christ, to shew his most perfect wisedome.

He hath Eyes of Providence, these lookes to all, and Eyes of Grace, these lookes to his own children.

Zach. 4. 7.

Psal. 147. 20.

Christ receiued fulnesse of grace, that he might giue to his Church.

Iob. 3. 34.

Hereof cometh the conseruation of the Church on earth, because it is furnished from the heauen. Rev. 1. 16.

Zach. 4. 2, 3. This is figured in Zacharies Vision of the golden Candlesticke.

Psal. 83. 4.

is the number of perfection; noting that fulnesse of grace which is in the Lambe; for hee receiued not the Spirit by measure; and what he hath receiued, he retains not to himselfe; but, as heere is said, hee sends it out, that of his fulnesse wee might all receiue grace for grace.

And heereof cometh the continuance, and conseruation of the Church vpon earth, because it is continually furnished with grace from the Lambe, hee hath the seven Starres in his hand, and holds them out to such parts of the world, as please him: hee furnishes graces of his Spirit to his seruants the Preachers, according to the times wherein they liue; yea, and to euery one of his Saints in particular. This same Lord, who once according to his promise sent downe the holy Spirit in a visible manner vpon his Apostles, in the similitude of fierie clouen Tongues, doth daily send him from the Throne of Grace in an inuisible manner: And this was properly figured in a Vision to Zachary, wherein he saw a golden Candlesticke with seven Lampes, euery Lampe hauing a seuerall pipe, through the which Oyle for intertainment of the light in euery Lampe is conueyed from the two Oliues, which stand before the Ruler of the world. Let therefore Satan and his instruments rage as they list, let them labour what they can to put out the light of the Candlesticke; yea, let them presume that it is possible for them to *roote out the very name of Israel from vnder heauen*, yet it cannot bee: for the stability and continuance of the holy Ministry in the Church, with light and grace in it, stands in this, that it is furnished from heauen, the Eyes of the Lambe looke on his Saints, and hee sends downe his Spirit vpon them; and from the Ruler of the World, the oyle of Grace is, by secret pipes and conduits conueyed to his Candlestick on earth: And who is able to interrupt the course thereof?

Vers. 7.

And he came and tooke the Rooke out of the right hand of him, that sitteth vpon the Throne.

Here, in effect, no other thing is represented, then that which was openly proclaimed from heauen: first, at Iordan; next, vpon Mount Tabor, *This is my beloued Sonne, in whom I am well pleased, heare him:* For by this Type the Lord Iesus is declared to be the onely Doctor of his Church, who receiues the Booke from the Father, and out of it reueales to his Church the counsell of God, which neither Angel nor man was able to doe. As Moses went vp to the

Christ only authorized to be the great and publike Doctor of his Church. Mat. 17. Exod. 32.

Mount, and receiued the Tables of the Law, and gaue them to Israel: so our Mediator, who came from the bosome of the Father, hath brought downe to vs the knowledge of his Will. Let vs not presume to goe vp to the Mountaine, to enquire any thing which our Moses hath not taught vs, lest wee die; let vs remember our place, and stand low: we are disciples, bound by diuine Proclamation to heare him, whom the Father hath sent vnto vs, if we would be saved.

Vers. 8.

And when he had taken the Booke, the foure lining creatures, and the foure and twenty Elders fell downe before the Lambe, hauing euery one harpes and golden vials, full of odours, which are the prayers of the Saints.

Now follows the third part of this Chapter, containing a three-fold thanksgiving for the benefit of this Reuelation. The first song is sung by Angels, and redeemed Saints coniunctly, in the eighth, ninth, and tenth verses. The second is sung by Angels seuerally, in the eleventh and twelfth verses. The third, by all creatures in their kind, in the thirteenth verse, whereunto Angels againe and redeemed Saints say Amen in the last verse.

Cotterius confesseth that this place did trouble him greatly; and no maruell, for the foure beasts hee expounds to bee *Veritas Euangelij quadriformis*, the fourefold verity of the Gospell. No maruell therefore, as I haue said, that both he, and others, who expound the foure and twenty Elders to bee foure and twenty bookes, find themselves straited with this place, wherein the Spirit of God plainly expoundeth himselfe, that the foure and twenty Elders are they, whom God hath redeemed by his Blood out of euery kindred, tongue, people, and Nation.

But leauing them, this comes heere first to bee obserued, that as before they fell downe and worshipped the Ruler of the World, that sits vpon the Throne, so now they fall downe and worship the Lambe. Saint Paul vseth this as an argument to prooue the diuinity of Christ Iesus, taken out of the 97. Psalme, *Consider how great is hee, of whom it is said, Let all the Angels of heauen worship him.* Let Heretikes therefore be silent; sith the whole Congregation of Angels, and Saints redeemed, worship him as God.

In this thanksgiving, these foure circumstances are to bee considered. First, who are the Musicians that sing. Next, with what gesture. Thirdly, what are their musicall

The third part of the Chapter containing a threefold thanksgiving: 1. Of Angels. 2. Of Saints redeemed. 3. Of all creatures.

This verse vexeth them who expound the foure and twenty Elders to be foure and twenty bookes.

The Diuinitie of Christ proued, in that Angels do worship him.

Heb. 1. 5.

Foure circumstances to be considered in this song of Angels.

1. Who are the Musicians, figured by foure beasts.

Gen. 3. 24. Angels and men at variance before, now sing one long. Colos. 1. 20.

Yea creatures of most contrary kind, by Christ are made to concord.

This is that wonderfull peace foretold by Eliaiah, fulfilled by Massia. Elia. 11. 6. Clemens. Alex. in exhort. ad Gentes.

Miserable are they, who now vnder the kingdom of Christ cannot be moued to peace.

call instruments. Lastly, what is their song. The Musicians are foure living creatures, representing the principall order of Angels neereft vnto the Throne, and foure and twenty Elders representing the whole Church and company of Saints redeemed. By nature Angels and men were at variance; for man hauing become by sinne an enemy vnto God, had the Angels enemies vnto him: a figure whereof we haue in that Angel who stood with a sword in the entry of Paradise, to hold Adam out of it: but now man being reconciled to God by Iesus, Angels are also reconciled with man; For it pleased the Father to set at peace through the blood of his Crosse, both the things in earth, and the things in heauen: so that now they agree in one harmony to praise the Lord. Yea, strange it is, that they who before were figured by Lyons, Bullocks, Eagles, and men, are now brought in singing one song. This is to magnifie the effectuall vertue of the Redeemer, who hath reconciled God and man, Angel and man, yea man with man; so that most fierce and barbarous natures are now made peaceable, meeke and louing one to another, by the power of his grace.

And this is it which was foretold by Elia of the Kingdome of the Messiah: *The Wolfe shall dwell with the Lambe, the Leopard shall lye with the Kidde, the Calfe and the Lyon shall feede together.* Therefore Clemens Alexandrinus speaking of Christ Iesus, calls him *Nousus quendam Citharedum.* What the Grecians spake of their Orpheus, that by the sweet harmony of his musick, hee did mitigate and tame the most wild and furious beasts, is only and in truth done by our Christ, *Solus ipse feras mansuefacit*, for wild beasts of all sorts are tamed by him. *Volucres*, flying fowles, that is, wicked men carried aloft vpon the wings of vanity, them he makes solid, and establisheth their hearts by grace; *Serpentes*, creeping things, figuring deceiuers with their subtil wiles, them he makes vpright. He tamed *Leones & Lupos*, Lyons and rauening Wolves, cruell and bloody men, hee turneth into meeke and mercifull men. Such a rauening Wolfe was S. Paul, of the Tribe of Benjamin: but Christ Iesus, of a Persecuter, converted him to a Preacher. Yea *lapides & ligna*, such as worshipped stocks and stones, and had no more spiritual life in them then stones haue, hath he raised, quickned, and made them children to Abraham. What then shall we say of these men, who for small offences by no meanes can be reconciled to their brethren? Surely they are yet strangers from this grace; in conceit they flye higher then Angels, in stubbornnes harder then stones: in fiercenesse of nature more barbarous

then beasts are they, who by the grace of Iesus are not tamed, and made louing to their brethren.

The second circumstance is their gesture in worshipping, noted in these words, *They fell downe before the Lambe*; for still Saint John speaketh of these things, as they appeared to him in the Vision. Alwayes by their example, they learne vs with humbled hearts and bodies to praise the Lord, which as it is a dutie whereunto we are bound, for so saith the Apostle, *Ye are bought with a price, therefore glorifie God in your body, and spirit, for they are Gods*: so it renders to our selues very great comfort: for the time is at hand, wherein our bodies must be committed to the graue, then the tongue will be silenced, the eye closed, and no member of the body will be able to doe, as now it may. So long therefore as we haue the vse of them, let vs make them *weapons of righteousness* for the seruice of our God: let the eye mourne for sinne, and looke vp for mercy; let the hands be lifted vp, as an euening sacrifice; let the tongue speake to his praise; let the knees bow vnto him that made them. Thus if we vse them, so long as we haue them to his honour, we may rest assured, that he will honour them, fith his promise is, *I will honour them that honour me.* Euen in the graue shall the Lord watch ouer them, to keepe the very dust of them. And howsoeuer the body be sowne in dishonor, yet shall it be raised in glory; it was the Temple of the holy Ghost, and hee will not faile to restore and reedifie it. *If the Spirit of him that raised up Iesus from the dead dwell in you, hee that raised up Christ from the dead, shall also quicken your mortall bodies, because that his Spirit dwelleth in you.*

The third circumstance, is of the Instruments which they vse in his praises. It is said, *Every one of them had Harps and golden Vials full of odours*, none of them wants, euery one of them haue. It contents them not that their companions praise God beside them, euery one of them haue their own Harpe, and praise God for themselves. Let vs learne of them, how wee should be haue our selues in the assembly of Saints. Vnder the Law, no man might appeare empty before the Lord: it is now a greater sinne vnder the Gospell, to come to the House of God, and no sacrifice in our heart to offer vnto the Lord. Let vs take heed to our selues, the Lord knowes his owne. *Israelites in whom there is no guile*, when they sacrifice, then hee *smelleth a sweet sauour*: hypocrites he knoweth also, that sit in the seate of sacrificers, but offer no sacrifice to the Lord; they may maske themselves, but the Lord cannot be deceiued, for hee knowes them as they are, & will deale with them,

2. The second circumstance notes their gesture in praying God, as it was represented to Saint John.

2. Cor. 6. 20.

Rom. 6. Bodily humiliation required in the seruice of our God, and how it is comfortable for our selues, to do so.

1. Sam. 2. 30.

1. Cor. 15. 43.

Rom. 8. 11.

3. The instruments where with they praise God.
1. Harpes.
2. Vials.

Euery Angel hath his instrument for Gods praise, learning euery man to doe the like. Job. 1. Gen. 8. 21.

Psalm. 18.

Psalm. 124. 5.

Their Harpes doe note two things.
1. The great ioy they haue in praying God. Mat. 17.

1. Sam. 16. 23.

2. The sweet harmony and content that is among them. Psalm. 133. 1.

Psalm. 1.

1. Cor. 1.

Sinne of this age, that the bond of loue is broken by them, who profess one faith.

The right Harp of a Christian is his Heart.

Psalm. 57.

Then is the Heart well tuned, when it answers the Lord in obedience to his Law.

them, as they deale with him, *With the upright, thou wilt shew thy selfe vpright*: and, *The Lord will doe well to those that bee good, and true in their hearts. But those that turne aside by their crooked wayes, the Lord will lead with the workers of iniquity.*

Their Harps note two things; first, the great ioy they haue in praying God. There is no ioy on earth comparable to that, which is found in the praying of God, and praying vnto him. When our Sauour prayed, then was his countenance changed: when David played vpon the Harpe, the euil spirit that troubled Saul, departed from him: and when we get hearts to pray, or praise the Lord, doe we not find by experience, that then our troubles are mitigated, our perturbations pacified? then Satan is confounded, and we our selues are comforted: these are the sweet effects of the soules harping vnto God.

Againe, it noteth the sweet harmony, and content that is among them: They are many, and haue feuerall Harpes, but all agree in one sound and song: *O how good, and how comely a thing it is for brethren to dwell together!* O how great is the glory of Saints, when they all speak one thing, and all mind one thing!

This was the happinesse of the Primitive Church, the multitude of beleeuers was of one heart, but shortly after were they diuided, by an vnecessary schisme; Some said, *I am Pauls, and some, I am Apollos.* The like preposterous zeale makes a great distemperature, and discordant sound in many Professors of our time, without any cause. The euil is more then we can mend, at least, let vs mourne for it, and pray, *Thy will, O Lord, be done in earth, as it is in heauen*: And let euery man take heed vnto himselfe; hee is a sacrilegious renter of the Church, who breaks the bond of loue with his brother, in whom he sees no rupture of the vnity of faith.

But for our further instruction, let vs know, that the Harpe of a Christian, where with hee praises God, is his Heart; the strings of the Harpe are the affections of the Heart, which must bee well tuned and prepared, before they can make any melody to the Lord; *My heart is prepared, and I will sing*, said David. Then is the heart like vnto a ten stringed Instrument, when it is inclined to the obedience of Gods ten Commandements; for as a Muscical Instrument makes no pleasant complete sound, if any string thereof bee broken; so the heart of man, if it bee possessed, and thrallled with any vice, cannot rightly praise the Lord. The truth is, wee can keepe no commandment of the Law as we should, this is the perfection of degrees, which in

this life no man can attaine vnto: yet hath the Christian a begunne obedience to all the Commandements of God, which is the perfection of parts: Both these are true, the most perfect Christian cannot keepe one of the Lords Commandements as hee should, and so wee deny vnto him the perfection of degrees; and yet hee keeps all the Commandements of God by a begunne obedience, and so wee grant to him the perfection of parts; for there is no grace needfull to saluation, but euery true Christian hath some part, and measure thereof.

Bastard professors cannot make this melody, they flatter themselves because they are free of some sinnes, when notwithstanding they are captiued by other great sins, which raigne in them, and command them. The Commandements of the Law are so linked together, that hee who transgresseth one, transgresseth all. If one string of this Instrument be broken, all the rest are disordered: and therefore doe they farre deceiue themselves, who diuide the Law: In some things they are content to subiect themselves vnto it; in others, vsurpe a liberty to breake it, which will neuer bee allowed. These answered the Lord, as an Echo doth the voyce of a man, it resounds in part, but not wholly: or like Naaman, are content to serue God, but with an exception, or reservation of some sinnes, which they cannot, nor will not cast from them. There is no man so euil, but in some things hee will seeme to be good: but this is not the good which the Lord requireth; such euil diuiders can make no concord of spirituall Musick to the Lord.

Now with their Harpes, they are said to haue golden Vials full of Odours; and those Odours are expounded by the Lord, to be the *Prayers of the Saints*, which openeth a cleere entrance to these words, which otherwise had bene more obscure. A Viall is a vessell narrow beneath, wide aboue: now this Viall being also a figure of the Heart, sheweth how the heart of man should bee enlarged toward things which are aboue, but contracted beneath; open towards God, but closed towards the world, and things therein. Therefore the Church is compared to a *Garden enclosed*, wherein nothing can enter, but that which comes from aboue. And the Vials are said to be of gold, because the Heart, that praises the Lord, should be holy and pure: *I will that men pray euery where, lifting up pure hands*: As also to shew, that a pure heart, praying the Lord, is precious and honourable in the eyes of God: For vessells of gold, and vessells of honour, are put by the Apostle for one and the same.

These

This a Christian doth in perfection of parts, not of degrees.

Bastard professors reproved.

1. Sam. 2. 10.

They answered the Lord, as the Echo doth a mans voyce.

With their Harpes they haue also golden Vials.

The Heart should be like a Viall, and wherein.

Cant. 4. 12.

It should be golden; that is, holy and pure. 2. Tim. 2. 8.

2. Tim. 2. 20.

Prayers of
Saints, figured
by sweet O-
dours.

Pfal. 141. 1.

Gen. 8. 21.

Both the Bride
and Bride-
groom have
their owne O-
dours.

Reuel. 8. 3.
Christ hath
two fold O-
dours: One
that ascends
to God his
Father:

Another that
descends to his
brethren.
How the smell
of these O-
dours should
allure vs.

Bernard.

How the
Church hath
also two-fold
Odours.
1. Odours of
Contrition,
and what are
the ingredi-
ents thereof.

These Vials are said to be full of Odours, which are expounded to be the prayers of Saints: So were they figured vnder the Law, by sweet Incense; and such as were spirituall among the Iewes, vnderstood this very well, that it was not the external sweet O'our wherein the Lord delighted: they vsed the Ceremoniall Incense, but neglected not the Spirituall Incense figured thereby, as is euidēt out of David his prayer; *Let my prayer be directed before thee as Incense*: And properly is prayer figured by Incense; *Quia sursum fertur oratio, & celestia querit*: for the fume thereof ascends, and seekes heavenly things: As also because it is sweet and pleasant to the Lord. The prayers of Saints are odoriferous and pleasant smells vnto the Lord; as when Noah sacrificed, the Lord *smelled a sweet savour of rest*.

But the Bride, and the Bridegroom haue their owne Odours, which either of them presents to other. The Perfumes and sweet Oyntments of Christ, are two; first, his Merits, for hee is the *Angell hauing a Golden Censer full of Odours*, and these ascend to his Father: secondly, his Compassions are called sweet Oyntments, and these descend vpon his brethren: *Thy Name is as an Oyntment poured out*, saith the Church to her Saviour. His Compassions are not locked vp in his Treasurie, like precious Oyntment inclosed in a Boxe, but they are compared to *Oyntment poured out*, the fragrant smell whereof should allure vs to loue him, and runne after him. His sweet mercies declared vpon so many, stand for examples to vs, to confirme vs in assurance of the like mercy, if repenting of our sinnes wee turne to the Lord. The Lepers came to him, and were cleansed; the Blind cryed to him, and receiued their sight; the Paralytique was carried to him, and was healed; the Adulteresse was brought to him, and was absolved; the Persecutor of Saints was pardoned; his owne Disciple that denyed him; yea, the Iewes who crucified him, were conuerted and receiued to mercy: *In odore bonorum curramus post te*: There are sweet Oyntments poured out, and in the fauour of them will we run after thee. We are more then senselesse, if the sweet smell of them allure vs not also to come, that we may bee refreshed by them.

The Church hath in like maner her two-fold Odours: First, the Odour of Contrition; Next, of Thanksg'uing: the ingredients, whereof the Odour of Contrition is made, are our sinnes, and a godly sorrow for them, euery Child of God gathers together in one handfull his sinnes, not sparing any that he knowes, or can remember, and

in the Mortar of a sorrowfull heart, hee brayes them with the Pestell of Contrition, and with the Publican beateth on his brest, whereof a sweet and pleasant sauer ascendeth to the Lord. The other Perfume hath no ingredients, but Gods sweet Mercies, with a godly reioicing in them. Now these Mercies are so many, that none can count them in order; yet the Saints, so farre, as of weaknesse they may, gather them together in one masse, by diligent meditation of them, they are stirred vp to thanksg'uing; and this is a sweet smelling sacrifice vnto the Lord.

The Iesuites of Rhemes abuse this place, to prooue the lawfulness of their prayers vnto Saints departed: for so they write vpon it: *It is plaine heere, that the Saints in heauen offer up the prayers of faithfull and holy persons on earth, and that they haue knowledge of our affaires and desires*. But this Text offereth not any such thing, as we shall shew at length. These Saints represent the whole Church Militant and Triumphant, euery one of them is sayd to haue their owne Viall, and no word here of any Prayers made by any of them for others; beside, that the knowledge of our desires appertaineth to none but the Lord, *who searcheth the reins and the heart*.

This doubt cannot be loosed, by saying that the Saints departed offer vp thanksg'uing; for the word vsed here, is not *agagiz*, but *agagiz*. Some make this answer, but indeed it taketh not away the doubt; for vnderstanding therefore of this place, we must know that there are foure sorts of Prayer reckoned heere by the Apostle: the first is *agagiz*, a Prayer for auerting of euill; the second is *agagiz*, a Prayer for some good that is lacking; the third is *agagiz*, a Prayer; whereby one of vs prays for another; and the fourth is *agagiz*, a Prayer whereby we giue thanks to God.

All these foure sorts are vsed by Saints Militant: two of them onely are ascribed to Saints Triumphant, namely, *agagiz*, and *agagiz*, thanksg'uing, and supplication, for the good which they want. Where if it be asked, What good want they who are in heauen, for which they haue need to pray? The answer is, They want a two-fold good, which God hath promised, and they long to enioy. First, they want their bodies, without which the soules in heauen cannot haue full ioy; for by their first creation they were ioyned together, as inseparable companions not to be diuided, if they had not saine in the transgression; therefore it is, that the one cannot be fully contented, wanting the other, for which to fulfill their ioy, they pray for restitution of their bodies.

Secondly,

2. Odours of
Thanksg'uing,
and what are
the ingredi-
ents thereof.

This place ab-
used by Pa-
pists, to defend
prayer vnto
Saints depa-
red.
Rhemists.

Foure sorts of
Prayer menti-
oned in holy
Scripture.

1. Tim. 2.

Of these foure,
two onely are
ascribed to
Saints tri-
umphant.
Saints tri-
umphant, want
two things for
which they
pray.

1. They want
their bodies.

2. They want
their brethren.

Heb. 11. 40.
Without these
they cannot
be perfected.

Reuel. 6.
They cannot
pray for our
particular ne-
cessities.

This same
place by three
arguments
improues
prayer to
Saints.
Exod. 30.
Incense might
be made no o-
ther way then
God comma-
nded: to prayer,
&c.
Psal. 50.

Matth. 6. 9.

Rom. 8.

2. Incense
might not be
burnt but vpon
the golden
Altar: so pray-
er may not be
offered to God
in the name of
any but Iesus.
Matth. 7. 5.

3. Incense
made for the
Lord might
not be applied
to any but to
the Lord. So
prayer, &c.
Exod. 30. 37, 38

Secondly, they want their brethren, the remanent members of Christ his mysticall body, requisite necessarily to their perfection: for God hath so provided, that they without vs should not bee perfected. *Abraham, Isaac, Jacob*, haue great ioy in heauen, but not full ioy, because they will not bee perfected without their brethren. That therefore the mysticall body of Christ may be complete, and so their ioy fulfilled, they pray for Christ his second coming, which cannot be, till the last and yongest of the sonnes of God bee borne, and brought to the fellowship of Iesus Christ. And this is made cleare heereafter, when the soules vnder the Altar are brought in crying, *How long O Lord, how long, &c!* For this is the voice of them who want something they would faine haue, & yet are sure to enioy it. Thus wee see then, that the prayers of Saints triumphant are generall, they pray for their bodies and brethren; but to gather of this that they know our necessities, our particular tentations, farre lesse our secret desires, is but a doting dreame: and if wee shall a little insift in this same metaphor of Odour, or Incense, it shall discouer their error more clearly.

For first, Incense offered to God, might not be made, but in such a manner and with such ingredients as God himselfe commanded; teaching vs, that prayer vnto God should bee made, not as we fancie to our selues, but as he hath commanded vs. Now if wee shall looke to this commandment, it directs vs to pray vnto God, and to none other; there is the voice of God the Father, *Call vpon me in the day of thy trouble, I will deliuer thee, and thou shalt glorifie me*. There againe is the instruction of God the Son, *When ye pray, pray in this manner, Our Father which art in heauen*; and there is the direction of God the holy Ghost; he teacheth vs in our prayer to cry *Abba, Father*. No word here of any prayer to *Abraham, Moses, or Esay, to Cherubim, or Seraphim, to Angels, or Saints departed*.

Secondly, Incense might not be burnt but vpon the golden Altar onely, whereof there was but one, figuring the Lord Iesus; teaching vs that our prayers may not bee offered to God in the name of any other but Iesus Christ onely; *For there is not any other name vnder Heauen, by which we may be saved*; and, *In him onely is the Father well pleased*.

Thirdly, it was not lawfull for any man to make an odour for his owne pleasure, or priuate vse, of those gummies whereof the Lord commanded his Incense to be made, and that vnder a most straight penalty; for so stands the Law, *Ye shall not make vnto you any composition like to this Perfume,*

it shall be holy for the Lord: whosoever shall make like vnto that, to smell thereof, even hee shall bee cut off from his people. And this doth plainly teach vs, that no creature should smell the sauer of our Prayer: it is the Incense holy to the Lord, and appertaines to our God onely.

Thus wee see, how Papiists when they seeke patrocinie for their errors from holy Scripture, doe it with no better successe, then *Isaiah* did, when he made his refuge to the hornes of the Altar; hee fled vnto it, to seeke the safety of his life; but hee was pulled from it, and executed to the death: so they, when they bring in Scripture to defend their errors, doe in effect bring it to destroy themselves.

But to leaue them: let vs consider for our comfort, how our prayer is compared to a perfume. All the spices of Myrrh, Cynamon, and what is most excellent on earth, cannot make such a perfume; from heauen it commeth, and vnto heauen it returneth. O what a great mercy is this! we are not yet able to ascend our selues, and yet haue we this liberty and priuiledge, as to send our Embassadors in our name before vs, which are so welcome to the Diuine Maiesty, that he accounts of them, as of sweete Odour and Perfume sent vp vnto him. Let vs marke this: for many times the weake Christian faints, and becomes remisse in prayer, because he disesteemes of his owne prayer. This is a policie and temptation of the old Serpent, to make thee neglect that which hee knowes to bee most hurtfull to himselfe, most helpfull to thee, and most acceptable to thy God; but doe it not: *Noli vilipendere orationem tuam, quoniam ille, ad quem oras, non vilipendit*; Do not vilipend thine owne prayer; for he to whom thou prayest, vilipends it not: it is a sweet Odour vnto the Lord.

Verse. 9.

And they sung a new Song, saying, Thou art worthy to take the Booke, and to open the Seales thereof, because thou wast killed, and hast redeemed vs to God by thy blood out of euery kindred, and tongue, and people, and Nation.

The fourth point to bee considered here, is their Song, which now followeth. It is called a new Song; not as some Diuines thinke, because it is an Euangelike song: for euen vnder the Law they had their new songs: *Sing vnto him a new song, sing cheerfully with a loud voice*. And againe, *Hee hath put in my mouth a new song of praise to our God*. And againe, *Sing vnto the Lord a new song, and his praise from the ends*

What patroci-
nie Papiists find
in Scripture.

Why prayer is
compared to
perfume.

Comfort for a
Christian whe
he faints in
prayer.

Bern.

The fourth cir-
cumstance is
their song.

Psal. 33. 3.

Psal. 40. 3.
Esay 42. 10.

For three causes is their song called a new song.

New matter of ioy ministered to Saints and Angels, maketh alwaies a new song.

Psal. 36. 8.

Change of ioy in heauen without weariness, or want of ioy, exprest by rivers of pleasure.

Heb. 12. 23.

Psal. 17. 15.

Earthly pleasure, if it bee perpetuall, becomes painful.

of the earth. Both before the Law, and vnder it, they had the Gospell; yea their ceremonial law was *Euangelium inuolutum*, a Gospel inclosed in ceremonies and figures.

It is therefore called a new song, first, in comparison of the preceding song, which wee haue in the end of the fourth chapter; there they prayd him for the benefit of Creation, here they praise him for the benefit of Redemption. Secondly, it is called a new song, as his Maiesty hath well obserued, *because our Redemption ought to be new and fresh in the hearts of all them, that would be accounted thankfull*. Thirdly, it is called a new song, in respect of the new affection, wherewith Saints praise God; and this new affection ariseth of new sight of mercies, which are discovered to Saints, so oft as they looke into the worke of Redemption, *the height, the depth, the length, and breadth of this loue of God cannot bee comprehended*. But as the redeemed Saints get new sight and sense of it, so out of renewed affections do they sing a new song to the Lord.

But because Angels also sing their part of this new song, we must see how it is competent to them; what benefit they haue by the Redēption of Iesus, we shal heare shortly; onely now wee touch the new song; they, & redeemed Saints glorified in heaue, cannot but sing a new song, because they find alway in God new matter of ioy, which moueth them with renewed affections to praise him. So infinite a Good is the Lord, that they finde alway new good coming from the Lord to refresh them, not that at any time they haue weariness, but for the variety of ioyes wherewith they are continually delighted: *for in his face is the fulnes of ioy. He satisfies his Saints with the farnesse of his house, and giues them drinke out of the River of his pleasure*.

Properly here is a River of pleasure, ascribed to the Lord: for his ioyes flow continually, they neuer dry vp nor decay; after present ioy, succeeds other ioy, like water in a liuely River succeeding to water: there is change of ioyes, without want of ioyes, they are not weary of that which they haue, and yet by looking on his face, are comforted with that which they had not. How can they then but sing alway a new song? O happy life, wherein Angels, and the spirits of iust and perfect men are satiate, and satisfied by looking to that Image whereunto once they were made! and here is our only comfort, that *when we awake, we shall be satisfied with that Image*. O Lord, hasten that day.

There is nothing on earth so excellent, but continuall looking on it, breeds a loathing and disdain of it. Truth it is, many

are the pleasures which God hath placed in the creatures, for the comfort of man euen vpon earth: but wee may know, by experience, that the greatest pleasures here, and the most beautifull and delectable sights the creature can render, if they be perpetuall, they become painfull. It is not so with the ioyes of heauen, it is not so with the sight of the Creator; the Angels, who for their continuall beholding of his face are called *Aphim*, are neuer weary to behold him, because, as wee haue said, euery new sight brings with it new delight and new pleasure.

Thou art worthy. The tenor of their song followes, wherein, as before they cast their golden Crownes before him that sits vpon the Throne, so now they ascribe all worthinesse to the Lambe: the Angels of heauen acknowledge it, Saints militant and triumphant confesse it; no other voice is heard in the true Church, but *Thou art worthy*: both Angel & man empty themselves of all praise, yea of all opinion, or conceit of worthines or merit; the contrary voice heard in the Popes Church, proueth it Antichristia. The chaire of merit is proper to Christ, none, without *Lesa Maiestatas*, may sit downe in it but himselfe. The benefit of his merit belongs to all his Saints; the praise of worthinesse and meriting is reserued only to himselfe; and this appeares more evidently, by the reason which they subioyne.

Because thou wast killed. To whome should the praise of a Redeemer bee giuen? To him onely that was killed for vs. Saint Paul asketh a question of the Schismatikes of Corinth, *Was Paul crucified for you?* He could not abide that some of them should bee called *Paulists*, some *Petrists*, and some *Apollinists*, he would not haue them named from any other, but Christians from Christ, because neither Paul, nor Peter, nor Apollo was crucified for them, but Christ Iesus onely. And this same were good to aske of the Papists of our time, *Was Franciscus, or Dominicus, or Bernardus crucified for you?* How is it then that you will bee called some of you *Franciscans*, *Dominicans*, and *Bernardins*?

But this is a small thing, in respect of these greater injuries done to him; they will haue other Mediators ioyned with Christ, other merits mixed with his merits; but I pray them answer Saint Paul his question, *Was any other crucified for you?* And ponder this reason of the Saints, *Thou art worthy, because thou wast killed*. Why then ioynye yee others in the worke of Redemption with him? Sure it is, *He alone trod the Wine presse of the wrath of God for vs*. When hee entred into the Garden to his agonie, hee tooke his three Disciples with him, Peter,

In the tenor of their song they giue all worthinesse to Christ.

None but hee should sit in the chaire of merit.

For he onely was killed for vs.

A proper question for Papists.

He suffered the alone, not helped nor comforted by any of his disciples.

Esa. 63. 3.

Math. 26.

Math. 26.

Why then should not the prayse of a Redeemer be reserued to him onely?

Per. in Cant. ser. 10.

The worke of our redemption makes vs debtors to Iesus, in more then we are worth.

By the death of Iesus we haue libertie and life.

1. Pet. 1. 18, 19.

The worke of our Redemption most maruellous.

Christian libertie how abused by Libertines. Luke 1. 74.

Peter, James, and Iohn: but did they helpe him? No, he craued no more of them, but that they should watch and pray with him; yet when hee was sweating bloud for anguish, they were sleeping; and when hee went to the Crosse, did they not all forsake him? yea, did not Peter deny him?

Sith he onely suffered for vs, to whom should we giue the praise of a worthy Redeemer, by whose merits we are saued, but to him onely? This is the Song of the whole Church, *Worthy is the Lambe, because he was killed, and the worthinesse of another shall we neuer acknowledge. Super omnia amabilem te mihi reddidit (bone Iesu) calix quem bibisti, opus nostra Redemptionis amorem nostrum totum facile vindicat sibi*: About all (sweet Iesus) the Cup which thou drankest, makes thee worthy to be loued of me. And the worke of our Redemption challenges vnto it selfe all our whole loue, no part of it being reserued to our selues, or vnto any other. Yea, when we haue giuen him our whole loue, and all that we are, yet stand we debtbound to him in so much more, as hee that dyed for vs, is more then wee are. What then shall we talke of any worthinesse, but his?

And hath redeemed vs. There is the effect of Christs death, to wit, our Redemption. We were vnder a most fearefull seruitude and bondage of Satan and sinne, wee sold our selues to them most foolishly: now hath our Lord bought vs againe, and redeemed vs, *Not with any corruptible thing, as gold, or silver, but by the precious blood of the Lambe of God unsported*. The greatnesse of the price giuen for vs, may tell vs how great his loue was toward vs, who hath redeemed vs; as also how desperate our danger was, from which wee could not be any other way deliuered. Other Kings make conquest, by shedding the blood of their people; but Iesus Christ hath conquered for vs, by the shedding of his owne blood: A most rare and maruellous thing, and such as hath not bene heard of before: The Physician drinke the bitter potion, and the Patient is cured. But of this, and many notable maruels, to be marked in the worke of our Redemption, wee haue spoken in that Treatise on the eighth to the Romanes, and else where.

Vnto God. We are loosed from the bondage of Satan, that we should be bound seruants to our God: So Zacharie in his Song, *God hath shewed mercy toward vs, that wee being deliuered out of the hands of our enemies, should serue him without feare*. Let Libertines marke it, who turne the grace of God into wantonnesse, liuing a loose and dissolute life; in as much as they are not bound vnto God, they manifestly declare, that they are

not as yet loosed from the Diuell. *Si Christianus es, ut nominaris, sicut particeps es nominis, eris etiam particeps victionis*: If thou beest a Christian, as thou art named one, as thou art partaker of the name, so wilt thou also be of the viction. If thou be a Christian, then *Put on the Lord Iesus*, and study to be like vnto him: For, *Christianismus imitatio est Diuinae Naturae*: True Christianity, is an imitation of the Diuine Nature.

Out of euery kindred. There is the amplitude of this Redemption, it is not limited within any Kingdome, not within Canaan. Now of a truth I perceiue that God is no acceptor of persons. Yet vniuersality is here excluded. They say not, He hath redeemed euery Nation and Tribe, but some out of euery Nation and Tribe. The secret Decree of Gods Election, is executed by his Calling, whereby out of the whole lumpe and masse of lost mankind, he separateth, culleth, and chuseth out to himselfe, so many as in his secret counsell hee hath chosen to saluation. But to eschew repetition, the Reader who pleaseth, may looke concerning this purpose, that which is written of the golden Chaine, on the eighth to the Romanes, verse thirty.

Verse 10.

And hath made vs vnto our God, Kings, and Priests, and we shall raigne vpon earth.

The benefits we haue by our Redemption, are two-fold; for not onely are we deliuered from that euill and miserable estate, wherein we were, but are also aduanced to an high, and glorious Estate, whereof here is mention made: he hath saued vs from wrath we iustly deserued, and hath aduanced vs to grace and glory, which we could neuer deserue. Pharaoh his Baker would haue thought it great fauour, if the King had but spared his life; but the Butler was not onely deliuered from death, but aduanced to the seruice of his King. Nor vnlike is our case, God make vs thankful for it.

And hath made vs. What wee are in goodnesse, the Lord hath made vs; *We made not our selues*, we helped nothing to our first creation, farre lesse to our second. It is folly to dreame of a power in Nature, by which man of his owne free-will is able to doe good, and make himselfe congruous for the receiuing of grace. *Noli te extollere super Deum: Confitere illi, qui fecit te*: Extoll not thy selfe aboute God, but giue glory to him that made thee. *Nam si ille nos fecit homines, nos autem ipsi nos fecimus saluos, aliquid maius illo fecimus*: For if hee made vs men, and wee haue made our selues Righteous Men, then haue wee done

E e e some-

Per. in Cant. Ser. 15.

Rom. 13. Basil. hexam. hom. 10.

The benefit of Redemption is very ample, A. 10. 34. Yet is not vniuersall.

By Christ we are not onely deliuered from euill, but aduanced to vnderferued good.

Gen. 40.

What we are in goodnesse, the Lord hath made vs.

Aug. de verb. Apost. Ser. 10. Popish presumption of man his free-will by nature to doe good, confuted by Fathers and Coancels.

somewhat more then he. *Nemo recreat, nisi qui & creat; nemo reficit, nisi qui & fecit*: None can create our againe, but hee who created vs first; none can renew vs, but he who made vs. *Deus est qui operatur in nobis velle & perficere*: It is God who worketh in vs the will and the deed, that thou mightest haue a will inclined to good; his Calling went before thee to worke it, and his Mercy did preuent thee. To thinke otherwise, is, as *Augustine* said, *Superbus error*, A proud error. *Firmiter tene nullam tibi facultatem inesse posse voluntatis aut operis, nisi id gratuito munere diuina miserationis accipias*: Hold this for certaine, that there can be in thee no power either to wil, or worke any thing that good is, vnlesse thou receiue it freely of the mercy of God. I conclude all with the testimony of that famous Councell: *Si quis per natura vigorem bonum aliquod, quod ad salutem pertinet vite aeternae, cogitare aut eligere se posse confirmat, ab illa illuminatione & inspiratione Sp. Sancti, heretico fallitur spiritu*: If any man affirme, that by the strength of Nature, he is able to thinke, or chuse any good pertaining to eternall saluation, without the illumination and inspiration of the holy Spirit, he is deceiued with an hereticall spirit. *Ab eo quod formauit Deus mutauit Adam, sed in peius, per iniquitatem suam*: Adam changed himselfe from that which God made him, but he changed himselfe to the worse by his iniquity. *Ab eo quod operatur, iniquitas mutatur fidelis, sed in melius per gratiam Dei*: From that which iniquity worketh, the Christian is changed, but to the better by the grace of God. *Illa mutatio fuit prauaricatoris primi, hac secundum Psalmistam mutatio dextera Excelli*: The first change from good to euill, was made by the first Transgressor: the second change, as the Psalmist saith, from euill to good, is made by the right hand of the most High. And so in this Hymne redeemed Saints confesse it; *Thou hast made vs*.

Kings and Priests. There is the dignity whereunto we are called, inclosed in two the most honourable Offices that euer were in the World, to wit, the Kingdome, and Priest-hood: Saint Peter ioynes them both in one, when he calls vs, *A Royall Priesthood*. As Kings we should fight the battels of the Lord against Satan and Sinne. And here fortitude especially is required, with spirituall wisdom. *Non enim viribus, sed prudentia diuina vincitur serpens*: So long as wee are wise in God to beleeue his Word, wee are strong to resist Satan, and he is not able to overcome vs: but if we forget the counsell of his Word, wee easily become a prey to our Aduersary. If wee consider that we are called to be Kings to our GOD, and

hope to raigoe for euer with him in Heauen, wee will thinke shame to render our selues captiues to Satan. Let vs look backe to our first creation; *Animal es, O homo, principatu decoratum, ut quid seruis affectibus? Princeps creaturarum constitutus es, & dignitatem tuam abijcis*: Thou art a creature, O Man, in thy first creation decoied with Princely power, why seruest thou thy afflictions? Thou wast made the Lord of all creatures, and castest away thy owne dignity. Will we againe looke forward to our future glorification: *Non sperare potest celeste regnum, cui supra propria membra regnare non datur*: What hope can he haue to enioy the Kingdome of Heauen, who reigneth not ouer his owne members vpon Earth? Thus our first creation, our present vocation, our future glorification, all of them require of vs, that like spiritual Kings, we should subdue & overcome the Diuell, the world, and the flesh: *He that overcometh, shall sit with me in my Throne*.

Our Priest-hood againe consists in offering vp sacrifices to God: and these may be reduced to three sorts; first, that we offer vp our hearts to the Lord, this is the great sacrifice, without which, the Lord will accept nothing from vs: *My Sonne, giue mee thy heart*. Next, that wee offer vp our bodies vnto him; *I beseech you brethren, by the mercies of God, that ye giue up your bodies a living sacrifice, holy, and acceptable vnto God, which is your reasonable seruice of God*: and this is done, when we make the members of our bodie weapons of righteousness to God. These are two then, *Cor & Corpus*, the hart and the body: the Lord wil haue the seruice of them both. Thirdly, that we offer our goods vnto him, as his glory and the necessity of his Saints do require it: and this third sacrifice willingly followeth where the other two go before: *My sonne, honour God with the first fruits of all thy increase. To do good, and to distribute forget not: for with such sacrifices God is pleased*. But now the hearts of men are locked vp, and their hands are linked; they feare to giue, lest they haue not enough for themselves, and the poore also; but it is farre otherwise, thy portion shall neuer perish by giuing out in ordinary charity to the poore: *Quicquid in pauperes contuleris, in caelis thesauris reconditum invenies*; what-euer thou bestowest on the poore, thou shalt finde it laid vp in the heauenly Treasures. *Clementia, dum licet, clementiam acquirere*: by shewing mercy, when thou mayest, purchase mercy to thy selfe. These are all agreeable to holy Scripture: *Make thee friends of the riches of iniquity, that they may receiue you into the euermore Tabernacles*, said our Sauour. So also the Apostle, that by distributing and giuing to

Basil. hexam. hom. 10.
Our first Creation, our present Vocation, our future Glorification, tels vs, we should not be seruants to Sinne, &c.
Bern. de perfe. quib. sustinenda. cap. 11.

Rev. 3. 21.

2
In this, that we are made Priests vnto our God.

Prov. 23. 26.
Three sacrifices offer we to God.
Rom. 12. 1.
Cor. 6. 19.
Roma: Heart, Body, and Goods.
Rom. 6. 13.

Prov. 3. 9.
Heb. 13.

But locked hearts, and linked hands, haue the men of this Generation.

Gregor. Nyss. orat. de pauperibus amandis.

Nazian orat. 43 in nomam dominicam.

Tim. 6. 19.

The error of the Millennaries hath no warrant here.

Psal. 17. 13.
Matth. 5. 5.

By the earth here, we may vnderstand the wicked dwellers on earth.
Psal. 17. 14.

They now account Saints the off-scourings of the earth, but Saints at last shall raigoe ouer them.

1. The. 4. 17.

Wisd. 5. 23.
455

Or by the earth we may vnderstand this same earthly element.
1. Pet. 3.

Rom. 8.

to the poore; *Men lay up in store for themselves a good foundation for the time to come*.

And wee shall raigoe vpon earth. Vpon this place the Chiliafts ground their error, that after the day of Iudgement, the Saints shall dwell on earth a thousand yeres; at which time that Prophecy, and others like it, shall be fulfilled: *The meeke shall possess the earth*. And with this opinion, many worthy Fathers in the Primitiue Church were ouertaken: The Turkes also dreame of an earthly Paradise: But let them passe.

For vnderstanding the true sense and meaning of this place, we are to know, that the earth in holy Scripture, is sometime raken for the men that are in it. *Dauid* calls them, the men of this World: These are they who (as our Sauour saith) haue their portion in this life: Saint *Iohn* commonly calls them in this Booke, *The Inhabitants of the Earth*. These men are enemies to the children of GOD, and persecute them with all their power; they account them the off-scourings of the earth, and unworthy to dwell in it. But the Lord at length shall exalt his Saints, and their enemies shall bee made their footstool: Yea, the soles of their feete the Lord shall lift vp about the heads of their greatest enemies: for the wicked shall stand still vpon the Earth, when the godly shall be raiued, and caught vp into the Ayre: yea, the wicked themselves shall see it, and shall be vexed with horrible feare, when they see the man honoured, whom they despised, and shall say within themselves; *This is hee whom sometime we had in derision, wee footes thought his life madnesse, and his end without honour; how is he counted among the children of God! and his portion is among Saints*. Now for this benefice, which the Saints are sure to enioy, to wit, their finall victory, and glorious exaltation about all their enemies, they here praise the Lord: And so hath his Maiestie most iudiciously expounded this difficult place; *We shall raigoe ouer the earth, at the last and generall Iudgement*. And this exposition is both very comfortable for Saints, now lying vnder the oppression of their enemies, and agreeth well with the Analogy of Faith.

Otherwise, if we take the word properly for this same earth wherein wee sojourne, then Saint *Peter* tels vs, that wee haue to looke for new Heauens, and a new Earth, wherein dwelleth righteousness. They lost their originall vertue and beauty by our transgression, and shall receiue it againe, and more, at our restitution: So are wee taught by Saint *Paul*, *The feruent desire of the creature waiteth when the Sonnes of God shall be reuealed*; for then, *The creature also*

shall be deliuered from the bondage of corruption, into the glorious liberty of the Sonnes of God: and then both Heauen and Earth renewed, shall bee the proper possession of Saints renewed. Where if any demand, To what vse shall this Earth and visible Heauens serue in that Kingdome of glory? The answer is; We shall know it, when we shall see it: for if the Lord will restore them to stand as monuments, and witnesses of that first goodnesse which he shewed vs in the Creation, and we lost in the Transgression, and hee hath restored againe, with much more, in our Redemption, who can say against it? But lest wee seeme to pry within the Arke, let our care be rather to prepare our selues, then before-hand curiously to enquire of it, that which now wee cannot vnderstand: and let vs remember that answer which *Photinus*, the predecessor of *Irenaeus*, gaue to the Proconsul, when he demanded of him who God was? He answered, *Et tu, si dignus fueris, videbis*: Euen thou, if thou be worthy, or meet for it, shalt see him. So wee, if wee be renewed men, shall know to what vse in that Day, these new Heauens and new Earth shall serue vnto vs.

Now there remains one doubt to be cleared here, how is this Canticle conuenient for Angels, seeing they fell not? how can they praise God for Redemption by his blood? The answer is; first, in the Song, the Thankes-giuing may bee distinguished from the reason of the Thankes: *Thou art worthy to take the Booke, and open the Seales thereof*: there the thankes-giuing, which is fitting both for Angels and redeemed Saints to giue vnto the Lambe: but the reason, *Because thou wast killed*, more proper for redeemed Saints. Secondly, the Angels are also members of the Church, they call themselves our brethren, *I am thy fellow seruant, and one of thy brethren which haue the testimonie of Iesus*. And againe, by the Apostle to the Hebrewes they are reckoned to be of one body and one fellowship with vs: *We are come to the celestiall Ierusalem, and company of innumerable Angels*.

Now as in the naturall body all the members haue their owne mutuall compassion; when one is wounded, the rest inourne with it and for it: and againe, all of them haue their owne mutuall contentment and congratulation in the good of others; so that if one member bee restored which was hurt, the rest (albeit they were not hurt) reioyce with it: So may we thinke that it is in the Mystical Bodie, and that the Angels, being of one fellowship with vs, glorifie God for our restitution; for sith our Sauour teacheth vs, that they haue

How Saints may be said to raigoe in it, or to what vse can it serue in that Day.

A pretty answer of *Photinus* to the Proconsul.

A doubt moued, how Angels praise God for Redemption, and answered: 1. By distinguishing the Thankesgiuing from the Reason.

Reuel. 19. 10.

Heb. 12. 22.

2
Angels and we are of one incorporation, and for our redemption they giue thanks to God.

Luk. 15. 7.

3
They haue
their owne be-
nefit by Re-
demption,
Col. 1. 16.
and 20.

For that grace
of Christ,
which raised
man when he
fell, kept An-
gels that they
fell not.

Bern. in Cant.
serm. 22.
Cyril. Catech. 2.

Fulgenc. ad Tre-
sim. lib. 2.

ioy in the conuersion of one sinner, much
more may we thinke they haue ioy in the
Redemption of the whole company of
Gods Elect.

Thirdly, the Angels haue their owne in-
terest in the benefite of Redemption: *As
all things were created by him, which are in
heauen and in earth, visible and inuisible,
whether they bee Thrones, or Dominions, or
Principalities, or Powers: so by him are all
things reconciled and set at peace by the blood
of his Crosse, both the things in earth,
and things in heauen.* Caluine expounds
this both of Angels and Men: let the iudi-
cious Reader wisely consider his words,
and he shall see, that albeit there was no en-
mity betwene Angels and the Lord, be-
cause they sinned not; yet for the setting
of them at a perfect peace, it was needfull
they should be made sure of their perseue-
rance in the state of innocency, which be-
nefit they had not by their creation; for
the fall of some of them prooues, that of
their owne nature they are *inordinati*, muta-
ble by will, but that same grace of Iesus,
which raised vp Elect Men, when they had
falne, confirms Elect Angels, that now
they cannot fall: *Qui crexit hominem lap-
sum, dedit Angelo stanti ne laberetur.* I leaue
that of Cyrillus: *Dicimus nos ex parte qua-
dam de Dei erga nos bonitate, sed nescimus
quanta ille, & Angelis condonauerit, indulget
enim & illis, quandoquidem ipse tantum unus
est, qui peccare non possit:* who thinkes that
the Lord vseth his owne indulgence to-
ward Angels, it being his owne onely and
proper glory that he cannot sinne. *Fulgen-
tius* agrees with *Bernard*, none other keeps
the Angels that they fall not, but the same
grace which restored man when hee had
falne. *Vna in utroque gratia operata est, in hac
ut surgeret, in Angelo ne caderet:* One grace
wrought in both, in Man that hee might
rise, and in the Angell that hee did not fall.
Thus are Angels benefited by the death of
Iesus Christ.

Verse 11.

Then I beheld, and heard the voyce of many
Angels round about the Throne, and about
the liuing creatures, and the Elders, and
they were thousand thousands.

The second part of the thanksgiving is
sung by Angels onely, where wee haue
these foure circumstances: First, who they
are that sing; Secondly, in what place of
the Heauenly Court appeare they to Saint
Iohn; Thirdly, their number; and lastly,
what is their song.

They who sing this part, are plainly cal-
led Angels, different both in place, and as it
seemes, in dignity, from the foure liuing

creatures, whom wee expounded to bee a
principall and chiefe company of Angels
neerest to the Throne: And *S. Iohn* ranketh
them, as they appeared vnto him. That
there is order among Angels is out of que-
stion. Some haue been bold to set downe
the manner thereof out of *Dionysius Areo-
pagita*, whom the learned iustly suspect;
for the Fathers of that age had not so loone
forgotten that Apostolike precept, *Let none
presume above that which is written.*

Elias, who comments vpon *Nazianzen*,
distinguisht the whole company of An-
gels into three rankes, and placeth three or-
ders in euery one of them. In the first, Che-
rubims, Seraphims, and Thrones. In the se-
cond, Dominions, Armies, and Powers. In
the third, Principalities, Archangels, and
Angels. But these are naked speculations,
neither warranted by Scripture nor reason.
It had been better for him to haue kept the
bounds of *Nazianzen* his modesty, *Angelis
pro sua natura, & ordinis ratione, tanta pul-
chritudinis copia est impressa, ut secundaria
quedam lumina sint:* There is imprinted in
Angels according to their nature, and or-
der, such abundance of shining beautie, as
maketh them secondary lights: hee ac-
knowledgeth among them a distinction,
and an order, yea diuersity of orders, but
takes not vpon him to determine it. And
the like modesty vseth *Augustine*, *Qui sa-
tetur serationem huius distinctionis ignorare,*
who confesseth that he knowes not the rea-
son of this distinction.

Their place is described to bee about the
Throne, because they are the Gard of the
great King which attend him; not for his
defence, but for the execution of his will:
*For thousand thousands minister vnto him,
and ten thousand thousands stand before him.*
But about the Church represented by foure
and twenty Elders are they placed, as a
Gard appoynted for our protection and de-
fence. *The Angels of the Lord pitch their
tents round about them who feare him.* These
compassed *Elisha* in Dothan, to keepe
him from inuasion of the Syrian horses and
Chariots. How great their power is, the
destruction of *Pharao* his first borne by one
Angel, and of *Senacherib* his Army by an-
other, may witness vnto vs. *Dauid* had a
strong gard of Cherethites and Pelethites;
but the best of his Worthies were not com-
parable to one of these Warriors. Heere
then is our comfort, that as *Demon*es *Ec-
clesiam circumueniunt ad deuorandum, ita An-
geli eam circumueniunt, ut custodiant:* As Sa-
tan with his legions of wicked spirits go-
eth about seeking to deuoure vs: so these
Angels and heauenly armies stand about
vs to defend, and are as an inuincible hedge
betwene Satan and the Saints.

The

1. Cor. 4. 6.

Elias presumes
to set downe
the order of
Angels.
*Elias in Nazian.
orat. 2. de Theol.*

Nazianzen,
and *Augustine*
speake more
sparingly and
modestly.
*Nazian.
Ibid.*

*Aug. cap. 11.
cont. Priscilian.*

2
The second
circumstance
is of the place
in which they
appeare.
Dan. 7. 10.
About the
Throne, to
serue the Lord.

Psal. 34. 7.
But about
Saints, to fi-
gure they are
our gard.

Cathus.

3
The third cir-
cumstance is
of their num-
ber.

4
The fourth
circumstance
is their song.
Wherein we
haue
1
The manner.

2
The matter.

Before they
gave him se-
uen files, and
now they giue
him a seuen-
fold praise.

Saints infla-
med with the
loue of God,
cannot satisfie
themselves
in praising
him.

The third circumstance is of their num-
ber; of it we haue spoken, Chap. 4. 6.

Verf. 12.

Saying with a loud voyce, *Worthy is the Lamb
that was killed, to receiue power, and riches,
and wisdom, and strength, and honour, and
glory, and praise.*

The fourth circumstance in this second
thanksgiving made by Angels onely,
is the song it selfe, wherein we haue to con-
sider two things; the matter, and the man-
ner. For the manner of their singing, it is
said to be with a loud voyce. How voyces
are ascribed to them, they being spirits, wee
haue spoken before; onely now, the loud
voyce noteth their intention, readiness, and
great feruency in praising the Lord.

The matter of their song is subioyned,
Worthy is the Lambe. Where still it is to be
remembred, how both Angels, and elect
Men, denude themselves of all worthinesse,
and ascribe it to the Lambe, to the great
shame of these wretched wormes vpon
earth, who dare vsurpe to themselves the
praise of worthinesse, and glory in the me-
rit of their workes.

These Angels differ in place and order
from the first company, but all agree in one
song, *Worthy is the Lambe.* And againe,
that Angels worship the Lambe, but refuse
to be worshipped of men, condemnes that
idiotisme of the blind Papiists, who will in-
force a worship on Angels, which they re-
fuse, and acknowledge onely to bee due to
the Lord.

As before the Lambe appeared with se-
uen Eyes, and seuen Hornes, so now a se-
uen-fold praise doe Angels giue vnto him:

1. Of power, 2. Riches, 3. Wisdom, 4. Strength, 5. Honour, 6. Glory and praise. They vnderstood the types which they saw; they make their song respondent to his apparition. In his Eyes they acknow-
ledge his wisdom; in his Hornes, power,
and strength, and riches; and for these,
praise, and honour, and glory they giue vn-
to him. He is a full and complete Sauiour,
worthy of seuen-fold praise, because of his
seuen-fold, that is, his manifold, yea, his full
and complete grace, which superabounds
in him, and is powred forth abundantly
vnto vs. He hath not loue, but hee hath also
power; what craue wee more, but that hee
is most willing, because of his loue, *Hee
was killed for vs:* and most able, because
of his power, to helpe vs in all our necessi-
ties?

Again, this redundant speech in praising
of God, naming one thing many manner
of wayes, is to teach vs, how Saints infla-
med with the loue of God, cannot finde

words enow, nor satisfie themselves in prai-
sing of God. And this was shadowed be-
fore, when it was said, *They sung with a loud
voyce:* for what is the loud voyce of a spirit,
but *seruens desiderium*, the seruent desire of
it? & *tanto maiorem vocem in anrem incir-
cumscriptis spiritus exprimit, quanto se in eius
desiderium plenius fundit.* And here that one
thing is named many manner of wayes, as
power, and strength, praise, honor and glo-
ry; their like seruent desire in praising God
is declared. All this may most iustly rebuke
our coldnes in praising God: we discharge
all that whole seruice many a time with one
word; which were yet tolerable, if our af-
fections were greater, though our words
are few: but in these exercises how readi-
ly faint we? we pray, as if we desired not to
preuaile; and we praise, as if wee were not
carefull whether the Lord heare or not:
and therefore we send our thanksgiving a-
way, but our seruent affection goes not
with it: such a prayer cannot pierce the
clouds, far lesse bring downe an answer.

Is there any thing thou shouldest thinke
more vpon in prayer, then that thou art
speaking with God? or is there any thing
thou shouldest desire more, then to find thy
selfe accepted of him? *Quomodo te a Deo
audiri postulas, cum te, ipse non audias?* How
canst thou desire the Lord to heare thee in
praying, when thou hearest not thy selfe?
*Vis Deum memorem esse tui cum rogas, cum
tuispe memor tui non sis?* Wilt thou haue the
Lord mindfull of thee, when thou request-
est him, and thou in requesting him, hast no
mind of thy selfe? This is a common sin of
this age, the Lord remoue it.

Verse 13.

And all the creatures which are in heauen, and
on the earth, and vnder the earth, and in
the sea, and all that are in them, heard I
say, Praise, honour, and glory, and power be
to him that sits on the Throne, and vnto the
Lambe for euermore.

The third part of the thanksgiving is
sung by creatures, and that of all sorts,
and with one common consent: for this
distribution of the creatures in these which
are in heauen, in earth, vnder the earth, and
in the sea, is a propheticall amplification
frequently vsed in Scripture, to shew the
concourse of all creatures to praise God in
their kind: as ye may see, *Psal. 148.* Now
these creatures here, are such as are without
sense or reason; to wit, the Sunne, the
Moone, the Fire, the Aire, the Water, the
Earth, and all that in them is, after their
sort doe praise the Lord, and they haue a
voyce of their owne, which is well enough
vnderstood by him that made them. As

E e e e 3 they

Gregor. moral.
2. cap. 6.

This may
make vs atha-
med of our
coldnesse in
praising God.

Cyprian. de orat.
Domini.

The third part
of the song is
sung by crea-
tures of all
sorts.

What voyce
creatures with-
out sense or
reason can
haue.

Rom. 8.

they grone for the bondage vnder which our sinne hath subdued them: so long they to see the finnes of God restored to their liberty, for then shall they be restored also: and for this benefit the creatures haue by our Redemption, as they were cast into bondage by our transgression, they haue their owne reioycing, and praising of God. But for this, wee referre the willing Reader to that which we haue written on the eighth to the Romanes, and now proceed to the conclusion of this Song.

Verse 14.

And the foure liuing creatures said, Amen.
And the foure and twenty Elders fell down,
and worshipped him that liueth for ever-
more.

The Song is
concluded by
them who be-
gan it.

NOW are we come to the conclusion of the Song: they who began it, to wit, Angels, and redeemed Saints coniunctly, doe also conclude it. In all this heavenly action, we still see, that the example of one, prouokes another to praise God, teaching vs our duty, not to bee silent, when others beside vs are praising the Lord. If we cannot with our mouthes, at least let vs with our hearts make melody to the Lord, and say *Amen* to the song of our brethren.

Amen, is a note
of affirmation.

The Angels ratifie the praises given to God, by saying *Amen*. This particule is sometime a note of affirmation, as when our Saviour saith, *Amen, Amen, I say vnto you, all these things shall come vpon this generation*: that is, certainly and without doubt they shall come. Sometime againe it is a note of confirmation, or conprecation; as when the Apostle reproues preaching or praying in an vnknown language, he vseth this reason, *How shall hee that occupieth the roome of the vnlearned, say Amen, at thy giuing of thanks, seeing he knowes not what thou saist?*

Mat. 23. 36.

As also of con-
firmation.

1. Cor. 14. 16.

Vsed by peo-
ple in the Pri-
mitiue Church
after preach-
ing, or prayer.

Of this it is cleare, that in the Primitiue Church, after preaching and prayer, the custome of the people was to say, *Amen*; in token that not onely they consented, but also wished fro God the same good things which he before had either mentioned in the preaching, or desired in the Prayer. But this many of our Professors thinke needlesse now to bee required; but for mine owne part, I would wish them in this, and other laudable customes, to be lesse nice and scrupulous then they are.

A liuing Lord,
is Gods pro-
per stile.
Carthus.

The stile they giue vnto the Lord, hath been intreated before. Our God is a liuing Lord in himselfe, *In Deo idem sunt viuens & vita*, and hee giues being and life to all things that are and liue.

And of the
three-fold life,
which flowes
from him.

A three-fold life flowes from the Lord; First, of *Nature*: Secondly, of *Grace*: Thirdly, of *Glory*. Natures life is either *Vegeta-*

tive, Sensible, or Reasonable. Little cause haue they to reioyce, who haue no more but it. For in the *Vegetative* life, plants and trees of the earth excell man. In the *Sensitive* life, beasts and fowles are quicker in any sense then man. And for the *Reasonable* life, Pagans and heathen Philosophers haue farre exceeded euen those who are named Christians.

All our comfort then stands in this life of Grace now, and life of glory heereafter. The Lord make vs partakers of them for Christs sake.

CHAP. VI.

Verse. 1.

After I beheld, when the Lambe had opened
one of the Seales, and heard one of the foure
liuing creatures say, as it were the noyse of
Thunder, Come and see.



THE Vision of Preparation being ended in the two preceding Chapters, as we haue declared before: now follow the Visions of Prediction, foretelling things which shortly must be done: And these are three, every one of them diducing the estate of the Church to the second comming of Christ vnto Iudgement: as at more length wee haue shewed in *Prolegomenis*, wherein the generall method of the Reuelation is shortly set down.

The first Prophetical Vision is contained in this first, and the seventh Chapter following; for the seventh is an appendix of this, and hath in it a larger explication of the fifth and sixth Seale, as (God willing) wee shall heare: so then the first prophetic is absolved in six Seales, whereof the last concludes with the Day of Iudgement; for the seventh Seale hath in her bosome the seven Trumpets, which make vp the second Prophecie of this Book, beginning at the eighth Chapter; for till then, the seventh Seale is not opened, and continuing to the end of the eleventh, there it concludeth with the Day of Iudgement. The third Prophecie begins at the twelfth, and continues to the one and twentieth; whereof, if the Lord please, we will speake heereafter.

This first prophetic, as I said, is generall, for it containes a generall Prognostication, and presents to vs a view of the estate of things, as they will be to the worlds end: whereof the summe is, Christ shall goe thorow the world vpon the Ministry of his Word, preaching the Gospell, where, and when it best pleaseth him. This

At the sixth
chapter be-
gin the Vi-
sions of pre-
diction, which
are three.

The first, in
the sixth and
seventh chap-
ters.

The second
fro the eighth
to the twelfth.

The third fro
the 12. to
the 21.
The first Pro-
phetic is a ge-
nerall Prognos-
tication of
the estate of
things to the
worlds end:
Whereof the
summe is,
Christ will goe
by his Gospell
thorow the
world, till he
ouercome.

The world will
persecute the
Gospell.

For contempt
of it, God shall
plague the
world.

In these per-
secutions and
plagues, Saints
may be exerci-
sed, but the
Lord shall se-
cure them.

The Day of
Iudgement shall
conclude all.

1. Thes. 1. 6, 7.

The seventh
Chapter con-
taines a larger
explication of
the fifth and
sixth Seale.

Three things
noted in S.
Johns prepara-
tion, before
the opening of
the Seales.

is prophetic in the first Seale, like a crowned King, and Conquerour, he hath gone out long agoe vpon his white Horse, and so shall hee continue till hee ouercome. But this victory, let not the Church looke that it shall bee without blood; for Satan and his Instruments, figured by the red Horse, and one riding on it, shall in most cruell manner persecute the Preachers and Professors of the Gospell; and this is fore-shewed in the second Seale: but they shall not escape unpunished: for the Lord shall send out the blacke Horse, as is told in the third Seale; and the Pale Horse, who comes out at the opening of the fourth Seale: By these two, famine and pestilence, vnder which all other horrible plagues of God are comprehended, shall the Lord be reuenged on the world, for contempt of his Gospell.

And because in these troubles many of the Saints of God shall suffer bodily death, it is declared in the fifth Seale, how their soules rest in peace with God, till the number of their brethren be fulfilled; and then, as they cry for iudgement, so the great and last Day of Iudgement shall come, as we see in the sixth Seale: for wee shall see in the next Chapter, that the onely cause, why Angels delay the execution of the last wrath, for which the soules of Martyrs vnder the Altar cry vnto God, is, that the seruants of the Lord are not yet sealed: which being once done, then shall the Lord recompense trouble to them that troubled his Church; as in most fearefull manner is declared in the sixth Seale, but shall render to his troubled Saints rest; when the Lord Iesus shall shew himselfe from heauen with his mighty Angels, as at length, and most comfortably is set downe in the next Chapter, from the tenth verse to the end. And this any iudicious man that will reade without pre-conceiued opinion, may easily consider, that the seventh Chapter hath in it no Prophetical Prediction, but onely a larger explanation of the fifth Seale, in which Martyrs are willed to waite, till their fellow-seruants be sealed: and the secure, and happy estate of Saints euen in suffering; yea, their glorious and ioyfull estate after suffering, is at great length expressed, before the comfortable estate of the wicked, whereunto the sixth Seale deliuears them, bee touched at all. Thus haue wee the summe of this first and generall Prophecie.

Now before the opening of the first foure Seales; Saint John is prepared: where we haue these circumstances; first, what was Saint John doing, when this Vision was presented to him; to wit, *Beholding*: secondly, who prepares and wakeneth him, *One of the foure liuing Creatures*: and third-

ly, what saith he to him, *Come and see*.

The first is noted in these words, *After I beheld*. Saint John hitherto hath scene many glorious Visions, and yet now he lookes for more. Sure it is, that every sight of heavenly things which Saints get, prouokes them to a desire of more; for there is not a greater argument of grace receiued, then a feruent desire of further grace. Beside the desire, this beholding imports a constant consideration without wearying, or wauering: a stable and fixed minde, with a perfect heart, is required in them who would learne things heavenly. The naturall eye, if it be closed, or if it be *Circumactum*, tumbling and waltring in the head; or then, if it looke negligently, cannot see nor take vp those things which are before it; and so is it with the eye of the soule; if it attend not stedfastly, and carefully to heavenly things, it cannot perceiue, nor vnderstand them.

The second circumstance is, by whom is hee prepared, that is, by one of the foure liuing creatures; that is the first of the foure, as the learned Interpreters haue sufficiently cleared. They who expound these foure liuing Creatures, to signifie the whole order of Preachers, by the first of them vnderstand, the first Preachers after the Apostles; namely, *Quadratus*, and *Aristides*, *Athenienses* of the Church of *Athens*; By the second againe, *Iustinus Martyr*, and *Melito Sardenses*, of the Church of *Sardis*. But this vnto mee (with the reuerence I owe to so laborious men) seemes an idle speculation: or, if they will, a Diuination, without Diuinity or warrant of the Word: For S. John here is sent out to waken Preachers and Professors. In the seven epistles he warnes euery Preacher of his duty; and in the prophetic of things to come, he fore-warnes and armes Preachers and all Christians, of such battells as are before them. And how these Interpreters will ring in Preachers to be wakeners and warners of S. John, I vnderstand not.

Others againe, who by the foure Beasts vnderstand foure Euangelists, as *Haymo*, *Berengandus*, *Carthusianus*, with many others before them, & many also after them, haue here occasion, if they will embrace it, to correct themselves: for there are here foure one after another, who waken S. John: if they be foure Euangelists, then S. John must bee the fifth, or else ye must say that he warned himselfe. *Ribera* the Iesuite is the onely man of any that I haue scene, who moueth the doubt: for he dores with the rest of his fellowes, in that common conceit, that the foure Beasts are the foure Euangelists; he sees here a manifest light arguing y contrary, yet doth he what he can,

E e e 4

to

1. What was
S. John doing
at this time, to
wit, Beholdings
and what his
beholding im-
ports.

By whom is S.
John prepared
for the recei-
uing of this
Vision.

These foure
Beasts who
prepare S. John
cannot be
Preachers,
and why?

Neither yet
can they be
the foure E-
uangelists; for
S. John was an
Euangelist
himselfe.

Ribera per-
ceives the rea-
son, and yet a-
gainst his light
pursues it, not
willing to quit
the common
phantasie of
his fellowes.

to defend that which he had learned from the darke Lights and Doctours of Rome. It would pittie a man, to see how hee py-neth himselfe in wrestling against a cleere verity: Therefore we adhere to our former interpretation, that these foure Beasts signify a company of principall Angels, who are neere the Throne, and that by one of them S. Iohn is wakened and prepared; For albeit the Lord in his ordinary working teacheth men by the Ministry of Men, and not by Angels; yet in his extraordinary working, so long as his Wisedome thought expedient to vse it, hee hath taught men, euen by Angels.

And in that the Voyce of the Angel who wakeneth him, is said to haue been like the noise of Thunder, it is first for the matter it selfe, to tell vs, that great & fearefull things are heere foretold vnto vs; next, for the person of Saint Iohn, to whom they are re-uealed, that he might be stirred vp to receiue them the more reuerently, he was at the first wakened with a Voyce like a Trumpet, and now hee is wakened with a Noise like Thunder. And this done to him a diuine man and heauenly disposed, may and should warne vs of our great weaknesse, sluggishnesse, and senselesse security. O what need haue we to be wakened, as oft as the Lord is content to speake vnto vs! Peter, James and Iohn, notwithstanding they had seene the glory of Christ transfigure on the Mountaine, yet being with him in the Garden, albeit he required nothing of them but that they would watch and pray; he burthened them not to drinke of his bitter cup, but onely willed them to pray, yet they fell asleepe: and albeit he wakened them both the first and second time, yet the third time he came, and found them sleeping againe. In them let vs see our own weaknesse; we haue need, not once, but often to be wakened, or else the Lord may speake, but we shal heare in vaine, and sleep in carelesse security.

The third circumstance, is the warning it selfe which is giuen him, *Come and see*. Our Saviour hath the same *dictum* to the two Disciples of S. Iohn, who demanded of him, *Rabbi, where dwellest thou? Come and see*, said our Lord. A summary and short sentence, yet indeed the summe of all: the one is a Precept for this life, *Come*; All duties the Lord requires of thee, are comprised in this one word, *Come*; for it imports that wee must goe out of our selues, and follow our Lord. The other is a promise for the life to come: *And see*; except we come, we cannot see, and when we come, we shall see, that which the *eyenewer saw*, and the *care neuer heard*: All our Duty heere, stands in com-ming; all our reward there, shall be in see-

ing. But this warning of the Angel to S. Iohn is not so generall, onely tells him, that vn-lesse he come, he cannot see: wee must forget all things beside, we must forsake our selues, and goe out of our selues, or else the Lord cannot, nor will not bee familiar with vs, to acquaint our soules with the comfort-able knowledge of things heauenly and spirituall.

Verse 2.

Therefore I beheld, and loe, there was a White Horse, and hee that sat on him, had a Bowe, and a Crowne was giuen vnto him, and he went forth conquering, that he might overcome.

WE come now to the opening of the first Seale, wherein these six points are to be considered: first, the Rider: secondly, his Horie: thirdly, the colour of his Horie: fourthly, his Armour: fifthly, his Ornaments: sixthly, his Errand.

*Vi*nga the Iesuiste will haue these Horses to bee the Romane Empire; the Riders on them to be sundry Emperours; and this Rider on the white Horie hee saith, is *Caius Caligula*: Thus the Seraphic Doctours of Rome, are like men groping in darknes, writing what they will, but without a warrant. That this Rider on the white Horie is the Lord Iesus, is cleer out of the 19. Chap. Here in the beginning of the battell he appeares riding on a white Horie, and there againe neere the end of the Battell, he appeares with his Warriours riding on a white Horie: and it is told vs, that this Rider & mighty Conquerour, he is *faithfull and true, and in righteousnesse he doth iudge and make war, & his Name is called, The Word of God, King of Kings, and Lord of Lords*. If men would confer Scripture with Scripture, there would no place be left to their idle speculations: And this same collation of these two places, reprooues them who limit the Rider on the white Horie, vnto a certaine time; some to the destruction of Ierusalem, and others to the dayes of *Constantine*; they defraud the Church of great comfort; for so long shall this valiant man of war fight on horseback, till he haue made all his enemies his footstool, and deliuered his Saints from their oppres-sion.

If it be demanded here, Seeing Christ is the opener of the Seale, how is hee also re-uealed by the Seale? The answer is easie, Iesus Christ is so infinite a Good, and his blessing so manifold, that many manner of wayes is he shadowed vnto vs; yea, in one, and the selfe-same Vision sundry waies figured: He is the Reuealer, and the Thing reuealed; the Teacher, and the Matter which is taught; the Sacrifice, and the Sacri-

But in this place it is not to be taken so largely.

Six points considered in the opening of the first Seale.

1. The Rider; he is no Ro-man Emperour, as blinded Ro-mane Doctours do imagine.

Rev. 19. 11, 12. But that he is the Lord Iesus is proued by Scripture.

Christ is so in-finite a Good, that it is no maruell, if in one Vision he be many wayes figured.

Sacrificer; the Way, and He who guides vs in the way. Certainly, if we knew what an incomparable Jewell Iesus is, we would with the Apostle, *account all things dung*, in comparison of him.

The next point is the Horie whereupon Christ rideth: the exposition of this is to be sought from the Psalmist, where Christ, euen as here, is described going out; like a valiant King: *Gird thy sword vpon thy thigh, O most Mighty, and prosper with thy glory, ride vpon the word of truth, meeknesse, and righteousness, &c.* So the Horie, whereupon this Conquerour is carried thorow the world, is the Ministry of the Word. *Primasius* by the Horie vnderstands Apostles and Preachers. Ministers, without the Word, are not to bee received; and the Word without a Minister able to preach it, is not profitable: These two, the Lord in his most wise dispensation hath ioyned together: *For is hath pleased God by the soe-lisnesse of Preaching, to saue them who be-leene.* The Horie then is the Ministry of the Word. The Gospell preached is the Chariot and Horses, whereby this King is carried thorow the world. As in the go-uernment of the world he vseth the Mini-stry of Angels; so in the gathering and go-uerning of his Church, he vseth the Mini-stry of Preachers; *Who can heare but by Preaching, and who can preach, except they be sent?*

These are figured by Horses: first, for the courage wherewith they are endued; This is obserued by the Lord himselfe, as a spe-ciall property of the Horie: *He mocketh at feare, and is not afraid, he turneth not backe from the sword.* And doublelesse Preachers, in whom Christ is, and vpon whom hee rides, are valiant, and courageous men; *Their fore-head is like the Adamant, and harder then the Flint*: They feare no death, they faint for no trouble that can follow them in the seruice of Christ. Notable was that answer of *Andrew* the Apostle, when *Egeas* Gouvernour of *Patris*, vpbraided him with the death of the Crosse: hee an-swered, that he would neuer haue pre-ached the honour and glory of the Crosse, if he had feared it. And as the seruants of God are farre from that timidity which makes men vnfaithfull in the cause of God; so are they as farre from temerity, where-by men ignorantly zealous, are precipitate, and carried head-long to accelerate for e-uery light conceite of their braine, trouble on themselves: Their zeale is like a fire kin-dled of stubble or straw, which makes a faire blaze for the time, but because it hath no matter to maintaine it, vanisheth in-con-tinent, and endeth in vngracious smoak-ing. I wish we had no example of any such

among vs: it is a shame to the Gospell, to speake the one day, and retreate the other. A wrong cause will neuer furnish strength in trouble: wisdome requires that men be-fore-hand should ponder and consider well the cause, for which they will resolute to suf-fer affliction.

Againe, Preachers are figured by Horses: and Christ going forth to conquer, ap-peares riding on a Horie, to note the speed and celerity which he was to vse in propa-gation of the Gospell. And indeed it is wonderfull, to see how in a short time the Lord Iesus ranne thorow the world by the Ministry of his Word, ouercomming and subduing to his obedience most mighty Kingdomes by most weake Instruments. This is well obserued by *Cyprian* Bishop of Ca-thage, and Martyr, *Ecce a Domini Re-demptoris temporibus anni effluxerunt plus minus 240. tamq. huius vitis palmites latius se sparserunt, quam Romanum Imperium*: It is little more or lesse (saith he) of two hun-dred and forty yeeres, since the dayes of Christ the Redeemer, and yet in this time the Church hath spred out her Branches larger, then the Romane Empire: *Et quos nulla ferri vis domare potuit, emoluit sanguis Agni candidi*; and they whom no power of the sword was able to daunt, are made peaceable and tame by the blood of the vn-spotted Lambe. Among many of that sort, how the Lord hath been mercifull to Scot-land, in that, about sixteene hundred yeeres, this Conquerour with his white Horie en-tred in among vs, and subiected vs to him-selfe, whom the Romanes could neuer sub-iect to their Empire: I haue at large declar-ed in that Treatise, Intituled, *Seuen dayes conference between a Catholike Christian, and a Catholike Romane*.

And againe, as the Horie is bridled and ruled, and turned here or there, by him that rides vpon it, and is not left to himselfe to wander where-away he will: so is it with Preachers of the Gospell, they are directed to Countries, Kingdomes, and Cities, at the good pleasure of Christ; they neither come nor goe by accident, but by the pro-vidence of God. A notable example here-of we haue in Saint Paul, he was of pur-pose to goe to Bithynia, but the Spirit suffe-red him not; yea, commanded him to goe to Macedonia. And albeit now the Lord doth not informe his seruants by such ex-traordinary reuelations; yet doth hee still worke with them in the same manner, ap-pointing them to such places and people, as in his Wisedome hee thinkes most ex-pedient. *Take heed to the flocks, over which the Holy Ghost hath made you Overseers*; and they are as *starres in the right hand of Iesus*, they shine not but where hee holds out his hand,

The type of Horses is vsed, to shew how Christ propa-gates the Gos-pel speedily.

Cyp. de duplici Martyrio.

The Tongue of Christs Pre-achers did more preuaile to sub-duce the world, then the hands of Romanes could with the sword.

Preachers should be bridled, ruled, and turned, as he who rides on them will com-mand them.

Act. 16.

Act. 20.

Reuel. 1.

The first Voice that wakened S. Iohn, was like a Trumpet, the next like Thunder.

Great need haue we to be wakened, when God speaks to vs.

3. The warning it selfe, *Come and see*. Ioh. 1. 39. This notable sentence, vsed also by Christ, hath in it two things. 1. A Precept for this life, *Come*.

2. A promise for the life to come, *And see*.

Phil. 3. 8.

2. The second point is, the White Horie.

Psal. 45. 3, 4.

This figureth the Ministry of the Word.

1. Cor. 1. 22.

Rom. 10. 14.

Good Pre-achers resemble Horses in cou-rage. Job 39. 25.

Ezech. 3. 9.

They are farre from timidity.

And as farre from temerity.

Other riders are helped by their horse, but here the horse is helped by the rider.

2. Cor. 3. 5.

For a Preacher can do no good without Iesus helpe.

All Christians should take heed, that none but Christ ride on them, and rule them. Origen, hom. 2. in Cant.

Preachers are such horses as haue need both of bridle and spur.

Mat. 10. 19, 20.

hand, and sends them. This is a warning to Preachers, if they looke to haue their Ministry blessed of the Lord; let them not goe where the calling of God leades them not.

Other riders are helped by their horses, but here the horse is helped by the rider; for what is a Preacher, if Christ bee not with him, and worke in him? hee is like a Pen without a hand, it can write nothing; a tongue without a heart, it can speake nothing; a muscull instrument without one to touch it, can make no sound at all: *Wee are not able of our selues sufficiently to thinke a good thought, all our sufficiency is of God.* Sith it is so, our care should be to carry our Lord alway in our Conscience; how should we waite vpon him? how should we most carefully keepe him, sith without him wee are able to doe nothing?

It is written of *Bucephalus*, the horse of *Alexander*, that he would suffer none to ride vpon him, but his owne master; whether that be true or not, sure it is, this is most true, Preachers should not bee Asses like *Issachar*, couching downe to receiue every burden that any man will lay vpon them, but they are horses for Christ onely to ride vpon.

Yea al other Christians in their callings, are also to look vnto this, that the commandment and direction of their waies bee reserved only to *Iesus Christ*: *Beata anima que dorsum suum curruant, ut suscipiant Sessoris verbum Dei, & frena eius patiuntur, ut quocumq; ipse voluerit flectat eas, quia non iam propria voluntate incedunt, sed ad omnia ducuntur & reducuntur voluntate Sessoris*: Blessed are the soules which bow their backes to receiue *The Word of God* to ride vpon them, who are content to be bridled by him, and turned where-away hee will: these walke not after their owne will, but are turned hither and thither, at the good pleasure of him who rides vpon them.

But to returne and conclude this second point: As there is no horse which needeth not the spur and the bridle, the one to stir him forward, the other to gouerne him in the right way; that he goe not where-away hee will himselfe, but as the rider directeth him. So is it with Preachers; we are many times inclined to faint, and loyter in our calling; to waken vs, some Cananites must bee stirred vp to bee pricks in our sides, or else within vs God stirreth vp our owne Conscience to put vpon vs. And as to the other hee bridles the mouthes of his seruants, he opens them to speake how, and when he pleases: *In that houre it shall bee giuen you what yee shall say; for it is not yee that speake, but the Spirit of your Father that speakes in you.* Againe, hee closeth their mouth, when hee sees it expedient. So said

he to *Ezekiel*, *I shall cause thy tongue cleane to the rooffe of thy mouth.* In a word, as I said before, that he carries Preachers from place to place, according to his pleasure; so in preaching, he carries them from purpose to purpose; he puts in their heads that which they intended not to haue spoken; he makes them forget that which they thought sure to haue deliuered, & so ouerrules their memorie, and bridles their mouth, that still he makes them his owne purpose. Happy, yea thrife happy are they, who this way are ruled by the Lord.

A notable example hereof we haue in *Augustine*: for *Possidonius* records of him, that in a certain Sermon his memory failed him, and that beside his intention and purpose, he fell out into a discourse against the *Manichaeans*. When he was come home, hee demanded of them who dined with him, if they had marked it? They said, indeede they had: to whom he answered, *Credo quod forte aliquem errantem in populo, Dominus per nostram oblivionem, & errorem doceri, & curari voluerit*: It may be, as I thinke, that by my obliuion, and miscarrying from my purpose to speake against that heresie, God will haue some among the people to be taught, and cured of it. *Nam in eius manu sunt, & nos, & Sermones nostri*: for in his hand are both our selues, and our speeches, to frame them as he will. And so indeed it was as the man of God tooke it; for within two dayes, *Firmus* a *Manichaeus* came to him, and shewed him how by the same Sermon hee had been conuerted. *Unde stupentes glorificauimus sanctum eius nomen, qui cum voluerit, & unde voluerit, & quomodo voluerit, & per scientes & nescientes, salutem Sanctorum operatur*: Whereupon, they who were in *Augustines* company, much astonished, glorified the holy Name of God, who when he will, and as he will, by witting and vnwitting Preachers, works the saluation of Saints.

Let this glory bee reserved to the Lord, he workes saluation oftentimes by Preachers, that Preachers know not of themselves. The Preacher knowes not your troubles, your tentations, nor the estate of your soules, yet every Professor prepared reuerently to heare, thinks that the Preacher speakes vnto him; but this, as I haue said, is the finger of God, who by the ministry of one, speaketh, & worketh in many, as he will.

The third point is the colour of the Horse: he is said to be a *white Horse*; the white colour noteth two things: first, purity and holines that should be in Preachers; the Lord will not ride vpon vnclane beasts, nor haue his Name carried thorow y world by prophane men; hee will not, he cannot worke

Preachers transported by Iesus from one place, yea, from one purpose to another, whereof themselves know not.

Example hereof in Saint Augustine. *Possidon. de vita Augustini.*

It is the Lords praise to work that by Preachers, which Preachers know not.

3. The third point is, the colour of the horse which is white; noting two things: 1. The puritie and holines which should be in Preachers.

1. Sam. 2. 17. Mal. 2. 16.

Cor. 1. 15.

2. The white colour noteth the ioyfulness of the message which they bring.

Pompon. Latus.

Zach. 9. 9.

Acts 8. 8. Esey. 52. 7.

4. The fourth point concernes the armour of him that rides: Bow and Arrowes. Psal. 45. 5.

Psal. 78. 9.

worke with an vnsanctified Ministerie. A fearefull example whereof wee haue in *Ophni* and *Phinees*, two sonnes of *Eli*, with the wickednesse of their liues they had made the people to abhorre the sacrifices of God, yet thought they to couer the iniury under the garment of God, and to saue themselves in battell against the *Philistims*, by bearing the Arke of God on their shoulders: yet was the Lord so displeased with them, that he chose rather to suffer his Arke to be captiued of vncircumcised *Philistims*, then to maintaine it in the hands of so profane men as they were: they suffered their iust deserued punishment, but the Lord pleaded the cause of his own glory, and brought home the Arke againe. Let them therefore bee cleane, who carry the vessels of the Lords: let vs study to be holy, the Lord will not ride but vpon white horses: *Vita munda ipsa est luce fulgentior*: a holy life is brighter then light it selfe.

Secondly, the white colour signifies the ioyfulness of the message which they bring, there is no blacke nor dolefull thing in it. In holy Scripture, when Angels appeared to bring good tydings, wee finde them clothed in white; and among men it hath beene customably vsed for a signe of gladnesse. The Emperours of Rome in their solemne triumphs had their Chariots drawne with white horses. *Pomponius* writeth of the horses which drew *Dioclesian* his Chariot, *Quod candore cum nunc certabant*, that in whitenesse they contended with the snow. So then, by the the white Horse, the Gospell is declared to be a ioyfull message. *Reioyce, O Sion, for thy King cometh riding vnto thee*, and that vpon his white Horse, in token of ioy to his own, and triumphant victory ouer his enemies. Great ioy was in *Ierusalem*, when *Danid* brought the Arke into it. Great ioy in *Samaria*, when *Philip* preached the Gospell vnto them. *Beautiful are the feete of them, who bring the glad tydings of peace.* But miserable are they, who find neither peace nor ioy in the preaching of the Gospell; these may bee sure, that dolefull tydings abide them.

The fourth point to be considered here, is his Armour, *He had a bow*. No mention is made here of arrowes; but in the 45. Psalme, arrowes are ascribed to him, without mention of a bowe, *Thine arrowes are sharpe to pierce the heart of the Kings enemies.* Thus collation of Scripture, is the best interpretation of Scripture. In old time the chiefe weapons vsed in warre, were bowes and slings; the one we may see out of the Psalmist, *The children of Ephraim being armed, and shooting with the bow, turned back in the day of battell*: the other out of the

booke of Iudges, *The Beniamites had sent hundred chosen men, who could sling stones at an haire breadth, and not faile.*

Our Lord then is a man of warre, an expert Archer; he hitteth the marke whereat hee shooteth, and faileth not: it is long ere hee bend his bowe, and when he hath benched, the longer he drawes, the deeper he fastneth his arrow: *quo diutius expectat, distinctius indicabit.* Let not wicked men please themselves in their sinnes, because the Lord spares to shooote at them: *The Lord laughs the wicked to scorne, because hee sees his day comming.* Let the patience of God lead men to repentance: for except they turne, hee hath bent his bowe, and made it readie, hee hath prepared him deadly weapons, & will ordaine his arrowes for them that persecute his Saints.

Two sorts of arrowes shoootes the Lord, first, arrowes of iudgement against the wicked; these he fastneth so deeply in the soules of his enemies, and bodies also, that repine as they will, they cannot shake off the sense of his wrath, but are confounded therewith. Such an arrow shot he at *Indus*, he might not abide, but desperately hanged himselfe, which yet helped not to release him of his paine. Such an arrow directed hee in the battell against *Julian*, as forced that scornfull Apostate to confesse that hee fought against an invincible Conquerour, *Vicisti tandem, Galilee.*

Next, he hath arrowes of mercy, which he shoootes at his owne, and wherewith he wounds them, that he may cure them; and these are of two sorts: the one worketh a sense of sinne with feare of wrath, for so hee workes with his children, to terrifie them with the sense of wrath, that hee may waken them to eschew the wrath to come. Such arrowes shot hee at *Danid*: *Thine arrowes haue light vpon mee, and thy handlyeth vpon mee.* He expounds himselfe incontinent: *For mine iniquities are gone ouer my head, and as a weighty burden they are too heavy for mee.* Such arrowes also shot he at *Iob*. *The arrowes of the Almighty are in mee, the venim whereof doth drinke up my spirit, and the terrors of God fight against me.* These are sharp, and fearefull, and heauy for the present, but healthfull and profitable in the end.

I note it for this cause, that the children of God should not suffer themselves to be overcome with griefe, when they are exercised with such terrors of mind.

The other sort of his arrowes, worketh in his Saints a sense of mercy which ingendred loue, hee fastneth their hearts, and knits them to himselfe, that they wander no more from him. Of these speaketh the Church, *Vulnera sunt amoris, I am wounded*

Judges 20. 16.

Our Lord is an expert Archer.

Psal. 37. 13.

Rom. 2. 4.

To sorts of Arrowes hath our Lord Iesus

1. Of iudgement which hee shoots at his enemies.

2. Of mercy, which he directeth to ward his own: and these are two.

3. One by which he woundeth them.

Psal. 38. 2.

Verse 4.

Iob 6. 4.

4. Another, by which hee cureth them, and pricketh them to himselfe.

Aug. in Ps. 118.

Rom. 8. 15.

5. The fifth point is his ornament, to wit, a crowne on his head. *Matth. 27. 29. Gen. 3. 17. 18.* Christ two waies crowned.

Tertul. de corona militis.

Heb. 2. 9.

2. Tim. 2. 5. 6. The sixth point, his errand for which he commeth forth riding.

This Conqueror shall continually ride, till he haue done his errand, overcome his enemies, and perfited Saints.

This Conqueror is sure of victory, before he enter into battell.

ded and sicke with loue. By these arrowes, *Amor excitatur, interitus non comparatur*, loue is wakened, destruction is not procured. In a word, these are the two operations of the Spirit, whereby God workes the saluation of his children. *Tee haue not receiued the spirit of bondage to feare againe, but yee haue receiued the Spirit of adoption, whereby we cry, Abba, Father.* He beginneth to feare and terrifie vs; these are his first arrowes: but in the end hee comforts vs; these are his second arrowes: many of them may the Lord shoote at vs.

The fifth point touched here, is his ornament, *A crowne was giuen vnto him.* Two fundry waies find wee Christ crowned, *They platted a Crowne of thornes, and put vpon his head.* Thornes are the fruit of our sinnes, *Cursed is the earth for thy sake, thornes and thistles shall it beare vnto thee.* These are the best flowers which earth could giue, were it not that by Iesus the curse is removed; and of these cursed fruits of the earth, our sins procured a garland to be set vpon the head of our Lord. *Quale, oro, sertum pro utroque sexu subijt, ex spinis opinor, & tribulis in figuram delictorum nostrorum:* wee should neuer thinke of that thornie, and pricking crowne set vpon the head of the God of glory, but our soules should be humbled, and our hearts pricked with sorrow for our sinnes which procured it. The other is a crowne of glory, *But now wee see Iesus crowned with glory and honour.* Except wee be content to beare the first with him, we shall not be partakers of the second. *No man is crowned, except hee strue as he ought.*

The last point is his errand, *Hee went fourth conquering, that hee might overcome.* *ἔλθων νικῶν, & νικῶν νικῶν.* Here are two words, one in the present time, the other in the future, declaring that from the beginning he hath bene victorious, and so will be to the end: and herein stands his victory, to deliuer his Saints from the hand of their enemies, till at length he make his enemies his foot-stoole. This is his errand, and he shall continue riding, & fighting vpon his white horse, till he haue fully finished and done it.

They are therefore much mistaken, as we said before, who bound the course of the white horse within certaine yeeres, some to the destruction of Ierusalem, and some to the dayes of *Constantine*. They who so limite him, spoyle the Church of great comfort: but say they what they will, we say with this Prophecie, Our Conqueror is still riding on his white horse, and so shall continue, vntill he overcome.

And we haue yet here this further comfort, that where other Warriors goe out to battell with a carnall confidence, which often faileth them, as we may see in *Senache-*

rib, Antiochus, and many such; our Capitaine and Conqueror comes out, not to a doubtful battell, the euent whereof is vncertaine, but as a crowned and victorious King, sure at the last to overcome. Many of his enemies hath he put downe by his hand already, and couered their face with shame. Where are now the first Persecutors? no better successe shall the remanent haue. The enmity was proclaimed in Paradise, and therewith the euent foretold; *The seed of the Woman shall bruiſe the head of the Serpent.* Victory is sure, for *wee fight not as men vncertaine, but certaine.* Great opposition in all ages hath been made to this crowned King, yea many times would it seeme his white horse hath bene slaine vnder him: The Baptist beheaded, *Steuens* stoned, *Peter* executed, Preachers martyred, but hee hath still others in readinesse. *Paul* may be bound, the Word of the Lord cannot bee bound. This King shall furnish horses, Armor, and all needfull for the battell, till hee obtaine the victory. It should greatly animate vs to the battell, that wee are sure before hand, Iesus Christ in the ministry of his Word shall preuaile, oppose who will.

Verse. 3.

And when he had opened the second scale, I heard the second lining creature say, Come and see.

At the opening of the second scale, the second vision is exhibited to y church, warning them that the happy successe of the Gospell, foretold in the first scale, will not be without bloody persecution; for Satan shall stir vp the bloody beasts on whom he rides, to afflict such as carry the Name and testimony of Christ through the world: but what they intend by way of persecution against the Church, the Lord shall turne it into a plague, by which they themselves shall bee punished: and therefore are the Saints forewarned of it, that they may bee prepared for patient suffering, when the Persecution shall come.

In this verse the preparation goes before, and in the next verse the Vision followes. In the preparation, *S. Iohn* is warned by the second of the lining creatures, to attend the opening of the second scale. They who expound the foure lining creatures to be the Preachers of the Word, as by the first they vnderstand *Quadratus* and *Aristides*, *Asbeniensis*, so by the second, they vnderstand *Iustinus Martyr*, and *Melito Sardenſis*, by the third *Tertullian*, and by the fourth, *Cyprian Martyr*, and Bishop of Carthage.

But wee haue shewed before, that as these foure lining creatures cannot bee the foure Euangelists, because Saint *Iohn* himselfe was one of the foure Euangelists: so

Gen. 3.

1. Cor. 9. 26.

The second Scale fore-shewes, that bloody persecution will follow preaching.

The second lining creature that prepares Saint Iohn, is not Iustinus, &c.

Not yet any other Preacher.

no more can they be Preachers; for *S. Iohn* is here sent to waken vp both Preachers and Professors, to the patient suffering of troubles, which heere are foretold vnto them. We adde here therefore to our former exposition, that these lining creatures are Angels, adding this vnto it, that this first Prophecie being generall, should neither be bound to particular times nor persons; for euen in our owne dayes, the Rider on the white horse rideth still, & the red horse followes the white to persecute him; as the bloody murders, and treasonable plots in France, Germany, England, and other parts of Christendome may witnesse.

Verf. 4.

And there went out another horse, that was red, and power was giuen to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was giuen vnto him a great sword.

At the opening of the second scale *S. Iohn* sees a fight farre different from the first; the first sight was comfortable, but dolefull are these which follow. Our comforts on earth are not without crosses, nor yet our crosses, thanks be to God, without comforts.

Alway we are forewarned here, that persecution will follow preaching; wee must not alway promise to our selues prosperous and pleasant things. When *Dauid* was anoynted King, all the Philistines came out in battell to seeke him: he was a Type of our Lord. When Iesus was borne in Bethleem, *Herod* and all Ierusalem were agast; and so loone as he was baptized, Satan tempted him. It warnes vs, saith *S. Chrysostome*, that wee also will giue our names vnto Christ, we must prepare our selues both to be persecuted of men, and tempted of Satan. *Ab ipsi vite initijs ad tentationes preparamur, cum cernimus ab ipsis Christi incombustibilis istud effectum, &c.*

Long and marvellous peace haue wee had; great hath been the Lords mercy towards vs; where shall wee finde, that the White Horse hath ridden so long, and the red horse not following him, as here in this Countrey? Where hath there been so long preaching without heresie or persecution, as among vs?

Satan a farre off hath shaken his bloody sword at vs, but the Lord hath restrained him, and bridled his bloody beasts, that they could not come neere vs. The Spanish Army threatned to execute vpon vs the bloody decree of the Councell of Trent, but the Lord drowned them before our eyes, as hee drowned the Egyptians in the sight of Israel. The remanent of them hee

humbled also before vs, and brought them into our streets, that they, who purposed to make vs prooue their mercilesse cruelty, might prooue our Christian pittie and compassion; as the Syrians, who came to destroy Samaria, by the marvellous working of God were brought within the Ports thereof, they were refreshed with meat and drinke, and sent home againe; so moued the Lord our hearts to doe vnto them. God make vs thankfull for it, and giue vs grace to prepare our selues the more carefully for the day of affliction, because the Lord hitherto hath so long and louingly spared vs.

As the White Horse signifies Preachers, by whose ministry Iesus is carried through the world; so the red horse signifies bloody Persecutors, and he who rides vpon them, is Satan, a lyer and murderer euer from the beginning. The Type tels vs, that bastard religion is alway cruell, examples of all ages proue it. *Cain* a bastard and false worshipper, he slew *Abel* a true sacrificer; *Ismael* mocked *Isaac*, and *Esa* persecuted *Jacob*. *Verberari Christianorum proprium est, flagellare autem Pilati, & Caiphe sunt officia:* To suffer, is the property of Christians: To you it is giuen not onely to beleue, but to suffer also, but to persecute and scourge, are the practices of *Pilate* and *Caiphas*.

The Iesuiste *Coster*, in the Preface of his *Enchiridion* testifies, that albeit the Christians of the Primitiue Church were of a sufficient number to giue battell to the persecuting Emperours, yet they chose rather to propagate the Gospell, by patient suffering the shedding of their owne blood, then by shedding the blood of their Persecutors, *Ita Catholicos pia quadam tenuis misericordia:* Such was then the tender mercy of Catholikes. But I pray him tell me, Where was this tender mercy in pretended Catholikes *Romane*, at the murder of *Paris*? Is it not cleare by his owne confession, that the Church of Rome present, is farre degenerate from Rome Primitiue? If there were not any other argument against them, their bloody teeth may testifie that they are not the Sheepe of Iesus, but rauening Woolues. But of this we haue spoken elsewhere.

Satan thirsts for blood, and when he hath gotten it, blood is his destruction. Hee thought all should goe well, and his Kingdom should be in peace, if once he had Iesus Christ crucified; but Christ by death destroyed him, who had the power of death; and hee thinkes by shedding the blood of Saints, to raze the Christian name out of the earth, but he is farre deceiued, for it hath proued true in all times, which *Tertullian* by experience marked in his time, *Sanguis Martyrum semen est Ecclesie*, The blood

Exod. 14. 30.

Hee dele in our dayes with the Spanish army, as hee did of old with the Syrian.

The red horse signifies bloody persecutors, and the rider is Satan. *John 8.* Bastard religion is alwayes cruell.

Athanas ad solit. vitam degentes.

The church of Rome that now is, is not like the Primitiue Church of Rome.

Coster. prefat. Enchirid.

Their bloody teeth shew them to be woolues, not sheepe.

Satan thirsts for blood, and when he gets it, blood is his destruction.

The Church cannot be consumed by the crosse.

Niceph. 1.3.c.22.

Iustin. Mar. in dialog. cum Tryph.

Enemies of the Church cannot do the harme that they would. Mat. 10.30.

Aug. 6m. 14.

Iohn 19. 11.

Iob 1.

Satan is a Lyon, but referred in chaines. 2. Pet. 2.4.

How farre this place is mistaken by some. Brightm. in hunc loc.

bloud of Martyrs is the seed of the Church. This is the bush that burnes, but cannot be consumed by fire; it is the Arke tossed by water, but still preuailes against the water. Continuall were the persecutions of the Church Primitiue, yet Christians increased daily, deeply rooted in the doctrine of the Apostles, and watred plentifully with the bloud of Saints: And againe, The more cruelty (said Iustine) is vied against vs, the more the number of beleuers is increased. No otherwise then if a man cut the Vine tree, the better the branches thereof grow: for the Vine tree planted by God & Christ, is his people.

And power was giuen him. This is for the comfort of the Church, that howsoeuer her enemies be many, and most malicious, yet they can doe no more then according to the power God giues them. Yea, and all the haire of your head are numbred, not one of them can fall to the ground, but by the will of your heavenly Father. Times ne pereas, cuius capillus non peribit? Art thou afraid lest thou perish, such a haire of thine head cannot perish? When Pilate had bragged of his power to Iesus, our Lord gaue him this answer, Thou couldest haue no power ouer me at all, if it were not giuen thee from aboue. Yea, Satan himselfe confessed, that albeit many times he assayed to haue harmed Iob, yet he could not, because the Lord was an hedge vnto him. He is indeed a roaring Lyon, going about seeking whom he may deuoure; but he cannot so much as enter into swine, till the Lord giue him licence: Hee is reserved in chaines, which hinders, and restraines his malice. There are two chaines vpon him which bind him, and other two which torment him: but of these we haue spokē 8.8.

To take peace from the Earth. I maruell what moued Brightman to say, that in the second seale, Non agitur de persecutione Ecclesie, sed de tempestate bellorum, qua orbis terrarum concutitur. There is no mention of the persecution of the Church, but of troublesome warres, wherewith the world shall be shaken. His reason is from this word, The Rider on the red Horse hath power to take peace from the Earth; that is, from the men of the World, figured by the earth, not from the Church, which is figured by heauen: as if commotions of Kingdomes imported not a disturbance of the peace of the Church; yet in few lines after, he cleane forgets himselfe; for thus hee writes, Marcus Aurelius Antoninus, grauem in Christianos persecutionem mouit, quam ut compesceret, secundum Animal, Iustinus scilicet vocem suam edidit: that Marcus Aurelius Antoninus, moued a heavy persecution against the Christians, to pacifie and stay it, Iustine Martyr vttered his voyce,

but it was the Bullockes voyce, it preuailed not, as did the first Voyce; to wit, of the Lyon. It is a pitty to see learned men mis-carried with such idle speculations, and Commentaries, which neither agree with the Text, nor with their owne words. But leauing him:

This peace which the first executor of Gods wrath takes from the Earth, is peace externall, and the Spirit of God purposely so speaks, that most cruell persecutors can doe no more but take peace from the earth, that is, peace externall: for as for that inward peace of God, worldly men neuer had it, and so it cannot be taken from them. Our Lord hath left it in Legacy to his Church, My peace I leaue you; and that with assurance, that none can take it from them: Yet the breaking of peace externall, brings in with it persecution of the externall estate of Christians; so our Sauour witnesseth himselfe, I came not to bring peace, but the sword. What shall ensue hereof? See of that which he subioynes, Brother shall betray the brother to the death, and the father the son, and children shall rise against their Parents, and cause them to die. Of this it is cleere, how the disturbance of externall peace by the sword, imports a persecution of the Church.

As true Religion binds vs to God, so it diuorces vs from them, were they neuer so neerely bound to vs in respect of Nature, who are enemies to the Truth of GOD: therefore is Levi praised, that in the cause of God, he said to his Father and Mother, I know you not. And of this it is euident, that to procure externall peace in a Kingdome, by granting, as they call it, liberty of conscience, is an vnwise policy; the Arke of God and Dagon will not both stand in one Temple: Jacob and Esau will not agree in one wombe: Diuersity of Religion puts Fathers, Brethren, and Children, by the eares, euery one of them against others: How then can it make peace?

And that they should kill one another. Persecutors are profitable to them whom they persecute, but indeed pernicious to themselves: They are, as the coales, which melt and fine the gold, but consume themselves; they are compared by the Psalmist, to a Razor, Nouacula, qua non admittitur, nisi ad superflua nostra, which onely cuts away our superfluities, but euen in so doing they are hurtfull and pernicious to themselves: which our Sauour properly expressed, when he said to S. Paula Persecutor; It is hard for thee to kicke against the prick. Durum calcitranti non stimulo, by persecuting my Saints, thou procurest hurt to thy selfe. Stories of all ages proue this, that the wicked drawing their sword against Saints, haue turned it in the end either on themselves,

Persecutors may take away peace externall.

Not internall.

Iohn 14.27.

Matth. 10.21.

Peace betweene people of diuers Religions, cannot be settled by granting liberty of conscience.

Persecutors are profitable to persecuted Saints.

Psalm. 2.3. Aug. ser. 6.

But most pernicious to themselves.

Acts 9.5.

Psalm. 7.16.

Euseb. lib. 2.c.7. This is cleared by the Story of all times.

for the cruelty of the wicked shall fall vpon his owne pate; or else one of them against another: So Eusebius witnesseth of Pilate: *Falsus est iudex & iudex, & vindex*: hee was made both his owne Iudge, and his owne Burrio. Nero, after he had persecuted many Christians to the death, is pursued by Galba, and sticketh himselfe; Galba is slaine by Otho; and shortly after, Otho is slaine by Vitellius. Domitian, who banished Saint Iohn, and employed his seruants, and subiects to persecute Christians, was murdered by two of his own Domesticks, not without the counsell of his wife. Maximinus and his sonne rent asunder by his owne suddarts, they all crying with one voyce, *Ex pessimo genere ne catulum quidem esse seruandum*. Looke to Valerian, and Dioclesian, and all the rest of that sort, and yee shall see the sword of persecutors, in Gods righteous iudgements, turned vpon themselves.

Verf. 5.

And when hee had opened the third Seale, I heard the third liuing creature say, Come and see. Then I beheld, and lo, a Blacke Horse, and he that sat on him, had Ballances in his hand.

In the third Seale the contempt of the Gospell is punished with the plague of famine.

Vnder the type of a black Horse, and a Rider with Ballances.

Blacknesse of visage, an effect of famine. Lam. 4.7.

Silly man cannot consist without Gods creatures; how can he then indure if he want himselfe?

able to indure the want of Gods owne fauourable face? If the Sunne refuse to shine vnto thee; if the Aire deny thee respiration or breathing; if the Earth deny thee her fruits; doth not vaine man turne into nothing? How then can hee be but vtterly confounded, if the Lord shall cast downe his countenance vpon him? according to that of the Psalmist, *When thou with rebukes dost chastise man for iniquity, thou as a moth makest his beauty to consume*.

Yea, the comfort of all creatures, though thou hadst them, were not able to vphold thee, if the Lord in his anger looke downe vpon thee. A fearefull example hereof we haue in Balasar, the last of the Assyrian Monarches, who hauing about him all worldly comforts that the heart of man could craue, yet when the Lord wakened his conscience, and wrote his doome with three fingers of an hand vpon the wall ouer against him, his countenance changed, his flesh trembled, his knees smote one against the other, his spirit was perturbed, and none of his comforts could comfort him. Sith it is so, that wee cannot indure to want his creatures, farre lesse can wee liue, if we want himselfe: will we still prouoke the Lord to wrath by our finnes? *Are wee stronger then he*; that any way we should be able to beare the force of his indignation? Why then are we not more carefull to make peace with him? Thou canst not resist him; why wilt thou not be reconciled with him? God giue vs wife, and vnderstanding hearts, that in time wee may consider of it.

This plague of famine comes in into the third roome, and is not to be limited within any definite time; for as the course of the white Horse shall continue to the worlds end; so, where hee is reiected, the Blacke and the Pale shall follow, according as it pleaseth the Lord to appoynt them. Cotterius, who assigneth seuen yeeres, and no more, to euery Seale, confesseth he cannot proue that this plague of famine threatned heere, should be restrained to seuen yeeres onely; and so it is indeed: for where the Red Horse follows the White, to persecute the Preachers and Professors of the Gospell, it is a righteous thing with God to send in the Blacke and the Pale Horses to plague them. They who despise the Bread of Life, are iustly punished, when bread needfull for the body is taken from them. Seeke first the Kingdome of heauen, and all other things shall be ministred vnto you: And on the contrary, where men will not receiue the Kingdome of God offered vnto them, all other things which they would haue, shall bee taken from them: They shall not inioy the comforts of

FFFF 2

Psalm. 39.11.

Yea all creatures cannot comfort man, if the Lord looke angry at him. Dan. 5.

An exhortation to make peace with our God. 1. Cor. 10.42.

Plague of famine is not to be limited to any definite time.

Cotterius assigneth seuen yeeres, and no more, to euery Seale.

Mat. 6.33.

They who despise the bread of Life, are iustly plagued with want of earthly bread.

The world bla-
meth the Gos-
pell wrongfull-
ly for plagues
which come
for the con-
tempt of the
Gospell.

Jer. 44. 17.

The obiection
of Ethnicks.

An answer
to it.

Good men &
euill in the like
sufferings and
actions, are yet
very vnlike.

Aug de ciuitate
Dei lib. 1. c. 8.

The Ballance
in the hand of
the Rider,
noteth,
I
Scarcity of
Bread.

the earth, who despise the pleasures of
heauen, proclaimed and preached by the
Gospell.

The blind world blameth the Gospell
most wrongfully, as if it were the cause,
why men are plagued with famine, and pe-
stilence: but wee see, the true cause is the
persecution and contempt of the Gospell.
So the Iewes of old, ignorantly gloryed, as
the Papists do now, that there was wealth
enough, when they worshipped the *Queene
of heauen*: And Infidels in the Primitiue
Church imputed Famine, Pest, and such
like, to the Christians: But heere the true
causes of wealth, and of want, are discou-
ered to vs.

And yet still they object, that Famine and
Pestilence cannot be plagues sent vpon the
world for contempt of the Gospell, because
Preachers and Professors of the Gospell are
not exempted from them.

But this is easily answered: for good
men and euill, as in one and the selfe-same
action, so also in one and the selfe-same pas-
sion, are farre different one from another:
Cain and *Abel* sacrificed, yet was the one
accepted, the other reiected; their hands
wrought alike, but not their hearts. *Indas*
said, I haue sinned, in betraying Christ;
Peter, I haue sinned, in denying Christ: A-
like in confession, but not in contrition, and
confidence. Two Malefactors crucified
with Christ, the one continuing in his sinne,
blasphemed him; the other by grace con-
uerted from his sinne, blessed him. There
ye haue in like action and like passion, an
vnlike disposition: *Quicumque boni, malique
pariter afflicti sunt, non ideo ipsi distincti non
sunt: quia distinctum non est, quod utrique
perpeffi sunt, manet tamen dissimilitudo pas-
sionum, et licet sub eodem tormento, non est idem virtus
& vitium*: Good and euill men are not
therefore not distinguished, because it is
not distinguished which they suffer: There
is a great dissimilitude of the sufferers,
euen in the similitude of suffering, and vn-
der one and the selfe-same torment, yet are
not vertue and vice one and the same.
The same answer before him, gaue *Cy-
prius* to the Ethnicks, when they objected
the like to Christians: Thinke not (saith
he) that ye and we, because wee both suf-
fer in the like afflictions, are therefore a-
like; when wee are stricken like you, yet
are we not like; *Ne putes participem esse
pene tue, quem non vides participem doloris
tui*: thinke him not partaker of thy punish-
ment, whom thou seest not partaker of thy
paine.

Now the Rider on this blacke Horse is
said to haue a Ballance in his hand: first,
in token of penury, and scarcity, hee giues

bread vnto men, not by measure, but by
weight, which is according to the curse
threatned in the Law: *When I shall breake
the staffe of your bread, then ten women shall
bake your bread in one Ouen, and they shall
deliuer your bread againe by waight, and yee
shall eate, and not bee satisfied*. A token of
great scarcity, when in one Ouen, as much
bread is baked as must serue seuen Families;
and which yet is worse, *They shall eate, and
not be satisfied*.

Secondly, the Ballance in the hand of
him who brings this plague of Famine,
notes the equity of God in the execution
of his Iudgements, hee makes his plagues
proportionall to the finnes of men, and
in punishing them doth nothing vnright-
eously. Hitherto tend these borrowed
speeches of *Lines*, *Measures*, and *Cups*,
vsed in holy Scripture, to expresse the mo-
deration and equity of God; euen in pu-
nishing, he keeps a measure, a rule, and or-
der. But in the execution of mercy it is farre
otherwise; for our best seruice is not worth
the least of his mercies: our recompence is
not by *lines* nor *measures*: but as our Sau-
our speaketh, *A good measure pressed downe,
and shaken together, and running ouer, shall
bee giuen vnto you. The Lord shall doe to vs
abundantly above all wee can aske or thinke*;
Much more about all that we haue done.

Verf. 6.

*And I heard a Voyle in the midst of the foure
liuing creatures say, A measure of Wheat
for a penny, and three measures of Barley
for a penny: and Oyle and Wine hurt thou
not.*

NOW follows the exposition of the
former Type, wherein by a Proclama-
tion from the Throne, or the Lambe that
sits thereon, the plague threatned heere, is
declared to be famine and dearth. The *Cha-
nix*, in the iudgement of all Interpreters, is
such a measure of dry come, as might serue
to be bread for a day vnto one man: The
penny againe was the ordinary wages of a
common Labourer for a day; as is cleere
out of the Parable of the Vineyard, and
those who laboured in it. So great then
shall the Dearth be, that a man labouring
all the day long, shall bee able to gaine no
more bread, then may suffice his own belly.

And yet it is to be marked, that the fa-
mine threatned here, is not in the highest de-
gree wherewith afterward the fins of men
prouoked the Lord to punish them: For
here Wine and Oyle are spared, which in
greater famines haue bin altogether taken
away; for except smaller iudgements be con-
temned, the Lord proceedeth not vnto grea-
ter: mercy pleaseeth him, rather then iudge-
ment:

Leuit. 26. 6.

The equity of
Gods Iudge-
ments.

Luk. 6. 23.

The Type fi-
guring famine,
expounded in
plaine speech.

Mat. 20.

Famine threat-
ned here, is not
in the highest
degree.

Leuit. 26. 18.

Verf. 21. 24.
28, 29.

Lam. 2. 20.

Examples of
more horrible
famine follow-
ing this, vpon
mans impeni-
tency.
Fox. tom. 1. pag.
108.

Rom. 2. 4.

Wrath of God
increaseth like
a fire, if it be
not slackned
in time.

ment: but if mercy be despised, the iudge-
ment is doubled, according to that threat-
ning; *If ye will not for all these things obey me,
I will punish you seuentimes more, according
to your finnes: and if yee walke stubbornly
against me, and will not obey me, then will I
walke stubbornly against you in mine anger,
and yee shall eate the flesh of your sonnes and
daughters*. Such was the famine inflicted
vpon Samaria and Ierusalem, that tender
women haue been forced for *hunger to eate
their children, not of a span long*. A horrible
thing to heare, that the Infant new come
out of the wombe, should bee deuoured at
the mouth, and sent into the wombe again;
yet, as I said, *Ieremie* records it to haue been
done at the first destruction of Ierusalem by
the Caldeans; and *Iosephus* records the
same at the second destruction thereof by
the Romanes.

But since this Prophecy, and the time
thereof, this plague hath increased about
that which heere is denounced. Among
many others, fearefull was that Famine
which fell out in the dayes of *Iustinian*,
hunger ouerconquing humane affection,
forced man to feed vpon the flesh of man.
It is recorded that two women were found
to haue slaine and eaten seuentene men;
and men debilitate and weakened with fa-
mine, bowing themselves to creepe on
their knees and armes, that with their teeth
they might pull any greene fruit of the
earth; after the manner of beasts, fell downe
and tumbled ouer for lacke of strength, and
so dyed, there being none to bury them.
When we reade of the like of these feare-
full iudgements, it should stirre vs vp to
praise the Lord for his great indulgence
and patience toward vs, who notwithstanding
our great finnes against his Maiesty,
yet hath hee not visited vs with the like
plagues: his holy Name bee praised there-
fore, and the Lord giue vs grace, that his
patience may leade vs to repentance.

Verf. 7, 8.

*And when he had opened the fourth Seale, I
heard the Voyle of the fourth liuing crea-
ture say, Come and see.*

*And I looked, and behold, a Pale Horse, and
his name that sat on him, was Death, and
Hell followed after him, and power was gi-
uen vnto him ouer the fourth part of the
earth, to kill with Sword, and with Hunger,
and with beasts of the earth.*

AS the sound of the Trumpet, when
the Lord by it proclaimed his Law
on Mount Sinai, waxed louder, and louder;
so heere the denunciation of his iudge-
ments waxeth greater and greater; for his
wrath increaseth like a fire, where it is not

slackned and quenched with the teares of
repentance. Hitherto the plague of the
sword and famine hath been threatned to
take vengeance on man for contempt of
the Gospell; now follows the plague of
pestilence and deuouring Beasts.

Yet is it to be marked, that mercy is first
offered before iudgment: the Rider on the
White Horse comes with the message of
mercy, grace, and peace; if men receiue it
not, then the Lord proceedeth to iudge-
ment. Vnder the Law, as the people passed
ouer Iordan, there were six of their Tribes,
or principall men chosen out of them, and
appoynted to stand on Mount Gerizzim to
bless the people, if they should obey; o-
ther six againe to stand vpon Mount Ebal,
to curse them, if they should rebell. Vnder
the Gospell our Sauour began his preach-
ing, first, with *blessings*, but after proceeded
to denunciation of *woes*. The Apostle to the
same purpose saith, *Wee are not come to the
Mount that might not be touched: But wee
are come to Mount Sion, &c.* As the Lord
allures by mercy, so hee terrifies by iudge-
ment: if mercy cannot moue vs, iudge-
ment shall confound vs, and that so much
the more, because mercy was first offered,
and we refused it.

In the opening of this Seale, wee haue,
first, the Preparation: Secondly, the Vision
it selfe: and thirdly, an exposition both of
this Vision, and the proceeding. The Pre-
paration contained in the seuenth verse, is
coincident with the former, and I passe it.
In the Vision it selfe we haue three things,
first, the Horse, his colour is *pale*; next,
the Rider, his name is *Death*; thirdly, his
Page or foot-man following him, is called
Hell.

The *Pale Horse* is a Type of Pestilence,
and all other strange and vncouth diseases:
so is it expounded in the words following,
which giue vs a sufficient warrant to ex-
clude all other interpretations. Pestilence is
one of the Lords ordinary iudgements,
whereby hee humbleth the pride of man,
*When I send my foure sore iudgements vpon
Ierusalem, the Sword, Famine, the noysome
beast, and Pestilence*. Heere it is threatned,
afterwards at diuers times executed, as the
History records, which iustifies this Pro-
phecie. In the yeere of our Lord foure-
score, *Vespasian* being Emperour, such a Pest
plagued Rome, that for many dayes tenne
thousand people dyed in a day. In the yeere
two hundred fiftie three, *Decius* a vile Per-
secutor, there was no Province in all the
Romane Empire, no City, no house, which
Pestilence pursued not. In the yeere two
hundred six & fifty, *Valerian* another bloo-
dy Persecutor being Emperour, such a Pest
inuaed Alexandria, that famous City of
F f f f 3 Egypt,

Mercy is first
offered, before
iudgement be
executed.

Deut. 27. 12, 13.

Mat. 5. 2, 3, 4.

Exod. 19. 13.
Heb. 12. 18.

The order ob-
serued in the
opening of
this seale.

The pale horse
a type of pesti-
lence and o-
ther strange
diseases.
Examples
thereof.

Ezech. 21. 14.

Orof. lib. 7. cap. 9.

Niceph. 1. 3. c. 11.

Orof. lib. 7. c. 21.

Auentin. lib. 2.

Eufeb. lib. 7. c. 21.

The indulgence of God towards vs in this Land, with a warning to repent.

Joh. 5. 14.

Why Death is figured by a Rider on Horse-backe.

Amos 6. 3.

Esa. 8.

He spurreth speedily, and preuents men.

Luk. 12. 20.

Best remedy for vs, is to mount vpon the White Horse, and preuent death.

Reuel. 19.

Rom. 8. 1.

Egypt, that in so populous a Towne there were not so many Citizens to be found, as before the Pest it had *Canos senes*, ancient men of white haire. It were tedious to re-peat all; wee want not domestick warnings; the light of the Gospell hath come among vs, but for our vnthankfulnesse, the Red Rose, the Blacke, and the Pale, now and then haue visited vs; though we must confesse to the glory of God his mercy, that in most gentle manner the Lord hath chastised vs: yet haue wee need to remember that warning of the Gospell, *Behold, thou art made whole; sin no more, lest a worse thing come vnto thee*: for certainly, our forgetfulnesse of the Lords by-past gentle corrections, our vnthankfulness for his present mercies, may iustly feare vs, that the Lord is to enter in a sharper course against vs, if we amend not. And this for the Pale Horse.

Now he who rides vpon him, is named *Death*; we haue here then *Death* brought in riding on Horse-backe, to signifie the celsity and speed wherewith hee posseth vpon the wicked, howloeuver they sleepe in carelesse security, and put the euill day farre from them; yea, and thinke with themselves, that they are in couenant with death and hell; yet goe where they will, ride where they will, goe and ride as they please, *Death* goes and rides with them, he posseth after them, and many a time hee spurreth before them, and preuents them; in the midst of their purposes and resolutions, which they thinke without doubt to accomplish, he cuts them away. An example whereof we haue in that rich man, who resolved with himselfe that he would enlarge his Barnes, foolishly conceiting hee had good enough for many yeeres, but it was told him: *O foole, this night they will take away thy soule from thee*.

There is no remedy against this, but to prepare our selues in time to prevent death, lest he preuent vs. Let vs mount on Horse-backe in time, and goe before him. Our Conqueror and Captaine Christ Iesus rides on a White Horse, all his followers walk in his colours; for they are all said to ride vpon *White Horses*. If wee ride on the white Horses, and be in fellowship with *Iesus*, the Rider on the Pale shall not be able to hurt vs: for there is no condemnation to them who are in Christ *Iesus*: he may bite our heele, and lick the dust of our earth, but the Lord shall preferue the soule of his seruants. Let vs ascend in our affection, let vs cast the anchor of our soules within the Vaile, and fasten it vpon the Rocke Christ Iesus; so shall wee be sure, that this *Death*, which hath *Hell* following him, shall not come neere vs.

For now this is the third poynt to be con-

sidered in the Type, that this Rider on the Pale Horse, named *Death*, hath a Page following him, called *Hell*. The word *Hades* in the Greek, and *Sheol* in the Hebrew, signifies sometime the Graue, and sometime the place of the damned, where there is utter darknesse, and no light at all. The learned Interpreter *Besa* retaineth the word *Infernus*, or *Hell*; it followes *Death*, said *Victorine*, waiting for the deuouring of many soules. For if in this place the word should onely signifie the Graue, the iudgement were not great, sith the Graue followes the death both of good men and euill: And sure, it is nothing common to them; both can bee called the proper punishment of sinne. Heere then is the greatnesse of this Plague, that the contempters of the Gospell shall bee punished with such a *Death*, as hath *Hell* following it. For as there is a double *Death*, first, and second, so there is a double Pit or Hell; one for the body, to wit, the Graue, this is Temporall; another for the soule and body also, most properly called Hell, the place of the damned; this is eternall. Of it speakes the Psalmist: *The wicked shall turne into Hell, and all Nations that forget God. Peccatorum mors mala est*, the death of sinners is euill, said *Bernard*: First, for the losse of the world, they loued it well, and cannot without great sorrow want it, but it is *Pecior in dissolutione carnis*; it is worse in regard of dissolution of soule and body; yet is it *Pessima in tormentis inferni*, worst of all in respect of the torments of hell which follow it: *But the soules of the righteous are in the hands of the Lord, and no torment shall touch them*. This for the Type it selfe.

Now followes the exposition of it, And power was giuen to them, &c. The relative *illis* is plural; shewing that we haue here an exposition, not onely of the *Pale*, but of the *Red*, and *Blacke* also. This is made plaine by the words following, *Power was giuen them*; to wit, to the Red Horse, and his Rider, to kill with the Sword; to the Blacke Horse, and his Rider, to kill with Famine; to the Pale Horse, and his Rider, to kill with Pestilence, and deuouring Beasts. The Spirit of God so plainly expounds himselfe, that it is a wonder how men, out of their owne conceits can forge another exposition, not taking heed to the Text which expoundeth it selfe.

All these Executors of wrath come out, we see, with a limited commission; he who executeth the plague of Famine, is licensed to smite the Wheat and the Barley, but not the Wine and Oyle, and this Rider on the pale Horse is not permitted to smite all the wicked, but only a fourth part: thus are all the temporall iudgements of God miti-

gated:

Death hath a Page following him, named Hell.

Victorin. in Apoc. Hell in this place cannot signifie the Graue, and why?

As there is a double Death, so a double Hell.

Psal. 9. 17.

Bern. ser. 41. ex parvulis.

Deut. 33. 3. Wisd. 3. 1.

The type of the pale Horse and the rest plainly expounded in the Text.

Other expositions therefore are not to be received.

A limited commission is for all these executors of wrath.

Aug. de ciuitate Dei. lib. 1. c. 8.

Why some wicked men are plagued now, and some spared. Psal. 8. 11.

Corrections of Gods children are with measure.

Esa. 27. 6, 7, 8.

He dealeth not so with the wicked.

Primas. in Apoc.

Good things prepared for good men, whereof the wicked shall not be partakers. Aug. de ciuit. Dei. 1. c. 8.

But the temporall good and euill of this life is common to both.

gated: for (as I haue said) neither are all the wicked punished here, neither yet is the full measure of wrath executed on such as are punished: *Nam si nunc omne peccatum manifestum pleberetur poena, nihil ultimo iudicio reseruari putaretur, rursus si nullum peccatum nunc puniret aperte Diuinitas, nulla esse prouidentia Diuina crederetur*. Some iudgements God executes now, to witnesse to the world, that there is a God, who iudges righteously in earth, and some he spares now, to tell vs that there is a iudgement to come. But in the last Iudgement it shall not bee so: none of the wicked shall bee spared there, and none of their iudgements shall bee mitigated there, but the vials of full wrath due to their sinnes shall bee powred vpon them.

Now if it bee so, that in punishing the wicked in this life, the Lord vseth a mitigation, how much more may we be assured, that in correcting his children with the same rods, the Lord will vse moderation and measure? And this should serue for an answer to the wicked, who thinke the lesse of these externall iudgements, because godly men are subiect to the same. Let them heare what the Prophet saith, *Hath the Lord smitten Israel, as hee smote those who smote him? in measure in the branches thereof will he contend with it*, after that hee hath corrected his own, yet *Iacob shall take roote, and Israel shall flourish*. He only cuts away the superfluity of their branches, but conserues themselves to immortality and life. In death they renew their youth like the Eagle, but he strikes the wicked at the root, and cuts them away from all hope of life, light, and ioy. Yea these same afflictions which the godly doe suffer at the hands of wicked men, *Deus summe bonus ad suorum redigens utilitatem, oportunitatem nobis prebet spiritualium triumphorum*: The Lord turnes them so to the good of his own, that they become to them the matter and causes of their spirituall triumphs.

And to this same purpose, notable is that speech of *Augustine*, *Placuit diuina prouidentia preparare in posterum bona iustis, quibus non fruuntur iniusti, & mala impijs, quibus non excruciantur boni*: It hath pleased the Diuine Prouidence to prepare for good men in the time to come, good things, whereof the wicked shall not be partakers: as also to prepare euill things for the wicked, with which the godly shall not be tormented. *Ista vero temporalia bona, & mala vtriusque voluit esse communia*. But concerning the good, and euill things of this temporall life, God will haue them alike common both to good men, and euill, that such good as wicked men haue, should not be esteemed the greatest good, and such euill as

godly men suffer, should not be esteemed the greatest euill. That great good prepared for the godly, wicked men shall neuer see it; and that great euill prepared for the wicked, shall neuer come vpon the godly.

The last plague threatned here, is the plague of deuouring beasts; one of Gods ordinary iudgements wherby he punisheth the pride of man. The creatures are appointed to serue vs; yea all of them, from the Angell to the creeping worme, offers their seruice to vs, if we will serue the Lord our God: so hath he promised, *I will make a couenant for them with the wild beasts, and with the fowle of the heauen, and with that which creepeth vpon the earth*. Otherwise, if wee rebell against him, they are all armed against vs, to execute his vengeance vpon vs.

This plague of deuouring beasts, wee shall find threatned in the Law, executed also on the Idolatrous Samaritans, on the disobedient Prophet, on the two and forty children who mocked *Elisba*; two Beares out of the wood deuoured them. And since the time of this Prophecie, how God hath punished men by most contemptible beasts, see *Plinius*; hee records that a towne of Spaine was vndermined by the Conies: another in Thessalia by the Modewart; a towne in France oppressed with Paddocks, they forced the inhabitants to forsake their owne houses: and in Gyaro, a Citie in the Ile of the Cyclades, the inhabitants were so persecuted with the Mice, that they were also faine to leaue it. Thus can the Lord by his basest creatures abase the high and lofty conceits of men.

Now to conclude these first foure scales, this is to bee obserued: there is one thing which God offereth, and the world will not receiue it: there are 3. things for this, that the world would haue, and God will not giue them. The Lord offers by the ministry of his Gospel mercy and grace: this is one thing, and yet such a one, as hath all needfull things following it, but the worldly sort careth not for it: In stead of it three things they seeke. 1. Outward peace. 2. Worldly wealth. 3. Bodily health. But none of these three shall they enioy. They will not accept of peace offered from heauen, and the Lord takes from them the peace of the earth: they disdain, and lothe the bread of life, and God takes from them the bread of corne; they care not for the health of their soule, and the Lord takes from them the health of their bodies. Let vs be wise, and welcome the first message, for they who despise it, multiply sorrowes vpon themselves.

Ffff 4

Verse

Deuouring beasts, one of Gods ordinary plagues.

Hos. 2. 18.

Leuit. 26. Deut. 28. Ezech. 14. 2 Kings 17. 25.

Plin. l. 8. c. 29. Examples of base beasts punishing the pride of man.

One thing God offers to men, and men will not haue it.

Three things that men would haue from God, and God will not giue them.

A iust recompence.

Psal. 16. 4. Psal. 32. 10.

Verse 9.

And when he had opened the fifth Seale, I saw under the Altar the soules of them, that were killed for the Word of God, and for the testimony which they maintained.

Comfort to Saints suffering death, is brought in by the fifth Seale.

A fight which Saints out of the body haue of God and of themselves.

An answer to them, who aske if Saints shall know one another in heauen. Mat. 5.8. 1. Iohn 3.3.

Two examples prouing probably, that it will be so.

Gen. 2.23.

Mat. 17.

Because both good men and euill are inuolued in the same externall calamities, and the sword, famine, and pestilence, which are sent vpon the wicked, ouertakes also many a time the children of God, therefore for their comfort, their happy state after this life is here discovered, by the opening of this seale; and a difference is declared between their death, and the death of the wicked, euen when their death to the iudgement of man seemeth to be one; for where Hell follows the death of the one, the other by the same death, are transported to a blessed fellowship with Christ in Heauen.

I saw the soules. Hee saw not this fight with his naturall eyes, his bodily senses at this time were suspended, and he was rauished in the Spirit, & by it he saw this fight. A strange manner of speech, that a soule should see soules; yet comparing this fight, with the fight which Saint Paul saw, when hee was rauished to the third Heauen, it teacheth vs, that there is a fight which Saints out of the body haue of God, and a mutuall fight also, whereby soules know one another, which we are not able to conceiue, nor know, till we learne it by experience.

It is commonly asked by many, whether if or not, we shall know one another in heauen; but it were better for vs all carefully to purge our hearts in time, and prepare them for that fight. *Blessed are the pure in spirit, for they shall see God:* and *Who soeuer hath this hope in him, purges himselfe, as God is pure.* Let it be an answer to vs all, which Photinus Bishop of Lyons gaue to the Proconsull, when he demanded who God was: the other answered, *Et tu si dignus fueris, videbis:* Thou, if thou be meet for it, shalt see who hee is. Adam was sleeping when God formed Enah of a ribbe of his side, he knew it not, but when he wakened, incontinent he knew her, albeit none informed him, what she was: *This is now bone of my bone, and flesh of my flesh:* and in the transfiguration, wherein our Lord gaue to his Disciples a glance of the glory to come, Peter, James, and Iohn, knew Moses and Elias, whom they had neuer scene before.

By these examples, learned Diuines haue beene induced to thinke, that Saints shall know other in Heauen; yea Adam, Abraham, and that blessed fellowship of Patri-

arkes and Prophets shall not be vnknowne to vs. The Lord shall let vs want nothing that may increase our ioy, yet so, that our knowledge shall be without all carnall affection, and all our ioy shall euer be in God, the fountaine, and Father of mercy to them and vs also.

Alway heere we haue an euident argument for the immortality of the soule; it dyes not with the body, it sleepes not, but liues without the body a blessed life, albeit not perfect without it. Yea euen when it is in the body to giue life vnto it, we may perceiue by experience, that it hath a life of it owne without it: for when the body is asleep, and lyes vnder the shadow of death, and all the senses thereof are suspended from their naturall functions, the soule hath its owne liuely operation, meditation, and discoursing. And sith so is that *Comexa corpori extra corpus uiuit*, when it is knit to the body, it liueth without the body, why shall we doubt, but that when it is dissolved, and separate from the body, it shall still liue by it selfe?

The place wherein he sees them, is noted to be *Under the Altar*; by which the Iesuiste Viega wandring cleane from the truth, vnderstands the places, where the bodies of Martyrs lye buried. It contents him not to haue their superstitious Altars honoured with the bones, or reliques of Martyrs; he will haue their soules there also: at least, comming to it, when they are inuocated, and called vpon. But this Altar is called in the next verse, A place of their rest, or residence, from which they haue not a going, nor a returning againe vnto it. But to leaue such Doctours with their doting dreames, this Altar signifies the Lord Iesus, in whose happy fellowship and society now they liue *sub Altari, id est, in secretario laudis aeterna, quod est sublimis Altare triumphantis Ecclesie, vel sub Christi custodia, & quiete.* This Altar is in heauen, not in earth, it is the high Altar of the Church Triumphant, their soules are in custody and quiet rest with Christ.

Againe, another of their owne so expounds it, *Sub Altari, id est, sub protectione, & consortio Christi:* Vnder the Altar, that is, vnder the protection and fellowship of Christ. This Altar is otherwise called Paradise, *This day shalt thou be with mee in Paradise:* and *The bosome of Abraham;* and the hands of the Lord, *Into thine hands, O Lord, I commend my Spirit.* It is also called A place before the Throne, where the Lord, and the Lambe, and the seruenfold Spirit is. Of it speakes our Sauour, *Father, I will that those whom thou hast giuen me, be where I am.* This is the place of glorified soules.

Neither

Burour knowledge there shall be far different from that which we haue now.

An argument for the immortality of the Soule.

Athanas.

Altars honored with reliques of Martyrs, haue no warrant here.

This Altar, vnder which soules rest, is the Lord Iesus.

Carthus. in hunc locum.

Hugo Cardinal.

Luke 23.

Luke 16.

Psalm. 30.

Reuel. 7.

Iohn 17.24.

How Christ is both the sacrifice, the sacrificer, and the Altar. Heb. 9.14.

Death compared to Nebuchadnezzars fire. Mat. 10.28.

It burnes our bands, but burnes not our selues.

Rom. 8.35.36.

No religion so false, but it hath some to defend it, and dye for it.

The crying of Saints, notes their seruent desire.

Neither doe those Diuines reason very diuinely, who say, Christ cannot be this Altar, because he is the Sacrifice; for he is both the Sacrifice, the Sacrificer, and the Altar: *For he offered himselfe by his eternall Spirit.* There it is plaine, that he is the Sacrifice, or thing offered, and the Sacrificer also. The Altar in like manner he must be, for the Altar sanctifies the Sacrifice. Now by none other was our Sauour sanctified but by himselfe: none other Altar could commend him, or make him acceptable to his Father; his Diuinitie sanctified his humanity, and his humanity was offered by his Diuinity, and vpon it. Therefore to say that another, not himselfe can sacrifice him, or that he can be sacrificed vpon any other Altar, but vpon himselfe, is as great blasphemy, as to bring in another sacrifice, whereby the iustice of God may be satisfied. Let presumptuous blinded Masse Priests consider this.

That were killed. That is, he saw the soules of those bodies that were killed for the Word of God. Death then (we see) strikes but the body: *Feare not them who kill the body, and can doe no more.* It is like to Nebuchadnezzars fire, which burnt the cords wherewith the three Children were bound, but burnt not their bodies: so death can doe no more but loose our bands, and set our soules at liberty. *What shall separate vs from the loue of Christ? Shall tribulation, or anguish, or persecution, or perill, or sword? No, in all these things we are more then Conquerours, through him that loued vs.* For I am perswaded, neither death, nor life can separate vs from the loue of God, which is in Christ. Let it come, and disioyne the soule from the body, that it may conioyne vs with Christ.

For the Word of God. There is no Religion so false, but it hath its own Patrons who will defend it, yea, and dare die for it. Satan, as he hath his owne Apostles, so hath he also his owne Martyrs; *Martyres Satanae virtutis;* we must alway take heed to the cause of suffering. *Non pœna, sed causa facit Martyrem;* therefore he ioynes these two, *For the Word, and testimonie which they maintained.* It is nothing to stand to a testimony, nay, though thou shouldest die for it, vnlesse thou iustifie by the word, that thy testimony is true.

Verse 10.

And they cried with a loud voyce, saying, How long, Lord, Holy and True! Dost thou not indge, and auenge our blood on them that dwell on the earth?

Now follows in this Verse the supplication, which these soules of Martyrs

send vp to God, and in the next verse, the answer which is giuen them. The voyce by which they send vp their supplication, is called a crying; not vocall, but spirituall, noting the seruencie of their desires: for the words of soules, whereby they speake vnto God, are their seruent desires: *Magnus eorum clamor, magnum est desiderium eorum Resurrectionis, tum Iudicii:* Their great cry, is their great desire, both of the Resurrection, and of the Iudgement to come: A small desire makes but a small voyce in the Lords eares, but a seruent desire causes a lowd voyce. *Animarum igitur verba ipsa sunt desideria: si desiderium sermo non esset, non diceret Propheta, Desiderium cordis eorum audimit auris tua;* that is, If the desire of the soule were not a speech vnto God, the Prophet would not haue said, *Thou hast heard the desire of their heart.*

How long, Lord! It is heere demanded, How is this, that Saints cry for vengeance? Are wee not commanded to loue our enemies, and to pray for them? To this some Diuines answer, that it is not they, but the sinnes of the wicked done to them, that cries for a vengeance. And they obserue, that there are foure crying sinnes: first, the filthy sinne of Sodome, *Beccassa the cry of Sodome and Gomorrah is great, I will goe downe now and see, whether if or not they haue done altogether according to the cry which is come vnto me.* Next, the oppression of the widdow and fatherlesse, *Thou shalt not trouble any widdow nor fatherlesse child: if thou trouble such, and he cry vnto me, I will heare his cry.* Thirdly, the detaining fraudulently of the wages of worke-men, is also a crying sinne. *Thou shalt giue an hired seruant his hire for his day: for he is poore, and therewith susta- neth his life, lest he cry against thee vnto the Lord, and it be sinne vnto thee.* And againe, *The hire of the labourers, holden backe by fraud, cries, and enters into the eares of the Lord of Hosts.* Fourthly, innocent blood cries to the Lord for vengeance against them that shed it: *The voyce of thy brothers blood cries to me from the ground.* And so heere the blood of Martyrs cries.

But there is here further to be added, that this cry of theirs, is their own, and proceeds not of any passion, or desire of their private reuenge, but onely of a zeale to the glory of God, whose holinesse and truth they desire to be manifested; as may be perceiued by the titles they giue the Lord in their Prayer. *Non carnali sensu credendum est, eos animositate ultionis accendi, sed manifestum est, contra potestatem, & regnum peccati orasse, Adueniat regnum tuum:* Wee are not with carnall sense to beleue, that they were kindled with any heat of reuenge; it is manifest, they pray against the kingdome of

Greg. lib. 2. Moral. cap. 6.

Jbid.

Psalm. 10.17.

How Saints cry for vengeance.

Foure sorts of crying sinnes. Gen. 18.20.21.

Exod. 22.22.23.

Deut. 24.14.15.

Iam. 5.4.

Gen. 4.10.

They cry not out of passion or priuate reuenge, but out of zeale vnto Gods glory.

Prima. in hunc locum.

Greg. Mor. 2. c. 6.

Manuscript. Saints are so conioyned to the Lord, that to his will, and not their own, they conformance themselves.

Psal. 58. 10, 11.

In prayer, Saints giue God such titles, as may best moue him, and assure them of a good answer.

Psal. 94. 20.

Felicity of Saints Triumphant, is not yet complete, and why?

Heb. 11. 40.
Ber. in festo omnium sanct. ser. 2. 3

Ribera in hunc locum.
Some worthy Fathers charged by Ribera for Heretikes, falsly.

of sinne: And in effect the summe of their Prayer is, *Lord, let thy Kingdome come. Quid est, animas vindicta petitionem dicere, nisi diem extremi Iudicii, & resurrectionem corporum desiderare?* What else is it, that Saints are said to cry for to bee auenged, but that they earnestly desire the day of Iudgement, and Resurrection of their bodies? *Hoc dicunt non poenam malis optando, sed voluntati Dei se conformando, de cuius simplicatione gaudent: ita enim sunt coniuncti Deo, ut de omni volito Dei gaudeant, etiam in penis parentum, iuxta illud, Latabitur iustus, cum viderit vindictam:* so they pray, not withing punishment to euill men, but conforming themselves to the will of God; for they are so conioyned vnto God, that they reioyce in euery thing which is his will; yea, and it were the punishment of their parents; according to that, *The righteous shall reioyce when hee sees the vengeance, and men shall say, Verily there is fruit for the righteous, and there is a God that iudges in the earth.*

They giue vnto the Lord two Titles, *Holy, and True.* It is custumable to Saints in their prayers vnto God, to giue vnto the Lord such titles, as in effect containe arguments, both to moue the Lord to heare them, and to confirme themselves in the assurance of a fauourable answer: and so doe they heere; Because thou, Lord, art Holy, thou canst not let iniquity escape unpunished for euer: *The Lord will not take the wicked by the hand, neither hath his Throne any fellowship with iniquity.* And because thou art True, thou canst not but performe thy word of Mercy, promised to thine owne, and of Iudgement, threatned against the wicked.

How long! Is the voyce of them who want something which they would earnestly haue, and assuredly expect; they want their bodies, they want their brethren, for these they cry, as we haue shewed before: They haue now peace and ioy in heauen, but not perfect, so long as they want these two, *God hauing so provided, that they without vs should not be perfected. Neg enim praestari decet integram beatitudinem, donec sit homo integer, cui detur, nec perfectione donari Ecclesiam imperfectam;* For it was not seemely that complete felicity should bee giuen, till the man bee complete to whom it is to be giuen, nor yet that an imperfect Church should bee gifted with perfection. But because the Iesuite Ribera sees this sentence to destroy the Inuocation of Saints, hee will haue it Hereticall, and spareth not to charge *Irenaeus, Tertullian, Origen, Ambrose, Bernard,* with *Luther* and *Caluin*, as Heretikes, because, according to the manifest truth of holy

Scripture, they maintaine with the Apostle, that Saints departed, howsoeuer they be glorified, yet are not perfected, till the Day of Iudgement and Resurrection come. Now concerning prayers made by them who are in heauen, wee haue spoken before.

Iudge and auenge. These are two workes proper to the Lord: first, he *iudges*: this pertaines to *Cognition*; then hee *auenges*: this pertaines to *Execution*: This order of proceffe the Lord alwayes keepe, as ye may see in his first Iudiciall Court against *Adam, Euah, Satan, Serpent*: as likewise in his proceeding against *Sodom*; learning all Iudges to try before they giue sentence. *Abraham* called him, *The Iudge of all the world, who cannot doe unrighteously*: *The Psalmist* againe stileth him, *O God, the Auenger*. It is a sacrilegious violation of his glory, for any flesh to vsurpe these offices. *Iudge not, lest ye be iudged,* saith our Sauour. *Who art thou that iudgest another mans seruant? he stands, or falls to his Master,* saith the Apostle. And as for vengeance, *It is mine, saith the Lord, and I will repay.* Yet proud flesh will presume to iudge, where it cannot auenge, and oftentimes is stirred vp to auenge, if not with the hands, at least with the tongue, where they cannot iudge. These know not they offer strange fire to the Lord, with *Nadab* and *Abihu*, which at length will not faile to returne, and consume themselves.

On them that dwell in the earth. Oftentimes in this Booke are the wicked described to be *Indwellers of the earth*: *Non solum corporis habitatione, sed mentis affectione;* not onely in regard of their corporall habitation, but much more for their affection: which is altogether set vpon earth; it is their *Iericho, pleasant for situation*; but let them remember, the waters thereof are deadly, and their ground barren; their *diuina, and delicia,* will both deceiue them at length. But of this see.

Verse 11.

And long white Robes were giuen vnto them, and it was said vnto them, that they should rest for a litle season, vntill their fellow seruants and brethren, that should bee killed, euen as they were, were fulfilled.

IN the last Verse wee heard the prayer of Saints; now followes the answer which the Lord giueth them. Their prayer is not powred out in vaine: when the Lord disposeth the heart to pray, it is a sure token of a fauourable answer to follow: this is the Lords praise, *Thou preparest the heart, and benedict thine eare vnto them.*

The

God first iudges, then he auenges: In all his proceffe, cognition goeth before execution.

Gen. 18. 25.

Psal. 94. 1.

To iudge, and reuenge, appertaines to the Lord.
Mat. 7. 1.
Rom. 14. 4.
Rom. 12. 19.

Why worldly men are called Inhabitants of the earth.

2. King. 2.

A heart set to pray, is a forerunner of a fauourable answer.

Answer to Saints is giuen here: first, by a signe of white Robes: secondly, by Speech.

What their white Robe signifies.
Reuel. 3. 5.

Saints know that in heauen, by sight and feeling, which here they know by faith.

God speaks vnto soules by inspiring them.
Ang. ser. 11. de Sanct.

1. Iohn 2. 18.

Last Day, now is not far off. Last day delayed, till Saints be accomplished.

Foolish are the wicked who persecute Saints.
Iudges 16. 30.

Genes. 19.

Saints called Brethren for three causes.

The answer of their supplication is two waies giuen; first, by a signe, *long white Robes were giuen vnto them*; next, by plaine speech, it was said vnto them, *that they should rest till their fellow seruants were fulfilled.* The white Robe is sometime a type of the righteousness of Christ, and sometime a type of the reward thereof. *He that ouercommeth, shall be clothed in white Aray*; no darkenesse nor sorrow in heauen, all is full of light, ioy, and happinesse: and these Robes are said to be giuen vnto them. What before they knew by faith, now they know by feeling: that promised reward is now put in their hand, and possession; here they had it *in spe*, there they haue it *in re*: and more particularly it is said, that the Robes were giuen to *euery one*: innumerable Saints shall bee gathered together into heauen, euery one of them shall haue a white Robe; none of them shall be ouerseene, but all shall be filled with ioy and glory.

And it was said vnto them. *Dictum est, id est, inspiratum est:* for the Voice, whereby the Lord speaks vnto the soules of his Saints, is the inspiration of his Spirit. This for the manner of the answer. The matter or effect is, that they should rest for a litle season. The whole time, from the daies of *S. Iohn*, to the Lords second Comming, is called a *litle season*, and by this same Euangelist in his Epistles, *The last Time*; it was little then, and thoft it must needs be, and farre lesse now. The number of Saints, sealing the testimonie of *Christ* with their blood, hath beene greatly augmented since the dayes of *Domitian*; euery Kingdome, and Nation, that hath receiued the Gospel, hath rendred their Witnesses and Martyrs, in confirmation of the truth thereof. The day of the Lord is not now farre off; God prepare vs for it.

Again, it is cleere out of this place, that the onely cause why Christs second Comming is delayed, is, because the number of his Saints is not yet accomplished. The blind world vnderstands not this, and therefore persecute they the Saints of God, and would haue them cleane rooted out of the earth. But in so doing, they are like *Samson*, who pulled downe the house of *Dagon* vpon himselfe, to his destruction, by taking away the pillars that vpheld it. For as *Sodome* was spared no longer, but till *Lot* was out of it; so if the *Lots* or Elect ones of the Lord were once fulfilled, and gathered out of the world, certainly it should continue and endure no longer.

Two titles are giuen by this heauenly Oracle to Saints Militant here on earth, both very comfortable. Wee are called *Brethren* and *fellow seruants* with

them who are in heauen. There is one *Father*, of whom is named the whole Family, both in heauen and earth. All the seruants of that family, are the sonnes of God, and all brethren among themselves, and their Brotherhood is most excellent; for first, they are all quickned by one Spirit, which cannot be said of any other brethren. Among naturall brethren, euery one hath his owne spirit; but for Spirituall or Christian Brethren, they are all quickned, with one Spirit. Secondly, all Christians haue one *Father*, and one *Mother, Ierusalem which is a-boue*. And thirdly, they haue all one inheritance. Naturall brethren cannot all be the heires of their father; but Christians, as they are all the sons of God, so are they all heires of God: neither is the inheritance diminished by communication thereof vnto so many.

The other is, that we are called their fellow-seruants: so also do they acknowledge themselves to be our fellow-seruants: *Conseruus tuus sum*, I am thy fellow-seruant, said the Angell to Saint *Iohn*. Angels then and Saints glorified, are not our *Patrons*, *sed Conserui*, they are not our Patrons, that by our prayers to them, wee should seeke protection from them, but they are our fellow-seruants: and this should stirre vs vp in all carefulnesse to be answerable to our name, that wee may serue and praise the Lord our God, and euery way doe his holy will in earth, as it is done by them in Heauen.

Again, it is here euidēt, that the number of Saints elected, and to be glorified, is knowne vnto God, as will appeare more plainly in the subsequent Chapter; hee hath them all in a roll, and it is true of them all, which our Sauour said of his elect Disciples, I haue lost none of those whom thou hast giuen mee. They are not knowne vnto vs, onely *the Lord knoweth who are his*, yet is euery particular Christian bound to make sure to himselfe, that he is of that number. *Prone your selues, whether ye are in the faith: know yee not your owne selues, how that Iesus Christ is in you, except yee be reprobates?* The foundation, and ground of our saluation is in Gods vnchangeable loue, and that remains sure, but the tokens of saluation are in vs: this is *the scale of his foundation*; Let euery one that calleth on the Name of the Lord, depart from iniquitie. And by these tokens are wee to examine our selues, whether wee be of that number or no: According to that of Saint *Peter*, *Make sure your calling and election by wel-doing.*

Verse.

1. They haue al one Father.
Ephes. 3. 15.

2. They are all quickned by one Spirit.
Gal. 4. 26.
3. They are all borne to one inheritance.

How all Saints are fellow-seruants.
Reuel. 22. 9.
Angels are not our patrons, but our patterns of whom we should learne.

Number of Saints is knowne to God.

2. Tim. 2. 19.

2. Cor. 13. 5.

Yet should euery Saint make sure to himselfe, that he is of that number.
2. Tim. 2. 19.

2. Pet. 1. 10.

Verse 12.

And I beheld when hee had opened the sixt Seale, and loe, there was a great Earthquake, and the Sun was as blacke as sackcloth, and the Moone like blood.

The summe of the sixt seale.

IN the first foure seales, wee haue the generall course of things, as they are to continue to the end foreshewed vnto vs. In the last two, the generall end of all mankind, and that two-fold, according to their two rancks and estates; the happy end of the godly discovered in the fift seale, and at greater length explained in the seuenth Chapter; the tragicall and dolefull end of the wicked foreshewed in this sixt seale.

In the fift seale Saints cry for iudgement, in the sixt God answers them.

And this followes the former very properly. In the fift seale, the soules of Saints cry to God, that hee would auenge their blood; there the Lord promised to doe it: and now the number of Saints being fulfilled and sealed, the Lord comes forth in terrible manner to performe it, by executing his last full and finall wrath vpon the wicked; which iudiciously hath bene obserued by his Maiestie: *The sixt seale is an accomplishment of that dissolution craved, and promised in the fift seale.* The order lets vs see, how the Lord is much moued with the cry of his Saints. If that vnrighteous iudge, who neither feared God, nor man, answered the widdow, because she cryed instantly vpon him, how much more will the Iudge of all the world, who cannot doe vnrighteously, heare his Saints, who cry vnto him night and day? Certainly, he will be auenged of their enemies. *Precious in the sight of the Lord is the death of his Saints.*

Iaco. Rex. Brit.

For the cry of Saints moueth the Lord much. Luk. 18.

Gen. 18. 25.

Psal. 116. 15.

The sixt seale should not be expounded allegorically, for two reasons.

1. Because the prophecy of apostasie comes not in here, but in the subsequent prophetic.

2. Apostasie could not terrifie great men, as here themselves being authors and actors of it.

This Vision by some Interpreters is expounded allegorically, as if it foreshewed defections, Apostasies, darkning of the light of the Gospel, and obscuring of the face of the Church visible; this I confesse is analogall to faith, but not to this Prophecie, for two causes, first, because the darkning of the Gospel, figured by the darkning of the Sunne, and the Apostasies of Preachers & Professors, figured by the falling of stars, is particularly foreshewed in the vision of the trumpets, which containe the second Prophecie. The other reason is more pungent, for it is said heere plainly, that at the darkning of the Sun and Moone, at the departure of heauen, & falling of stars, Kings, Great men, and Captaines were terribly afraid, and therefore cannot it be vnderstood of Apostasie, and defection, whereof they themselves were both authors and actors. Was it the obscuring of the light of the Gospell, that made them to cry out, *Rocks*

and Mountaines, fall vpon vs and couer vs? It can stand with no sense: for so farre were they from all feare for that matter, that by the contrary they reioyced in it, and did what they could to extinguish the Gospel, and erect heresies, to force Preachers and Professors vnto defection: and in so doing they thought they did good seruice vnto God.

Others againe take it for a denuntiation of some externall and temporal iudgement, such as was executed on Persecutors, and specially vpon *Dioclesian*. It is true, that in the holy Scripture many of the phrases vsed heere, are vsed also to expresse fearefull temporall iudgements, threatened against particular states, and persons of wicked men.

Looke the denuntiation of iudgement against *Babel* and *Egypt*; to expresse the horror of their plagues, mention is made of the darkning of the Sunne, and Moone, &c. And in the Prophecie of the destruction of *Samaria*, idolatrous Apostates are brought in, crying, *Hills and Mountaines, fall vpon vs and couer vs.* The same phrases are also vsed, to expresse the terrour of the destruction of *Ierusalem*; but these make nothing against our exposition; for temporall iudgements being types and figures of the great and generall iudgement, properly doth the Spirit of God borrow the phrase of holy Scripture, vsed in denuntiation of the one, to expresse the horror of the other.

Now, because this is a speciall note and main point, the right vnderstanding whereof, will giue light to the method of the whole Prophecie: we are to know, that the reason mouing sundry learned Interpreters to thinke that this seale cannot be expounded of the Day of Iudgement, is, for that there are many Prophecies following, which must bee fulfilled before that Day; but this difficulty shall easily be removed, if they consider the ground we haue already laid out of *Primasius*, that the Reuelation is *Prophetia sepius repetita*, a Prophecie sundry times repeated, and diuers wayes deducing the estate of the Church, from the dayes of Christ, to his second Comming againe. And euen they who will haue it one continued Prophecie, the later Chapter being alway posteriour in time to the matter of the Chapter preceding, as they thinke, are forced to interrupt that course, and change their mind, when they come to the twelfth Chapter, for there they are drawne backe againe, to the first beginning of the dayes of Christ.

But to return, this sixt seale concludes this first general Prophecie, with a Prophetical denuntiation of the Day of Iudgement, and so

Neither is this sixt seale to be vnderstood of a temporall iudgement.

Esay 13. 10. Ezecb. 32. 7.

Hos. 10. 7.

Luke 23. 30.

Arguments mouing some Interpreters to thinke, that the sixt seale cannot import the Day of Iudgement, are answered.

Arguments prouing that it is to be expounded of the Day of Iudgement.

1. The seuenth seale foretels nothing as the rest doe, but introduces seuen trumpets to foretell.
2. The sixt seale brings an vniuersall change of all creatures.
3. All the wicked vniuersally are iudged in it.

4. It is plainly said to be the great Day of the Lord.

5. Collation of this place with the words of our Sauour, proues that it is so. Matth. 24. 29. Luke 21. 25. Marke 13. 24.

Who can deny this to point out the Day of Iudgement?

Terrour of the last Day two wayes described.

1. From the effects thereof on the insensible creature.
2. Vpon reasonable creatures, but reprobat of all sorts. Earthquake is either ordinary, or extraordinary.

Darkning of the Sunne likewise is either naturall or supernaturall.

so we expound it, for these reasons, besides others, which we haue shewed before. First, the seuenth seale hath no proper prediction of it owne, as the preceding fixe haue, but contains in the bosome thereof seuen Trumpets, proclaiming for matter a new Prophecy, different from the former.

Next, here is an vniuersall change of all creatures in Heauen and Earth, which neuer was, nor neuer will bee, but at the day of Iudgement. Thirdly, all the persons of the wicked are here vniuersally iudged without exception; no Babylonians, nor Egyptians, nor Israelites onely, but all the wicked, *Every free man, every bond-man.*

Fourthly, it is expressly called in the Text, *The great Day of the Lords wrath.* And lastly, the like prediction made by our Sauour, serues for a cleere Commentary, to lead vs to expound this of the day of Iudgement.

For after our Lord hath foretold of great persecutions, apostasies, heresies, and of false Christs, which were to come, hee subioynes, *And immediately after the tribulation of those dayes, shall the Sunne be darkened, and the Moone shall not giue her light; and the starres shall fall from heauen, and the powers of heauen shall be shaken.* Now that these speeches are not to bee taken allegorically, but properly, as containing a prediction of that fearefull concussion of this Vniuerse, which shall bee made in that great Day of the Lord, is most euident by that which followes; *Then shall appeare the signe of the Sonne of Man in the heauen, &c. And hee shall send his Angels with a great sound of the Trumpet, and they shall gather together his Elect from the foure winds, and from the one end of heauen to the other.* Thus is our Commentary made cleare, that this mutation of the creature foretold here, shall fall out in that great Day, wherein the Lord Iesus shall iudge the quicke and dead.

This terror of the day of Iudgement, is described from two-fold terrible effects thereof; first, vpon the creature insensible, Earth, Iles, Mountaines, Heauen, Sunne, Moone, Starres, verse 12, 13, 14. Next, vpon the creature reasonable, but reprobate of all sorts, verse 15, 16, 17. For the first, it is said, *There was a great Earthquake.* The word in the Originall imports more, *visus est mundus*, a concussion of the Vniuerse, or whole fabrick of the world. As for Earthquake, it is either ordinary, proceeding of naturall causes, ayre enclosed in the bosome of the earth: or else extraordinary, an angry and fearefull God, shaking the earth with his powerfull hand, as was that, when Christ our Lord was crucified.

The darkening of the Sunne in like manner, is either naturall, when by interposition

of the Moone betweene the Sunne and the Earth, the light of the Sunne is eclipsed, and cut off from some parts of the earth; or else it is supernaturall, such as was that darkening of the Sunne when our Lord was crucified: For *when the sixth houre was come, darknesse arose ouer all the Land vntill the ninth.* Which moued *Dionysius Areopagita*, then an Ethnick Philosopher, but after conuerted by Saint Paul, and made a Christian: after he had considered that the darknesse could not be naturall, he gaue out this sentence of it, *Aut Deus natura patitur, aut mundi machina dissoluetur*: Either the God of Nature now suffereth, or the world now must be dissolued.

And the Moone was like blood. As the Sunne in that day shall cast downe his countenance vpon the wicked, and refuse to giue them light, because they refused the most comfortable light of the Gospell; so shall the Moone persecute them with the terrible lookes of a bloody face, because they shed the blood of the Saints of God.

Verse 13.

And the Starres of heauen fell vnto the earth, as a fig-tree casteth her Greene figges, when it is shaken of a mighty wind.

THe iudgement still increases, and terror thereof: wherein we may see, how all creatures both in heauen and earth, offer their seruice to the Creator for the execution of his iust vengeance vpon the wicked. Euery one of them fights in their course against the enemies of the Lord: the earth trembles vnder them, and reeles to and fro, as vnable any longer to beare the burden of their iniquitie, and shall not rest, till at length shee open her mouth and swallow them. The Sunne, the Moone, the Starres, shall refuse to comfort them with their light. Thus at one time shall they find the Creator, and all his Creatures against them.

It is true, that euen now the wicked are vnder wrath, yet thinke they their estate good enough; for *they loue the creature more then the Creator.* So long as they enjoy the comfort of the creature, and feele not the indignation of the Creator, as shortly they will doe, in their miserie they blesse themselves, but in the end, when all creatures shall forsake them, and the Lord, the righteous Iudge of the World shall come in anger to pursue them, yea, & their owne conscience shall also witness against them; then shall their vnhappy estate bee discovered to themselves, & they shall cry, as after follows, *Rocks and Mountaines, fall vpon vs, and couer vs.* And this should serue for a warning to vs, fith the comfort of all creatures

Marke 15. 33.

The bloody Moone what it meanes.

All creatures conspire to serue the Lord in punishing his enemies.

Now the wicked are vnder wrath, but hauing the comfort of the creature, they feele it not. Rom. 1.

But at last the creature also shall forsake them.

Psal. 73.

Ggg

Sith comfort
of creatures
will faile all
flesh let vs in
time seeke the
Creator.

Cypria, de
mortal.

Heb. 12. 28.

Starres falling
like figges,

Teach vs,
that no state
can stand,
when God
shakes it.

Nabum. 3. 12.

The world
shall fall, yet it
come to a ripe
age.

Heauen de-
parting like a
scrole, expoun-
ded.

creatures will faile vs, yea, thy owne heart
and flesh will faile thee. Let vs seeke the
Lord in time, then shall we be sure of Da-
uid his comfort, God, the portion of my soule,
will neuer faile me.

Set our hearts vpon that which is per-
manent, but let vs not rest in things vanish-
ing. Who will dwell willingly in a ruinous
habitation? *Sin habitaculo tuo parietes ve-
tustate nutarent, tecta desuper tremarent, do-
mus iam fatigata edificijs fenestris labenti-
bus ruinam proximam minaretur, nonne omni
celeritate migraret?* If in thy habitation, the
walles through age were nodding downe-
ward, the rooffe about thee were trem-
bling, and the whole house now wearie and
worne with length of time, were presently
like to fall vpon thee, wouldst thou not
without delay remoue and flite out of it,
and in time seeke for a better? Such a build-
ing is this World, all the powers thereof
shortly will be shaken: let vs strue for that
Kingdome which cannot be shaken. and let vs
haue grace, whereby we may so serue God, that
we may please him with reuerence and feare.

But to come to the point, the falling of
the Starres is illustrated by a similitude,
*They fall as a figge-tree casteth her greene
figges, when it is shaken with a mighty wind.*
Noting to vs two things, first, the absolute
and dreadfull power of God ouer all his
creatures; the Starres fixed by the hand of
God in the firmament, how easily are they
shaken out by the same hand? Oh foolish
is that man, who thinkes to stablish to him-
selfe a state on earth, without the Lord, sith
Starres in the Heauen, and Mountaines of
the earth, are removed out of their places at
his displeasure. What is the strength of a
man, if the Lord lay his hand on him, but
like a figge shaken with a mighty wind?
The like hath Nabum in his Prophecie a-
gainst the Assyrians, *All thy strong Cities
shall be like the first ripe figs of the fig-tree; if
they be shaken, they fall in the mouth of the eater.*

The other thing here pointed out, is, that
where it is said, the Starres shall fall like
greene Figges, it noteth vnto vs, that the
world shall not fall through maturitie, or
ripe age, as though it were not able to con-
tinue longer, if the Lord would let it, but it
shall fall like fruit vnripe, violently cast
downe. And this is it which our Sauour
signifies vnto vs, when he saith, that for the
Elects sake these dayes shall be shortened.

Verse 14.

And Heauen departed away as a scrole, when
it is roled, and euery Mountaine and Ile
were moued out of their place.

The Lights of these visibie Heuens,
Sunne, Moone and Starres, which are

principall ornaments thereof, being remo-
ued, it is now said, that the Heauen them-
selues departed like a scrole; which once
roled vp, and then extended, if it bee remit-
ted and let goe, runnes againe together. It
is now spred out like a curtaine couering
the earth, but shall then be drawne by, that
the angry face of God against the wicked
may be discouered.

For the better vnderstanding of this, we
are to know, that these creatures shall not
be destroyed in respect of their substance,
but changed as concerning their qualitie.
The Apostle S. Paul makes this cleere, *The
creature shall be deliuered from the bondage
of corruption, into the glorious libertie of the
sonnes of God.* Now they are subiect to va-
nitie, then shall they be deliuered from va-
nitie and bondage, vnto the which our sins
subdued them, and be restored vnto libertie.
A new Liuey shall bee giuen them in that
day, wherein the Sonne of the great King
shall marry his Spouse, and the sonnes of
God shall be possessed in their Fathers pro-
mised inheritance. They as seruants, shall
be changed into a better estate then this is
wherein now they are. And this exposi-
tion is confirmed also by the Psalmist, *Thou
hast laid the foundations of the earth, and the
heauens are the workes of thine hands, they
shall perish, but thou shalt endure, they shall
 wax old as doth a garment, as a vesture shalt
 thou change them, and they shall bee chan-
ged.*

In like manner S. Peter, when hee hath
said, that *The Heauens shall passe away with
a noyse, and the elements shall melt with heat,
and the earth with the workes that are therein
shall be burnt up;* incontinent after subioynes
by way of exposition; *But we looke for new
Heauens and a new Earth, according to his
promise, wherein dwelleth righteousness.* All
these make it cleere, that a change shall bee
of their qualitie, not a destruction of their
substance. God made them of nothing, to
shew his glorious power, and will not suffer
them to be annihilate, or turned into no-
thing, but still will haue them reserued and
renued for declaration of his greater glo-
ry.

For sure it is, that euery losse which by
Satan and Sinne, hath befallne vnto man, or
to the creature by Gods ordinance appoin-
ted to serue man, shall be restored by Iesus
the Sauour, he shall cure euery wound that
our Aduerfarie hath giuen vnto vs, or to
them which are ours; so shall the power
and wisdom of our God be magnified, and
the impotency and malice of the Deuill bee
manifested.

I speake not here of Reprobates, nor of
the curses and excrements of the earth; to
these the promised deliuerance appertaines
not.

These crea-
tures shall not
perish in their
substance, but
be changed in
their qualities,
Rom. 8. 21.

They like ser-
uants shall re-
ceiue a new li-
uey, when the
Kings sonne
shall marrie his
Spouse.
Ps. 102. 25, 26.

This is clea-
red by the
Psalmist, and
Saint Peter.

2. Pet. 3. 10.

2. Pet. 3. 13.

Euery losse
which man
hath receiued
from Sinne and
Satan, shall be
repaired by
Iesus.

This is not to
be extended to
Reprobates
and excre-
ments of the
earth.

The terrour
which the last
day shall work
in the reasona-
ble, but repro-
bate creature.

Seuen ranks
men, contain-
ing all com-
binations
wherein flesh
can haue con-
fidence.
Rom. 2. 11.

Yet when they
are all ioyned,
they cannot
resist iudge-
ment.

Exod. 5. 2.
2. Chron. 32. 14.
A glasse for
proud fl. sh
to looke into.

Ps. 10. 11, 12.

not. But of this, he who pleaseth, may see
more in our Treatise on the eighth to the
Romans; where that question, To what vse
can Heauen and Earth serue vs in that day?
is also someway touched.

Verse 15.

And the Kings of the Earth, and great men,
and the rich men, and the chiefe Captaines,
and the mighty men, and euery bond-man,
and euery freeman, hid themselves in dens,
and among the rockes of the Mountaines.

WE haue here the terrible effects
which the last Day will produce
vpon the creatures vnreasonable and vnrea-
sonable; now it followes how it shall affect
the reasonable creature also, yet such onely
as are reprobate, with terrible horror and
feare.

Seuen ranks are here reckoned out, con-
taining all the combinations wherein flesh
can haue any confidence: for first, here are
Kings; God will iudge them before others,
whom now he hath set aboue others: with
the Lord there is no exception of persons.

Kings haue with them their great men,
or Princes, these also are not without rich
men, yet more is required to resist a pur-
suing power; they haue also with them
chiefe Captaines, or Captaines ouer thou-
sands; but because Captaines cannot doe
much without Souldiers, there is here also
following them bands of mighty men, and
with these, all sorts of common people, both
bond and free. Here is all, that flesh can
affoord to defend themselves against the
power of any, who would pursue them.

But how weake man is in his best estate,
when he hath gathered all his strength, and
combined all his forces, may be seene here.
What doe they? what resistance make they,
when the Lord comes to iudge them? they
are but like Modiwatts, or beasts of the
earth, running to hide themselves in holes,
in dennes, and rockes of the Mountaines. In
the ruffe of their pride they seeme to them-
selves to be matchlesse: Pharaoh dare aske,
Who is the Lord? and Rabsache will blas-
pheme, *Is your God able to deliuer you?* Je-
zabel, Antiochus, Iulian, and such like,
thinke it nothing to wage battell with the
Lord. But consider the end; let all flesh
looke into this Mirror, and in time learne to
embrace the counsell of God: *Be wise now
therefore, ye Kings, be learned, ye Judges of
the earth, serue the Lord in feare, and reioyce
in trembling, kisse the Sonne, lest hee be angry,
and ye perish in the way, when his wrath shall
suddenly burne. Blessed are all that trust in
him.*

Verse 16.

And said to the Mountaines and Rockes,
Fall on vs, and hide vs from the presence

of him, that sitteth on the Throne, and
from the wrath of the Lambe.

TWO things heere wee haue, first, to
whom doe the Reprobates runne in
this desperate estate: next, what doe they
craue. They runne to the creature, Rocks
and Mountaines; But haue they eares to
heare, or can they protect when the Lord
pursues? This is their blindness, they lo-
ued the creature, more then the Creator. In
their necessity they seeke comfort in the
creature, but can finde none: a iust recom-
pence of their error.

But why doe they not cry to the Lord?
Surely because they dare not; they see no-
thing in him but wrath, which their owne
consciences tell them, they haue most iustly
deserued: they find within themselves a
condemnatorie sentence, which they know
cannot be recalled.

Let vs in time seeke mercy, so long as it
may bee found; the day before the Trum-
pet blowe, mercy will be preached vnto
men, but they who receiue it not yet then,
shall neuer find it afterward. By their folly
let vs learne wisdom. The onely rocke
of our refuge is the Lord Iesus Christ: if
wee runne to him in time, hee shall hide vs,
and saue vs from that fearefull wrath which
is to come.

The Romane Doctors vpon this place
build vp, as they thinke, a sure ground for
their inuocation of creatures: they said to
the Mountaines, that is, to the Saints: and
to the Rocks, that is, to the confirmed An-
gels, *Hide vs from the Lambe.* And hitherto
they abuse that place of the Psalmist, *I lift
mine eyes to the Mountaines, from whence
cometh mine helpe:* that is, to the Saints.
What a grosse ignorance is this? Will Saints
and Angels goe between the Lord and the
wicked, when they shall be iudged? Shall
they not rather assist the Lord in iudging
them? Know ye not that the Saints shall
iudge the world? Or what doe they meane
to propose that vnto them for imitation,
which is here condemned in the wicked, as
uttered by them in their desperation?

These and such like, are the sundry foun-
dations, whereupon stand the pillars of Pa-
pistry. A twofold error in them is here ma-
nifest, *They lay another foundation then that
which is laid, which is Iesus Christ.* And a-
gaine, pretend of Christ what they will, sure
it is, they build not vpon him, gold, and fil-
uer, but stubble and hay, which will not
abide the triall of the fire.

But now what craue they? that the
Rockes and Mountaines would fall vpon
them, & hide them fro the presence of him
that sits vpon the throne? O desperate folly!
can Mountaines hide thee from the Lord?

Gggg 2

Are

The wicked in
their distresse,
crie to the
creature.

For their con-
science they
dare not run
to their Crea-
tor.

What a sure
ground is here
for Papists, to
build their in-
uocation of
creatures.
Hugo. Card. in
Apoc.
Psal. 121. 1.

1. Cor. 6. 2.

1. Cor. 3. 11, 12.

The desperate
folly of repro-
bates: they cry
to the crea-
ture, as if it
could hide
them from the
Lord.

They liued
not in Gods
prefence, and
now they can-
not abide it
Pfal. 139. 7.

Pfal. 16. 8.

Two feares
trouble two
forts of men.
The godly
feare their
finnes, and
therefore feare
not death,
when it comes
Rom. 7. 24.

Prov. 10. 23.
The wicked
feare not fin,
but death: but
in the end
they shall be
faine to fecke
death.
Pfal. 37. 13.

The last Day, a
great Day of
wrath, & why?

Amos 6. 3.

2. Pet. 3. 3.

Are they not a part of that Chryftall Globe which is before the Throne, and is transparent to the Lord? they liued all their dayes out of Gods prefence; not that his eye did not behold them, and marke them in all their wayes, but their eyes looked not vp to him, and therefore now may they not abide his prefence. Let vs leaue them, and learne at *Dauid*; when hee had confidered with himfelfe, that there was no flying from the Lord: *Whither shall I goe from thy Spirit? or whither shall I flee from thy Prefence?* He betooke him to this resolution; *I set the Lord alway before mee, hee is at my right hand, therefore I shall not fittle.* Sith we cannot flee from the Lord, let vs flee to him, there is no defence againft his vnſupportable wrath, but to hide vs vnder the mantle of his mercy.

There are two feares which trouble two forts of men; the feare of *fin*, and the feare of *Death*, which is the punishment of *fin*: the godly, in their life feare nothing ſo much as *finne*; they fight continually againſt it, they deſire nothing more then to be quit of it: *Wretched man that I am, who ſhall deliuer me from this body of death?* And therefore is it, that hauing overcome *finne*, they feare not death when it cometh, more then a Serpent that wants a ſting. The wicked on the contrary, in their life feare nothing but death, they flee it, as the center of their ſorrowes; becauſe they cannot eſchew it, all their care is to prolong it; as for *finne*, they feare it not; *It is a paſtime to a foole to doe wickedly.* But when their *Terme-Day* cometh, and conſcience wakens againſt them to purſue them for their ſins, and lets them ſee wrath due to their ſins, then ſeek they Death as a remedy of their ſorrowes, but ſhall not finde it, yea, they would vndergoe the moſt painefull death, euen to be preſſed quicke to the death by the waight of Mountaines, that they might be freed of the heauie burthen of their ſinnes.

Verſe 17.

For the great Day of his wrath is come, and who can ſtand?

THe Day of Iudgement is called, *A great Day of wrath*. Firſt, becauſe all the children of wrath ſhall bee iudged in that Day, none excepted. Next, becauſe all the Vials of Gods wrath ſhall then be powred vpon them; an vniuerſall deluge of all the plagues of God ſhall then overflow them. The wicked put the euill day far from them, the vniuerſall ſeruant thinkes his *Maſter will not come: Mockers will ſay, Where is the promiſe of his comming?* As the kinſmen of *Lot* regarded not his prediſti-

of Sodoms deſtruction, *ab uno dicebatur, a multis ridebatur*, it was ſpoken by one, and ſcorned by many: but they felt the force & fury of *ſcorching fire* ſhortly after: ſo no leſſe aſſuredly ſhall all *ſinners*, who repent not, fee the waight of that terrible wrath both on their ſoules and bodies; they ſhall confeſſe at length, *The great Day of his wrath is come*, that Day, which we deſpised, that Day which wee ſcorned, that Day which wee thought would neuer be; That Day of the Lord is now come.

Two things perturb and confound the wicked: The one is without them, the terrible prefence of the Iudge, or wrath of the Lambe: He that is a Lambe to his owne, lookes to the wicked like a deuouring Lion. And not without cauſe is the name of a Lambe here attributed to the Iudge; for ſure it is, that iudgement iuſtly inflicted, will not torment the wicked ſo much, as mercy wilfully deſpised. Terrible will it be to them when they looke to the Lambe, who hath giuen mercy to ſo many, and ſo many times offered mercy to themſelues, and now ſee him reſuſe all mercy to them, becauſe they deſpised it; iuſtly ſhall the meeke face of the Lambe be turned to them in the terrible face of a Lyon: and (as I ſaid) mercy deſpised, ſhall torment them more then iudgement inflicted.

The other thing that perturbes the wicked, is within them, a ſenſible infirmity in themſelues through the guilty conſcience, that makes them vnable to ſtand before the Lord; *Who can ſtand? The wicked are as the chaffe which the wind driueth away, they ſhall not ſtand in iudgement.* Let vs beware of both theſe: ſee we deſpiſe not mercy offered; let vs carefully purge our conſcience: *Who ſhall aſcend into the Mountaine of the Lord? Who ſhall ſtand in his holy place? Hee that hath innocent hands, and a pure heart:* So ſhall that Day of the Lord, fearefull to the wicked, be vnto vs a ioyfull Day of Redemption, and of ſweet Reſreſhment: The Lord grant we may ſo finde it.

CHAP. VII.

Verſe 1.

And after that, I ſaw foure Angels ſtand on the foure corners of the earth, holding the foure winds of the earth, that the winds ſhould not blow on Earth, nor Sea, nor any Tree.

THis Chapter is a pendicle of the precedent, and appertaines to the firſt Prophecie of this Booke, which we called *General*.

Iudgement to come, ſcorned by the wicked, vainely.

Two things ſhall terrifie the wicked, in that laſt Day.

Without the, the fight of the Iudge.

Within them, a guilty conſcience.

Pſal. 1. 4, 5.

Pſal. 24. 4.

The dependance of the ſeuenth Chapter vpon the ſixth.

It hath a larger explication of the fifth and ſixth Seales.

Two parts of this Chapter.

In the firſt is declared, how the laſt Iudgement is delayed, till Saints be ſealed.

In the ſecond, the happy condition of Saints is declared, directly contrary to the miſerable condition of the wicked, in the ſixth Seale.

A ſhort oppoſition marked of theſe two, for the greater comfort of Saints.

General. In it, per *Anabaſin*, we haue a larger explication of the fifth and ſixth Seales; with a notable conſolation for the godly, preſently ſubioyned after the prediction of that moſt fearefull, deſperate, and comfortleſſe end of the wicked, which ſhortly will come vpon them. For there we heard all manner of reprobate men ſorrowfully lamenting and crying, that Mountaines might couer them. Heere we are all told, that the godly ſhall not be inuolued with them in their deſperate eſtate, the Lord by his owne Seale ſeparates them from the wicked, and fore-ſhewes that happy eſtate wherein they ſhall liue for euer, and euer.

The Chapter hath two parts: the firſt enlargeth that which hath bene briefly ſet downe in the fifth and ſixth Seale; for in the fifth Seale, Saints cry for a diſſolution of the world, and for ſmall iudgement, to auenge their blood on them who dwell on earth: there they are deſired to reſt, vntill their fellow-ſeruants were fulfilled. In the ſixth Seale, that diſſolution of the world, and iudgement on the wicked, craued by Saints, and promiſed by the Lord, is repreſented to Saint *Iohn*. Both theſe, in the firſt part of this ſeuenth Chapter are more clearly expounded. For firſt, Saint *Iohn* ſees foure Angels ſtanding at the foure corners of the earth, ready to ouerturne the world, and to fold it vp like an old Veſture, as was figured in the ſixth Seale: and this we haue, verſ. 1. Next, theſe Angels are inhibited & forbidden to deſtroy the world, vntill the ſeruants of God bee firſt ſealed, and ſecured, as was promiſed in the fifth Seale: and this we haue, verſ. 2, 3. together with the number of them that are ſealed, till we come to the thirteenth verſe. From that to the end, is deſcribed the happy condition of Saints, ſet down in plaine termes, and directly oppoſite to that woſull condition of Reprobates, mentioned in the ſixth Seale: ſo this, from verſ. 15. to the end, makes vp the ſecond part of this Chapter: The firſt part letting vs ſee, how the world is conſeuered, till Saints bee fulfilled and ſealed: the other part ſhewing vs their ioyfull and happy eſtate.

Wherein it is very comfortable to obſerue the oppoſition which is made betwene the miſerable eſtate of the wicked, in the end of the ſixth Chapter, and happy eſtate of Saints, in the end of this ſeuenth: They had ſhed the blood of the ſeruants of God; and therefore the Moone with a bloody face lookes vpon them, and all creatures conſpire to be auenged of them. Heere the Saints come iſafe thorow all theſe tribulations, and make their Robes white in the blood of the Lambe: There

the Sunne waxed blacke, and withdrew his light from the wicked: here Saints haue no need of the light of the Sunne, for the Lambe governeth them, verſ. 16, 17. And the glory of God, and the Lambe is their light. Againe, there the wicked flee from the prefence of God, and may not abide it; but here Saints are in the prefence of the Throne of God, verſ. 15. There the wicked cry, that Mountaines might hide them from him that ſits on the Throne: but here, he that ſitteth on the Throne, dwelleth among his Saints, and they ſerue him for euer, verſ. 15.

Theſe things thus compared together, may let the iudicious Reader ſee, how this Chapter is a proper pendicle of the ſixth, explaining at length ſome things ſhortly, and obſcurely ſet downe in the former. So that in theſe two Chapters we haue the firſt Prophecie of this Booke, which I call *General*, abſolued; and in the beginning of the eighth Chapter, we are to look for a ſecond Prophecie, which continues to the twelfth.

And I ſaw foure Angels.] This Verſe, as I haue ſaid, lets vs ſee, how the Angels ſtanding at the foure corners of the earth, are ready to ouerturne the world, and to fold it vp like an old Veſture, if the Lord did not ſtay them. That they are ſaid to be foure, is a certaine number for an vncertaine, yet imports it that they are ſufficient; for one, at euery corner of a ſheet, or veſture, as the *Psalmiſt* termeth this Vniuerſe, are able enough to fold it vp.

What theſe Angels are, whether good or euill, is diſputed among the Diuines, but without a cauſe: for ſometime by good Angels the Lord puniſheth euill men, as was done to the Egyptians, Sodomites, and Aſſyrians: ſometime by euill Angels hee exerciſeth good men: ſo Saint *Paul* was buffered with an Angell of Satan; for maruellous is the Lord in working with his Saints: Satan in his fighting againſt them, fights for them, and deſtroies himſelfe into them.

But that theſe are good Angels, appears by the ſpeech which Chriſt vſeth vnto them, verſ. 2. *Hurt not the earth, till wee haue ſealed the ſeruants of our God in their forehead:* he ſpeakes to Angels, he ſpeakes of Saints redeemed, and inuolued them both in the fellowſhip of one God with himſelfe. Beſide this, the execution of that laſt Iudgement is commonly aſcribed to the holy Angels; *The Lord ſhall deſcend from heauen with a ſhout; and with the Voyle of the Arch-angell, and with the Trumpet of God.* And again, *When the Sonne of man ſhall come in his glory, the holy Angels ſhall alſo come with him, then ſhall the ſheepe bee ſeparated.*

Rev. 21. 23.

This evidently ſhewes the ſeuenth Chapter to be a pendicle of the ſixth.

What the foure Angels at the foure corners of the earth doe ſignifie.

Pſal. 102. 26.

God doth his worke both by good and euill Angels.

But that theſe are good Angels, may appear out of the Text.

1. Theſ. 4. 16.

Matth. 25. 31.

Matth. 13. 39.

This verse is
not to be ex-
pounded alle-
gorically.

The restrai-
ning of the
winds, is a
type of the
dissolution
of the world.

No living
thing can en-
dure, without
motion of the
Aire.

rated from the Goates. That this shall bee done by Angells, is euident in the Parable of the Haruest; *The Haruest is the end of the world, the Reapers are the Angells.* And to this same purpose Angells heere are brought in, as executors of the last Iudgement, to ouerturne the world.

Holding the foure winds of the earth. I leaue here those allegoricall interpretati- ons, whereby this is expounded to be the restraint of the Gospell, which is the brea- thing of the holy Spirit for the saluation of the Elc^t. This agrees to the Analogie of faith, but comes not impertinently heere; for these spirituall plagues are seuerally and distinctly fore-told by themselves in the second Prophecie beginning at the eighth Chapter, whereas this first generall Prophe- cie denounceth plagues corporall, or exter- nall, sword, famine, pestilence, beasts, whereby the Lord punisheth the con- tempt of his Gospell, preached to the world by him who rideth vpon the White Horse.

We still keepe our former ground, that by the holding of the winds, that they blow not, a dissolution of the world, and destruction of all creatures therein is heere declared: for if we shall compare the foure Elements among themselves, albeit at all we can want none of them, yet the most necessary, at least, which wee may want shortest space, is the Ayre, for it is by respi- ration that euery thing liueth, which is in- dued with sence: take breath away from man, and beast, they perish incontinent; and such as haue the vegetatiue life, as trees, or plants, without motion of the Ayre, they wither and decay: yea, without it, the fire burneth not, the Sea mooues not, but putrifies and stinkes, and the creatures which are therein, dye. So much worth to man and the creature, is this one, among the smallest of Gods benefits, euen the be- nefit of the Aire; which *Pisida* properly called a gift, that could not bee gotten for siluer: But man, not considering what he hath, cannot be thankful. Alway, this with- holding of the winds, that they blow not, which the Angells are ready to doe, if they were not stayed by a superiour power, im- ports (as we haue said) the destruction of the world, and all creatures therein con- tained, which shall stand no longer, then the Saints of God bee once accompli- shed.

Verf. 2.

And I saw another Angell come up from the East, which had the Seale of the liuing God, and he cryed with a loud voyce to the foure Angells, to whom power was giuen to hurt the earth.

THe Angells being thus in readinesse to fold vp the world like an old *Garment*, as *S. David* calls it: and it being as easie to them to doe it, as it is for foure men hauing the foure ends of a sheet, to fold it toge- ther, are now discharged by a com- mandement from Iesus Christ, till the seruants of God bee sealed in their fore- heads.

In it, we haue first a description of him, who serues the inhibition, and next the in- hibition it selfe. Concerning him, three things are noted vnto vs: first, that hee is an *Angell*: next, that *he commeth from the East*: thirdly, that he hath the *Seale of the liuing God*. By this *Angell*, we vnderstand the *Lord Iesus Christ*, called by the Pro- phet *Malachy*, *The Angell of the Coue- nant*. It is a ridiculous thing to expound it of *Constantine* the Great: He was a Mo- narch great indeed, but this greatnesse is more then can be competent to a creature: And this stile is giuen to *Christ*, not to ex- presse his Nature, for he assumed not the na- ture of *Angells*; but to expresse his Office; for he is that *Wonderfull, Counsellour, The Prince of Peace*, the great Embassadour come from the bosome of the Father, to declare vnto vs the whole counsell of God concerning our saluation. O, how should we loue him, who hath so dearly loued vs! how should we honour him, who hath so highly honoured vs! when he made vs, he beautified vs with his owne Image; when he redeemed vs, he assumed mans Nature, not *Angels* Nature; neither did he refuse to come downe to vs with the ambassage of mercy, grace, and peace from the Fa- ther. The condemnation of the Iewes was great enough, because they beat, and ston- ed, and killed such Messengers as God sent vnto them; but much greater, because they also killed his Sonne. Hath the Lord any greater to send vs? Or may we looke for any other message then this? Take heed we despise him not.

Secondly, he is said to *come from the East*: Alluding to that which *Malachy* speaks of our Lord, *Vnto you that feare my Name, shall arise the Sonne of righteousness*: and as *Zachary*, the father of *Iohn* the Baptist calls him, he is that *Anatole, Orient, or Day- spring, which hath visited vs from on high*. Our Lord is indeed that bright shining Sun, euer rising, neuer going downe, whole light some countenance euer looks on his Church, to conferre, beautifie, and illu- minate her. If the Lord should stay the light of his naturall Sonne with our Anti- podes, and not suffer it euery morning to arise to vs from the East, as it doth; how comfortlesse were our estate? Palpable, and heauie darknesse should still couer the face

An inhibition
serued on
these Angells,
who are rea-
dy to fold vp
this world.

A description
of him who
serues the in-
hibition.

This Angell is
Iesus Christ.
Mal. 3. 1.
A ridiculous
thing to ex-
pound it of
Constantine.

Heb. 2. 16.

Esa. 9. 6.
Christ is an
Angell, or Em-
bassadour sent
from God to
wormes of the
earth.

A dangerous
thing to de-
spise him.
Mat. 23. 35, 37,
38.

Christ is said
to come from
the East.
Mal. 2. 4.
Luk. 1. 78.

To shew that
he is the
bright Sonne
of Righteous-
nesse.

of

Esa. 9. 2.
Matth. 4. 16.

What a great
mercy of God
is it, that this
Sun arising
from the Ori-
ent, shineth
vnto vs.

Rom. 13. 12.

Ioh. 3. 19.

The Lord Ie-
sus keeps the
priue Seale of
the great King
his Father.

The Ministry
of externall
Seales, he con-
credits to his
seruants.
1. Cor. 3. 6.
Matth. 3. 11.

The Rhemists
make this
Seale to be the
signe of the
Crosse.
Aug. in Ioan.
tracl. 43.

Which cannot
be: for many
Reprobates
may be signed
with the signe
of the Crosse.
Aug. de temp.
ser. 21. 5.

of our earth: But much more miserable had our condition beene, if this Sunne of Righteousnesse had not shined vpon vs; but now, praised be the Lord; *The people which sate in darkenesse, sees great light; and to them, who sate in the region, and shadow of death, light is risen up.* Many famous Coun- tries lying East, are vnder horrible darke- nesse: but to vs now from the East, light is come vnto the West; long may it continue with vs. It is reported of them who dwell neere vnder the North-pole, that they haue darkenesse halfe a yeere together; when the Sunne returneth to them, they runne to tops of Mountaines, where they may get the first sight thereof, and wel- come it with great ioy. How then should we welcome this *Angell comming from the East* to illuminate our soules with his hea- uenly light, which makes vs a ioyfull day, which shall neuer any more be inter- changed with a night? Oh, that we could, as we should, reioyce in this light! Oh, that we would walke in it, and cast away the *workes of darkenesse*! for now the night is past, and our day is begun: But alas, we know not the day of our visitation; this is the condemnation of many in this age; *That the light is come, but they loue darknesse, better then light.*

Thirdly, he is said to haue the *Seale of the liuing God*. The allusion is made heere to Kings of the earth, who haue their owne Secretaries, and Keepers of their Seale. Our Lord Iesus is priuy to all the secret counsell of his Father, and hee is the Keeper of the priue Seale of the great King, and with it hee stampeth none but such as are in the *Booke of Life*, which is the Roll of Gods Elect. He hath also externall Seales, such as are Baptisme, and the Sacra- ment of the Supper; with these hee mar- keth all that are in the Church visible. The Ministry of the externall Seales hee con- credits to his seruants; but the inward and priue Seale hee referueth to himselfe. *Paul may plant, Apollo may water, but God giueth the increase.* *Iohn* may Baptize with water, but *Christ* is he *who baptizeth with the Holy Ghost*.

The Iesuites of Rhemes will haue this Seale an allusion to the signe of the Crosse, which the faithfull beare in their fore-heads: and for confirmation thereof they cite *Augu- stine*. What v^se the signe of the Crosse had among the Ancients, wee are not now to dispute; but to say that the signe of the Crosse, is this *Seale of the liuing God*, is a childish and ridiculous folly; for the Seale of God here spoken of, is proper to Gods Elect, and so cannot bee the signe of the Crosse, wherewith many Reprobates may be marked; *Qui male operatur, si se emen-*

dare noluerit, quando se signat, peccatum il- lius non minuitur, sed augetur: He who li- ueth euill, and amendeth not, when hee signeth himselfe, his sinne is not dimini- shed, but augmented. And againe, *Nesciunt miseri, quod dum se signant, & de malo opere se non renouant, includunt in se demones magis, quam excludunt*: Those miserable men who will not recall them- selves from doing of euill, and yet will signe themselves with the signe of the Crosse, they know not, that by so doing they rather include deuils within them, then exclude them. So that the signe of the Crosse cannot be this Seale of God, where- with none but the seruants of God are mar- ked.

Now, that we may know what it is, let vs consider that a Seale is a note of appro- priation, whereby a man marketh that which is his owne, with his owne marke, that it may be discerned from that which is not his. Thus Marchants put their marke on their owne Wares in a Ship: and Sheep- heads likewise put their marke on their owne Sheepe, to distinguish them from others of the Flocke, which are not theirs. It imports also a conforming of the thing sealed, vnto the Seale, wherewith it is sealed, as we shall heare. Hitherto tends that of *Saint Augustine*: *Signare quid est, nisi proprium aliquid ponere? Ideo rei ponis signum, ne res cum alijs confusa, a te non possit agnosci.* What is it to seale a thing, but to put something, or some note of thine owne vpon it, whereby it may be discerned from others?

The Father is said to haue sealed the Son: the Sonne againe is said to seale his Saints and Seruants by the holy Spirit. The first is cleere: for *him hath the Father sealed*, that is, *Proprium quiddam dedit, ne ceteris comparatur hominibus*: He gaue him some- thing of his owne, to distinguish him from other men. It is true, the Lord Iesus is a Man indeed, yet such, as hath an incom- parable note of super-excellence aboue o- ther men. For this Seale of the liuing God, *Christ* hath it; first, Essentially, then Mi- nisterially. Essentially he hath it, for hee is the *Image of the inuisible God, and ingrauen character of his Person*: Hee hath life in himselfe, as the Father hath life in himselfe. He hath it also as Mediator, ministerially, to communicate it vnto others, not in that degree whereby hee possesseth it himselfe, that is impossible, but in a certaine simili- tude; for he giueth life to whom he will, as the Father quickneth whom he will. And thus he sealeth his owne, by imprinting in them his owne similitude and image, by the holy Spirit.

What then is the Seale of the liuing God, but

Ibid.

Whereas this
Seale of God
belongs to the
Elect only.

What a Seale
is, how it
serues to dis-
cerne one
thing from a-
nother.

And to con-
forme the
thing sealed to
the Seale.
Aug. in Ioan. 6. 6.
tracl. 25.

How Christ is
sealed of the
Father.

Ioh. 6.
August. Ibid.

He hath the
Seale of God
two wayes.

1. Essentially.

Col. 1. 15.
Heb. 1. 3.

2. Ministerially.

Ioh. 5. 21.

What the
Seale of Go
is.

Gggg 4

2. Cor. 21. 22.

Ephes. 1. 13.

Ephes. 4. 30.

The Image of
God was our
first, and wil be
our last glory.

Mat. 7. 23.

How we may
know if God
haue sealed vs.

Gregor. Nyssen.
de professione
Christiani.

Gal. 5. 19, 20.

This Seale,
Saints haue it
first in their
hearts, next in
their fore-
heads.

Mat. 10.

Rom. 7.

A memorable
example of the
Martyr
Sanctus.

but the Image of the liuing God, which the Lord Iesus by his holy Spirit, stampes and ingraues in the soules of his Saints? This the Apostle tels vs plainly: *It is God, who stablisheth vs with you in Christ, and hath anointed vs, and hath sealed vs, and hath giuen the earnest of his Spirit in our hearts.* And againe, *After that yee beleued, ye were sealed with the holy Spirit of promise.* And yet againe, *Griue not the holy Spirit of God, by whom ye are sealed vnto the day of Redemption.* Of all these it is cleere, that, as I haue said, The Seale of God, is the Image of God, stamped in the soules of his children, by the holy Spirit.

This was our first glory, that we were created to the Image of our God: Satan and our selues did miserably deface it, but now (by the grace of Iesus) in our Redemption, it is againe graciously restored. They who want this Seale, the Lord will not acknowledge them to be his, *Away from mee, yee workers of iniquity, I know you not.* And if wee our selues would know whether this Seale hath stamped vs or not, let vs looke to our owne disposition; for euery seale leaues such an imprinted forme in that which it sealeth, as it hath in it selfe. The Lord is holy, he is light, hee is iust, mercifull, meeke, long-suffering, if hee hath communicated his Image to vs, then will hee make vs some way to resemble our Father: we shall become holy, light in the Lord, righteous toward all men, mercifull, meeke, long-suffering, and ready to forgive: for what else is *Christianismus*, but *imitatio diuinae naturae*? Christianity, but an imitation of the Diuine Nature? In a word, looke the fruits of the Spirit, and of the flesh, as they are reckoned out, and opposed to other by the Apostle. If the Lord haue sealed vs with his Seale, then shall the fruits of the Spirit bee manifest in vs; if otherwise the fruits of the flesh be predominant, sure it is, thou art not sealed by the holy Spirit: for such as are sealed by him, he maketh them like vnto himselfe.

Now this Seale, they are said to haue it in their fore-heads, because it emboldneth them to stand to the publike confession of Christ: First, as I haue shewed, hee sealeth them in their hearts, and next, in their fore-heads: No terrour, no intreatment can moue them to deny the Lord Iesus, *He that denyes me before men, I shall deny him before my Father in heauen. I am not ashamed of the Gospel of Iesus*, said S. Paul. Innumerable proofes hereof we haue in Confessors and Martyrs of all times. There is a notable example giuen hereof by Sanctus the Martyr, in the persecution vnder Commodus, when it was demanded of him, what his name

was? He answered, *Christianus sum*; and to all questions demanded of him, of his Countrey and Parents, he gaue onely this answer, *Christianus sum*.

Let vs try our selues, whether we haue this seale or not: where we find a beginning thereof, let vs carefully conserue it, that the lineaments of that image bee not defaced by the deepeness of Satan, and deceit of our owne sinfull corruption: for the want of this seale, will make the Lord deny his owne creature in that Day, *Depart from me, ye workers of iniquity, I know you not.* The siluer which is not stricken with the Kings stampe, is counted adulterous, and not receiued in his treasure, *Sic anima quae imaginem Christi non habet, in caelestibus thesauris non ingreditur*: so the soule which hath not the image of Christ, shall not be layd vp in the heauenly treasures.

And he cried. By his crying with a loud voyce, nothing else is noted, but the earnestnesse and great care, which the Lord Iesus hath to conserue his Saints: *Hee is the watchman of Israel, who neither slumbers nor sleepes.* He cries for vs, when we cannot cry for our selues. And againe, his absolute authority ouer the creature, is hereby declared vnto vs: hee commandeth, and forbiddeth as he pleaseth, and what he will, is done. This is it which the faith of that Centurion so highly commended by Iesus, acknowledged in our Lord; *Speake the word onely, and my seruant shall be healed; for I haue also souldiers vnder me, and I say to one, Goe, and he goeth: and to another, Come, and he cometh: and to my seruant, Doe this, and he doth it.*

Verse 3.

Saying, Hurt ye not the Earth, nor the Sea, nor the Trees, till we haue sealed the seruants of our God in their foreheads.

Now follows the Commandement it selfe; the tenor of it is, Let the creatures still continue in their naturall course, change them not, dissolve not the World; for the inferior part of the Vniuerse is heere put for the whole: & how long he will haue the world to continue, is declared; Till we haue sealed the seruants of our God.

How Saints are the pillars of the Earth, that vphold it so long as they are in it, we haue shewed in the first seale. If for the Saints sake, he will not let the earth to be hurt, farre lesse will he suffer themselves to be hurt. Now comfortable is it, that the Lord speaking to Angels, and speaking of Saints, speaks in this manner, *The seruants of our God*; Inuoluing his holy Angels, and his redeemed Saints all in one fellowship and society with himselfe, according to that,

God will not
acknowledge
those for his,
who want this
seale.

Luke 13. 27.

Macar. hom. 30.

Christ his cry-
ing, notes his
seruent loue to
his owne.
Psal. 121. 4.

And his abso-
lute authority
ouer the crea-
tures.

Mat. 8. 8, 9.

The tenor of
Christ's inhibi-
tion.

Christ, Angels,
and Saintes re-
deemed, all are
in one fellow-
ship.

Iohn 20. 17.

Our God doth
what he saith
he will doe.

Cant. 8. 6.

How Christ
sealeth his
Saints in their
heart, forehead
and in their
arme.
Amb. lib. de Isai.
& anima cap. 8.

Ibid.

For such now
in this age.

Mat. 12. 10.

Saints of God
are particularly
knowne to
himselfe.

Mat. 10. 30.

that, *I goe to my God, and your God, my Father, and your Father.* We are made fellowes in a most high and honourable Incorporation with Christ and his Angels. The Lord giue vs grace to walke worthy of our calling.

Verse 4.

And I heard the number of them which were sealed, an hundred and foure and forty thousand of all the Tribes of the children of Israel.

What the Lord propoundeth, he disposeth also, and what he promisseth, that he performeth. Now for the further comfort of the Church, the Lord Iesus is brought in, taking a view of his people, and sealing such as are his owne, as hee promised he would doe. For the seale, thus onely we haue to say more; He sealeth his Saints in three places, in their heart, 2. Cor. 1. 22. in their head, or forehead, as here, and in their arme, *Set me as a seale on thine heart, and as a signet on thy arme.*

I know, some Diuines take this to be the voyce of the Church to Christ; it may as well be the voyce of Christ to the Church. For what in loue hee promisseth to his Spouse, in loue alio hee requires of her. *Christus est signaculum in corde, in fronte, in brachio*: Christ to his Saints is a seale in their heart, in their forehead, and in their arme. *In corde, ut semper diligamus; in fronte, ut semper confiteamur; in brachio, ut semper operemur*; in our heart he seales vs, and causeth vs to loue him; in our forehead he sealeth vs, and causeth vs to confesse him; in our arme he sealeth vs, and causeth vs to worke in our calling, and bring out the fruits of righteousness for the glory of his Name.

But alas, few are they whose hearts doe loue him: few who in time of trouble would confesse him, because few in time of peace haue an arme to doe any good for his glory. The mouthes of most Professors are open to confesse him, their hands are closed, impotent, like him in the Gospell, who had *the withered hand*: they can doe no good for him. An argument that they are not yet rightly sealed.

That Saint Iohn saith, he heard the number of them who were sealed, is greatly for our comfort. The Lord hath the definite number of his Saints, *Hee knoweth who are his*, we may be sure, as our Prouerbe is, None of them shall be lost in the telling. It is writen of Cyrus, that he knew the names of all them who were in his Armie: much more doth the Lord know his. *All the haire of your head are numbred*, saith our Sauour. Sith he hath numbred our haire, and by

his prouidence keeps vs, that one of them fall not to the ground, much more may we thinke, that he will keepe our selues: for he hath vs in his Register, and ingrauen on the palmes of his hands, so that he cannot forget vs.

The persons numbred, are distinguished into two rankes, Iewes and Gentiles: for vnder these two, all mankind redeemed are comprehended. *The Gospel is the power of God to saluation, to every one that beleueneth, so the Iew first, and also to the Grecian.*

The Iewes are put first, because they are our elder brethren, and were first in the covenant before vs. Sixteene hundred yeeres dwelt the Lord in the tents of Sem, and was first stiled *The God of Sem*; now they lie out for a time: or to speake with the Apostle, *Obstinacie in a part is come vnto Israel, vntill the fulnesse of the Gentiles bee come in.* And now other sixteene hundred yeeres hath the Lord bene *the God of Iapheth*, and hath persuaded Iapheth to dwell in the Tents of Sem, according as Noah prophesieth. And here the Apostle about the end of the seales, brings in their Conuersion and Calling againe, which seemeth more fully to be handled by the Apostle in that eleuenth to the Romanes. This remaines yet to be done before the second comming of Christ: let vs loue them, pitie them, and pray for them, that the *veile* may be taken from their mind, and they may come to the knowledge of the Truth.

Their number is first generally set down: of all the Tribes were sealed, an hundred forty and foure thousand: and then particularly, of euery Tribe were sealed twelue thousand, which makes vp the general number afore said, of an hundred forty and foure thousand; not that we are to thinke there is no more, nor fewer of euery Tribe, but a definite number is put for an indefinite.

We see then, that of all rankes and states of men, God hath his owne, suppose vknowne vnto men; *Elijah* was a great Prophet, yet was hee deceived in this, that hee thought, there was no worshipper of God in his dayes, but himselfe: the Lord told him, he had seuen thousand in Israel, that is, many thousands, who had not bowed their knee to Baal.

And yet howsoeuer there bee a great number of Gods Elect, yet are they few in comparison of the Reprobate; and this is to be collected out of this definite number: for what is an hundred forty and foure thousand, in respect of all the thousands of Israel? In the dayes of *Moses*, there were sixe hundred thousand fighting men who came out of Egypt. In the dayes of *Dauid* they were increased to fiftene hundred thousand, and more, of men able to draw sword.

And

The persons
sealed, are part-
ly Iewes, part-
ly Gentiles.
Rom. 1. 16.

The Iewes are
numbred first,
because they
were first in the
covenant.

Rom. 11. 25.

Gen. 9. 27.

Rom. 11.

Their number
first generally,
then particu-
larly is set
downe.

Of all rankes
of people, God
hath his owne.

Many are the
Elect, but Re-
probates ma-
ny more.

1. Chro. 21. 5, 6.

How the few
number of
them, who are
saled, should
waken vs.
August. hom. 48
Jeremy 3.14.

Efay 10.21.
Roma 9.27.

Math. 7.13, 14.

2. Peter. 1.10.

Why one or-
der in recko-
ning out the
tribes of Israel
is not alwayes
obserued by
the holy Spirit

Prerogatives
of flesh and
blood reser-
ued in earth,
not so in hea-
uen.

Gal. 3.28.

And here of al ages, only a hundred & forty
four thousand are sealed to eternall life, to
teach vs they are few, in comparison of the
rest. So *Augustine* vnderstands, that place
of *Jeremy*, *I shall take you one of a Citie, and
two of a Tribe, and shall bring you to Sion.*
There is a narrow shifting, few are taken, in
respect of them who are left. *Though the
number of Israel were as the sand of the Sea,*
yet shall but a remnant be saved. This is more
plainely for all, spoken by our Sauour: *It is
the wide gate and broad way that leadeth to
destruction, and many there bee which goe in
thereat: but the gate is straight, and the way
is narrow, that leadeth vnto life, and few
there be that finde it.* This should waken vs
to take heed to our selues, the fewer they
be who are to be saued, the more carefull
should we be to make iure our calling and e-
lection by well dooing.

As to the order obserued in the recko-
ning out of these Tribes, we are to know,
that sometime they are reckoned according
to that order which *Iacob* their Father kept
in blessing them: Sometime againe they
are reckoned according to that order
which *Iacob* their Father kept in blessing
them: Sometime againe they are reckoned
according to their excellencie, as heere,
Juda had the prerogative of dignity:
for it is certaine, *The Lord sprung
out of Iuda.* Sometime the order of their
natiuity is obserued; and so *Aaron* had
them grauen in twelue precious stones vpon
his brest, to present them vnto the Lord:
Figuring by a sweet relation, the Lord *Ie-
sus*, presenting his Saints to the Father, in
more effectually, and comfortable a manner:
and then *Ruben* is first, *Simcon* second, *Leui*
third, *Juda* fourth: but here they are not so
numbred, for in the kingdome of Heauen
prerogatives of birth, or blood, will not
be respected. It is good reason that in this
life such dignities should make a distinction
among men, and cause one to be pre-
ferred before another, but it will not bee so
there; *There is neither Jew nor Grecian, there
is neither bond nor free, there is neither male
nor female: for ye are all one in Christ Iesus.*
Verse. 5, 6, 7, 8.

Of the Tribe of *Juda*, were sealed twelue
thousand. Of the Tribe of *Ruben*, were sealed
twelue thousand. Of the Tribe of *Gad*,
were sealed twelue thousand.

6. Of the Tribe of *Aser*, were sealed twelue
thousand. Of the Tribe of *Nephtali*, were
sealed twelue thousand. Of the Tribe of
Manasse, were sealed twelue thousand.

7. Of the Tribe of *Simcon*, were sealed twelue
thousand. Of the Tribe of *Leui*, were sealed
twelue thousand. Of the Tribe of *Issachar*,
were sealed twelue thousand. Of the Tribe
of *Zabulon*, were sealed twelue thousand.

8 Of the Tribe of *Ioseph*, were sealed twelue
thousand. Of the Tribe of *Beniamin*, were
sealed twelue thousand.

Concerning these Tribes, it is needlesse
for vs to speake particularly of that,
which may be found written of them in the
holy story. *Primasius* and others, runne
out heere vpon Allegories, not very perti-
nent to this purpose; wee will onely speake
a litle of nomination of *Leui*; and the omis-
sion of *Dan*.

Leui had no inheritance in earthly Cana-
an, they were dispersed in *Juda*, and scattered in
Israel: that they might teach *Iacob* the
iudgements, and *Israel* the Law of the Lord:
yet now haue they their portion in heauenly
Canaan with the rest. Let this serue for a
comfort to the Lords seruants, who are set
ouer others to teach them the way of salua-
tion, and to minister spirituall things vnto
them, who wil not so much as requite them
with corporal entertainmēt of their world-
ly things: what thou wantest at the hands of
men, the Lord shall recompence it. *Laban*
defrauded *Iacob* of his wages, notwithstanding
that he serued him faithfully, but the
Lord payed him, and recompenced all his
losses.

Againe, albeit the Tribe of *Leui*, as wee
haue said, had the charge to teach all the
rest of the Tribes, yet are no moe sealed,
then of other Tribes: all were Teachers,
but all are not sealed. Heereof ariseth a cau-
tion for Preachers, and a comfort for Pro-
fessors. They are not all saued who are of
the holy calling, not all Priests, nor all Pro-
phets, nor all Apostles, not all Preachers:
a prophane man may be in the holy calling,
but will it profit him? No more then the
Arke did *Ophni* and *Phinees*. Yet Preach-
ers, if they bee faithfull, shall not want their
great reward: *For they who turne many to
righteousnesse, shall shine as the Starres for
euer.*

Professors againe, let them not be dis-
couraged, though they be not called to be
Preachers; they are not of *Leui* his Tribe,
yet is it sufficient for their saluation, if they
bee of *Juda* his Tribe, and called to bee
Saints. Neither shall they bee deprived of
this dignity, to bee Fellow-helpers of
Preachers if they loue them, pray for them,
that they may doe the worke of God with ioy,
and not with griefe.

So Saint *Paul* giueth this commendation
to *Aquila* and *Priscilla*, that they
were his fellow-helpers in *Christ*, they could
not preach the Gospell, yet receiue they
this praise, that they were *S. Pauls* fellow-
helpers in preaching.

Now as concerning the omission of *Dan*,
the

Leui had no
inheritance in
earthly Cana-
an, but hath
here a portion
in heauenly
Canaan.
Deut. 33.10.
A comfort for
Preachers,
who are hardly
intreated here.

The Tribe of
Leui taught
the Tribes, yet
no moe of the
are sealed then
of the rest.
A warning to
Preachers.

Dan. 12.3.

Comfort for
Professors: let
them not be
discouraged,
because they
are not Pre-
achers.
Heb. 13.

Rom. 16.

Why the Tribe
of *Dan* is here
omitted.

The dreame of
Papists, that
Antichrist
should come
of *Dan*, is con-
futed.

1. Sam. 15.2.

When the
Iewes shall get
another
Christ, then
the Iesuites
shall get ano-
ther Anti-
christ.
Amb. de bene-
dict. Patr. arch.
cap 7.

Vincent. de No-
uall. cap. 23

Dan omitted
for two causes.
1 For their
Idolatri.
Iudg. 18.30.

Iudg. 18.1.

2. For their
neglect to pos-
sele them-
selues in Ca-
naan.

the reason of this giuen by *Iesuites* is, be-
cause, as they alledge, *Antichrist* was to
come of *Dan*. But with as good a warrant
might they say, that *Antichrist* shall come
of *Ephraim*; for hee is omitted also. *Anti-
christ*, say they, shall come three yeeres and
an halfe before the second coming of
Christ, and no sooner. At this time the
Tribe of *Dan* had not brought out the *Anti-
christ*: and will Iesuites haue the Lord
here to depriue them of their dignity for
sinnes to bee done? it being a common e-
quity, which the Lord keeps in all his
waies; the sinne is first committed by the
wicked, before that iudgement by the
Lord bee executed vpon them. Hee hath
spared wicked men, as hee did the *Amale-
kites*, many yeeres after they had sinned:
they sinned in the dayes of *Moses*, they
are punished in the dayes of *Samuel*, foure
hundred yeeres after; but that the Lord
hath punished a people sixteene hundred
yeeres, and more, before they committed
the sinne, as this doring diuinity of *Iesuites*
would make vs to beleue, it hath not bin
heard, and is without all example.

But when the Iewes shall get another
Christ, for whom they looke to come out
of the Tribe of *Juda*, then shall the *Iesuites*
get another *Antichrist*, for whom they
looke, out of the Tribe of *Dan*; and that
shall neuer be.

They cite *Ambrose* for confirmation of
their opinion: hee saith it indeede, but
shewes no warrant for it; we willingly em-
brace the Fathers gold, but will not gather
their drosse, according to that ancient rule
of *Vincentius Lirinensis*, *Doctors should be
received with the Faith of the Church: but we
must not with the Doctors leaue the Faith of
the Church.* It is Sacan his subtilty, with a
fable of a false *Antichrist* to blinde the
world, that they should not know the true
Antichrist, who indeede is come already.
The wiser, and more learned among them
are ashamed of this fable, and are forced by
the euidence of Scripture to confesse, that
Antichrist is not to sit in *Ierusalem* Tem-
ple; but it may very well bee, that he shall
sit at *Rome*, as, God willing, shall be declar-
ed hereafter.

The true causes of *Dan* his omission, we
are rather to thinke to be these two: first,
of all the twelue Tribes they fell first to I-
dolatri, and continued therein vntill the
day of the captivity of the Land, as is plaine-
ly told vs in the eighteenth of *Iudges*. Se-
condly, they were carelesse to prouide for
themselues, inheritance in Canaan, after
that the remnant Tribes were all settled, yet
had they a great part of their inheritance
to seeke. Now wee must remember, that
earthly Canaan to them was a type of the

heauenly Canaan; they were carelesse of
the one, and now no more remembered in
the soule of them that shall bee in the o-
ther.

It is a dangerous thing to despise types
of mercy when God offereth them: for by
so doing, men depriue themselues of the
Truth figured by them. Carnall Iewes
counted no more of Canaan, and regarded
nothing but the commodity of the soile for
habitation, and benefits temporall, which
they enioyed therein: but such as were spi-
rituall, lotted it much more, because it was
a type and pledge of better. A necessary
warning for men of this age, who esteeme
it a small sinne, or no sinne, to neglect
the holy Communion, wherin the Lord
giueth earthly types of heauenly things:
they thinke little of them, with *Naaman*
the Syrian, that the waters of *Jordan* are
no better then the waters of *Danascus*: but
he, till he learned to reuerence the meanes
ordained by God, was not healed of his
Leprosy: and they cannot come to the
participation of the Truth, so long as they
despise the types thereof. Yet as the most
generall threatening of iudgement hath in-
cluded in it an exception, so are we not to
thinke that here all *Danites* are excluded
from the benefit of this seale: for *Samson* of
the Tribe of *Dan*, had the honour to bee a
Iudge in *Israel*, and is reckoned by the A-
postle in the Catalogue of them who were
renowned for their faith. Onely the omis-
sion of *Dan* teacheth vs, how farre the Lord
abhorreth and detesteth Idolatri; and wee
are not to stretch it further, and to gather
out of it, a determinate exclusion from mer-
cy and grace of all particular persons be-
longing to that Tribe.

Now concerning *Ephraim*, we know,
that *Ieroboam*, who first rent the ten Tribes
from the Kingdom of *Dauid*, and erected
them in a seuerall Kingdom, in the dayes of
Rehoboam, was of the Tribe of *Ephraim*: he
founded his Kingdome vpon Idolatri, fea-
ring if the people had resorted to the Tem-
ple which was in *Juda*, they would in time
reuoit againe to the house of *Dauid*. He
raised vp two Calues, one in *Bethel*, the o-
ther in *Dan*, and so not onely became an
Apostate himselfe, but also drew all the
tenne Tribes to defection, and therefore is
he commonly in holy Scripture remembered
with this note to his shame, that hee caused
Israel to sin.

That sinfull Kingdome, as the Prophet
calles it, continued but two hundred, fifty
and eight yeeres. The number of their
Kings, all this time were nineteene Kings,
euery one of them more wicked and idola-
trous then another. The Lord for this shooke
them like a *Reede* beaten with the wind, and
consumed

A dangerous
thing, to de-
spise any type
of Gods mer-
cy offered.
Heb. 11.

A warning to
Non reculants

Most generall
threatnings
haue in them
included ex-
ceptions.
Heb. 11.

Ephraim why
omitted out of
this catalogue.

The endu-
rance of *Isra-
els* Kingdome
with the num-
ber of their
Kings.
Hof. 5.

consumed them like a Moth. So that among nineteene Kings, nine or ten times was the Bloud-Royall changed; yet neuer any one of them learned by example of GODS wrath vpon others, to repent of their idolatry, and returne to the Lord.

They kept precisely the fundamentall Law of the Kingdome laid by Ieroboam, and would not forsake the Calues of Dan and Bethel, but it was to their owne destruction. *Woe to him, that builds his house by iniquitie.*

Ieroboam their first King, had a sonne, Nadab, but none mo of his race enioyed the Kingdome. Baasha of another bloud, slayeth Nadab, and raigeth in his stead. Ela also his sonne succeedeth after him, but Zimri of another bloud cutteth away Elah. And he had scarce sitten downe in the Royall chaire seuen dayes, when Omri of another bloud dispatched him. Omri hath three of his race that succeedes him in his Kingdome: Achab, the sonne of Omri, Ochoshias the sonne of Achab, and Ioram the brother of Ochoshias. Then commeth in Iehozabab of another bloud, hee slayeth Ioram, and all the posteritie of Achab, and hath foure after himselfe lineally succeeding him, to wit, Ioachaz, his sonne againe Ioas, and his sonne Ieroboam the second, and his sonne Zacharias: he scarce reigned fixe moneths, when Shallum of another bloud slayeth him, and reigneth in his stead. Menahem againe of another bloud, he slayeth Shallum, after Menahem raigeth his sonne Pekahiah two yeeres: then Pekah of another bloud, the sonne of Remalish, hee slayeth Pekahiah: then Hoshea of another bloud, he conspires against him, and slayeth Pekah: hee is the last of the Kings; for the Lord raised vp Salmanser against him, who destroyed Samaria, the chiefe Citie of the Kingdome of Israel, and carried away the whole tenne Tribes in captiuitie to Assyria. Thus was their idolatry the destruction of their kingdome, where they thought by it to stablish it.

If any man thinke, this cannot bee the true cause why Ephraim is omitted in this Catalogue, because the other Tribes were inuolued in the same Apostacy with Ephraim, let him consider, that their first King Ieroboam of Ephraim, led all the rest vnto this horrible defection, and therefore (as I said) is alway remebred with this reproach, *That he made Israel to sinne.*

But in this I will contend with no man. Sure it is, it should be a warning to all States and Kingdomes, to beware of Idolatry, specially of Apostasy, and corruption of Gods worship, and namely in such a Land, where God is purely worshipped beside them. This sinne shakerh and subuerth houses from the foundation, and makes them to

spew out their old inheritors: men of a base and vncouth blood, possesse the place of ancient Nobles. Prooofes hereof are many in this Land, whereof I cease to speake.

Verse. 9.

After these things, I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds, and people and tongues, stood before the Throne, and before the Lambe, clothed with white long robes, and Palmes in their hands.

Hauing spoken of the sealing of Iewes, lest we should thinke the saluation of God belonged to the Iewes only, here are brought in an innumerable company of Gentiles, who do also belong to the election of God. Concerning them, three things are noted vnto vs: first, their multitude, for it is said, *No man could number them.* Next, their variety, they are of all Nations and people. Thirdly, their vnity in their action and song, common to them all. These three coniunctly doe greatly augment the glory and felicity of Saints redeemed.

As for their multitude, the Lord promised to make the seede of Abraham, in number like the starres of heauen, and sand of the sea. Some of the Fathers, by the starres of heauen, will haue Israelites to bee figured, and by the sand of the sea, Gentiles. However that be, it is plaine out of this place, that the number of elected Gentiles, doth farre exceede the number of elected Iewes.

Multitude, as I said, doth greatly increase the glory of Saints. Every one of them by themselves are beautifull, glorious, and maruelous creatures: but all of them coniunctly in one multitude and fellowship, make their beauty and glory farre greater. For one of them hinders not another: it is so with multitudes of men on earth, but not so with the multitude of Saints in heauen; the more in number they bee, the greater is the ioy and glory of all. Thus in the first creation, the Lord considering euery one of his works seuerally, said of them, *And the Lord saw it was good.* But when hee looked vpon all coniunctly, then it is said, *And God saw all that he had made, and loe, it was very good.* Their variety is noted here, that they were of all nations, kindreds, people, & tongues, and yet their variety is no impediment to their vnity, for they all sing one song, as wee shall heare shortly. Of this wee learne, that the Church is not bound to any one nation or place, as the Donatists of old would haue it included in such places of *Afric* as pleased them; and Papists now will acknowledge no Church but Romane. Shall Churches of other Nati-

Followes the sealing of the Gentiles.

Concerning them, three things are set downe.

1. Their multitude. Gen. 22. 17.

Euseb. Casariensis lib. 3. de demonstr. Euangelica. How multitude increaseth the glory of Saints.

Gen. 1. 31.

2. Their variety.

The Church is not bound to any one nation or place, as Papists will haue it only Romane.

ons and Tongues, be no Churches, because they are not *Romane*? I know, all Churches are of one communion; but the band of their communion is their faith in Christ, who is the head of them all, and not their profession of subiectio to the Sea of Rome, that is but the Beast his vsurpation, and can no way bee shewed or proued to descend from Diuine dispensation.

Shall that most ancient Church of the East, composed of Grecians, a Nation acknowledged by her aduersaries, to bee a Mother Church; in whose language the new Testament was written of Syrians, in which Tongue the Sonne of God pronounced his Oracles: of Slauonians, Russians, Muscouites, and others, in whose bosome are almost all the Apostolike Seas, and in whose Iurisdiction were celebrate seuen Vniuersall Councils: shall this East Church (I say) be no Church, because it speaks not the Romane tongue? Or shall the Patriarch of Constantinople, President thereof, be no Patriarch, because he is not subiect to the Pope of Rome? No: sure it is, many thousands of good Christians are among them: or shall the South Church, which containeth the Nubians, and the Abyssines, subiects of the King of Ethiop, otherwise called *Prester-Iohn*, beside many other scattered in Egypt, Arabia, Caldea, with their Primate resident in Caire, called Patriarch of Alexandria, and his deputie or substitute in Ethiop, called *Abuna*, that is, *Our Father*; who looke for the remission of their finnes in the bloud of Iesus, and haue their Leiturgies, not so agreeable to the Church of Rome, as to the Churches reformed? And beside these, shall the Christians of Tartaria in the North, Persia, and the Kingdomes of the East Indies, with their Prelate, resident at Seleucia; Shall all these be no Churches, no Christians? Sith they hold the Christian faith: suppose with different Ceremonies; Shall these be reiected, because they are not Romane, and professe not subiectio to the Bish. of Rome?

I speake not of the Churches reformed in Germany, England, Scotland, France, Flanders, Swethia, Poland. I know, the Church of Rome accounts these for hereticall: but it is now more then three hundred yeeres, since Reinerius an Inquisitor gaue vnto them this testimonie, at least, to their fathers and predecessors: *They called them Waldenses, Leonists, and by other such like opprobrious names: but this Sect hath been of longer continuance then any other: for some say, it hath endured since the time of Siluester; others say, it hath endured since the Apostles time. Secondly, it is more generall then any other: for there is almost no Land, to which this Sect doth not creepe. Thirdly, all other Sects doe*

bring in an horror with the baseness of their blasphemies against God, but this Sect of the Leonists hath a great show of godlinesse, because they line iustly before men, and beleue all things well concerning God, and all the Articles contained in the Creed: Only they blaspheme, and hate the Church of Rome. It is not then to bee thought, that the Christian Church of Gentiles, is to bee restrained to the Church of Rome: No, but the Christian Church hath in her bosome, some of all Nations, Kindreds, People, and Tongues, who keepe the faith of Iesus; and are not for that no Christians, because not *Romane*.

Stood before the Throne. Their standing, notes their firmenesse, and stabilitie in glorie, they shall neuer fall from it againe. Adam was created in a happie estate, hee continued not long in it; hee had his saluation in his owne keeping, and hee easily lost it; but with Saints redeemed it is not so. Secondly, it notes that they are in great fauour with the Lord, gracious and acceptable to him. They are not licensed to stand in the presence of Princes, with whom Princes are displeased; therefore Haman, when they saw the King angry with him, they couered his face, and carried him out to the Gibbet, and hanged him. In the end of the last Chapter the wicked cryed out, *Who can stand?* but here Saints are brought in standing before the Throne: For the Lord loueth them, hee delights in his Saints; yea, he hath promised, that he himselfe shall be a Crowne of glory, and Diademe of beautie to his people. But of this (God willing) more hereafter. And thirdly, their standing may import their promptnes and readinesse to attend the praise, and the seruice of the Lord our God.

Clothed in long white Robes. The white Robe is ascribed to them, to note, first, that they are holy, pure, and vndefiled: for Christ loned his Church, and gaue himselfe for it, that he might sanctifie it, and cleanse it by the washing of water through the word, that hee might make it vnto himselfe a glorious Church, not hauing spot, or wrinkle, or any such thing, but that it should be holy & without blame. So are the Soules glorified in heauen, and so shall our bodies be also, without any spot of vncleanenesse, and therefore represented to Saint Iohn couered with white Robes.

Next, the white Robe hath in it some signification of their blessed estate in glory, and immortallitie: *Stola immortalitas est aeterna beatitudo. Sanctis collata.* It is an immortality of eternall beatitude conferred to Saints. So also S. Augustine vnderstands by it, *Mercedem aeternorum, & gaudium celestis patriae*, that eternall reward and ioy of our heauenly Countrey, whereby Saints shall shine more bright and glorious,

H h h h

Standing of Saints, noteth two things. 1. Their stabilitie in glory. 2. Their gracious acceptance and fauour which they haue of God.

Esaia 3. 5.

The white Robe, noteth first their puritie. Ephef. 5. 25, 26, 27.

Reuel. 14. 5.

Secondly, their immortality and glorie. Gregorius super Apocalyp. 14. 5. sancti.

It was founded on Idolatry, & could not stand.

Abac. 2. 12. 1. Kings 15. and 16. The tragical and tumultuary state of Israels Kingdome, from the beginning of it to the end.

Their Blood Royall changed nine or ten times, being of all but nineteene Kings. Neuer a one of their stockes but two continued to the third generation. 2. Kings 15. 23.

2. Kings. 17.

Why Ephraims Tribe is more suly then the rest.

A warning to Kingdomes & houses to beware of Idolatry.

Gods Spirit
borrowes sim-
ilitudes from
most excellent
things in Na-
ture.

Linum asbesti-
num.
A rare sort of
linnen record-
ed by Pan-
cirol.
Pancirol.

And by Plinius
also.
Plin. lib. 19. c. 1.

Palme Tree, a
signe of victo-
rie.
Gregor. hom. 17.
in Ezgch.

Aul. Gell. uoff.
Attic. 11. c. 6.
Plin. lib. 13. c. 4.
& lib. 16. c. 24.

Christians are
made stronger
by afflictions.

Rom. 8.

then the Sunne in the Firmament.

For the better vnderstanding of this, let vs consider how the Spirit of God, to expresse the glorie, and greatnesse of spirituall things, customably drawes similitudes from most excellent things that are in Nature. The Naturalists write of a certaine kind of linnen, cald by the Grecians *asbestum*, by the Latines, *Linum vitium*, because it cannot be burnt with fire, but rather is more cleerely purged by the fire, then it can bee by washing in the water; the fire cannot consume it, but still makes it the more cleane and beautifull. *Regum funera in eiusmodi adurebantur tunicis, ne corporis fauilla cum reliquo misceretur cinere*: The bodies of Kings were burnt in coats made of this linnen, that the dust of their bodies should not bee mingled with the Ashes of the fire, wherein they were burnt, but might the more commodiously bee conserved by themselves, and laid vp in such vessels, wherein they were accustomed to keepe them.

To this purpose Plinius also records, that he saw, *Ex hoc lino, ardetes in focis conuinciorum mappa, sordibus exustis, splendentes igni magis quam possent aquis*: in the time of great Banquets, their Table-clothes burnt, and made brighter, and cleaner by the fire, then they could be by water. Hee grants indeed that such linnen, euen then, was rare to be gotten, but being once obtained, it was worth the price of most precious Iewels. Now we scarce heare tell of it in the World: alway wee may very well thinke, that the Spirit of God alludes vnto it, when he bringeth Saints clothed with White. The iudicious Reader may easily consider, how the comparison is proper.

Lastly, they are said to haue *Palmes* in their hands. The Palme-Tree hath euer been vsed for a signe of victorie: *Quid per Palmas, nisi premia victoriae designantur, Palmae quippe dari solent vincentibus*? Naturalists haue obserued, that there is in the Palme a certaine peculiar property, agreeable to the nature of stout, and Noble-men; namely, that it is not borne downe by any weight can be laid vpon it; but rather it riseth vp against the weight, and beares it vpward. Aulus Gellius citeth as Authors for this, Aristotle and Plutarch: the same is also recorded by Plinius, to bee a rare and precious Tree for many other respects.

Alway, it properly represents the fortitude of Christians, who cannot bee borne downe with the heauy burden of afflictions, but rather are made stronger by them, and more able to resist all our spirituall aduersaries, till at length they become more then Conquerours through Christ. Our life

(said Job) on earth is a war-fare; yet euen in fighting, many a time God make vs victorious: Euerie temporall victory in particular temptations now, is a pledge to vs, that we shall get full and finall victory at the last. Now wee haue not peace without warre, nor yet warre without peace; *Sunt nobis quaedam, & in pace praelia, & in bello pax*: But we are sure the end of our battels shall be victorie; in token whereof, there are Crownes prepared for our heads, white Robes for our bodies, and Palmes to bee put in our hands.

But let it be marked, that the *white garment* and the *Palme* goe together: for it is innocencie, and a good conscience, which maketh strength in the time of our trouble, and getteth victory at the last. *Noman is crowned, except he strine, as he ought to doe*. Wee forget, that the Kingdome of heauen suffers violence. Alas, great is our securitie, we will not fight, and yet we looke for the Palme! *The Husbandman must labour, before he receiue the fruits*. Wee looke for the fruits, and will not labour: wee thinke it easie to goe into heauen, as if the doore thereof were to be opened at euery on-fer; and remember not how the fine foolish Virgins were excluded. *No vnclane thing can enter into heauenly Ierusalem*. Polluted hearts haue no hands that can beare the *Palme*. *Caelum res est, quae vitam aliam, alios mores, aliamque rationem postulat*: Heauen is a thing, which requires another kind of life, other sort of manners, yea, and another creation.

Verse 10.

And they cryed with a loud voyce, saying, Salvation cometh of our God that sitteth on the Throne, and of the Lambe.

Their thanksgiving now is subioyned, wherein wee haue to consider two things; first, the manner; next, the matter thereof: for the manner, it is said, that *they cryed with a loud voyce*; noting how Saints praise the Lord with a feruent affection; and this feruency of their affection proceedes from the sense of their great deliuerance. Alas, the onely cause of our coldnes in praying, and praying vnto God, is our senselesse; we feele not our bondage, we know not that great deliuerance, and glorious libertie of the sonnes of God, into which wee looke to be aduanced; therefore is it, that we mourne not for the one, and crie not, as wee should, for the other.

Let vs learne at them, that in praying, and praying of God, there should bee a loud Voyce: not for the vocall sound, but in

Ambros. epist. 2. ad
Simplicianum.

The Palme is
not without
the white gar-
ment.

2. Tim. 2. 5.
And victorie
comes not
without fight-
ing in a good
conscience.
Verse 6.

Reuel. 11. 17.

In their
thanksgiving
see; first, the
manner; next,
the matter.

Praises of God
should be with
feruency.

Prayers loud,
not for the
voyce, but for
affection.

Aug. ad Pro-
bam.

Ambros. ser. 46. de
penit. Pct.

In prayer,
teares are bet-
ter then talke.

Leuit. 6.

The heart
must be the
Altar of Burnt
Offering, be-
fore it can be
the Altar of
Incense.

3. Their varie-
ty with vnitie
makes a plea-
sant harmony.

Aug. in Ps. 148.

All the glory
of saluation,
Saints ascribe
to the Lord.

Popish Hymns
are discordant
from the song
of Saints.

in respect of the intended affection. *Oratio multa debet esse, loquutio pauca*: Our prayer should be much, & our talke little; & then is our praier much, when our heart is enlarged to desire much: *Et hoc lachrymis magis, quam verbis, fletuque magis, quam assu agendum est*: and that by teares, rather then talke. *Visiores sunt, lachrymarum preces, quam sermonum: sermo non totum profert negotium, lachryma totum prodit affectum*: Better are the prayers of teares, then of speech: The speech cannot declare the whole matter, but the teares may bewray the whole affection. No Incense, or sweete Odour, smelleth without fire: and no prayse nor prayer auileth, if it be not feruent. The fire that burnt Incense on the golden Altar, was brought from the brazen Altar of Burnt Offering, wherein was fire continually. If there bee not a contrition in our heart for sinne, what feruent praying of God can bee for our deliuerance from sin? The heart must first bee the Altar of Burnt Offering; or else it cannot bee the golden Altar for offering sweete Incense. But these Saints are said to haue come out of tribulation, vers. 14. They know what dangers they haue past, they see to what dignitie they are aduanced, and therefore prayse God with feruency, *Crying aloud*.

Saying.] We heard before of their multitude, and variety, now we may see their vnitie; they all sing one Song: they are euerie one of them, as I said, by themselves, beautifull and glorious; but so much the more beautifull, as they are many and diuers, agreeing all in one vnitie. As in a Musickall Instrument the sound is sweeter, if the string be many, yet concordant: *Nam sonus suauissimus fit ex diuersis, non aduersis sonis: ita & sancti habebunt tunc differentias suas consonantes, non dissonantes*: So is it with Saints, howsoeuer different in regard of many sorts of people, whereof they consist; yet agree they all in one sweete consonance and harmony among themselves.

Saluation. In this one word of saluation, they comprise the whole benefits of our Redemption: the greatnesse of this saluation will best be knowne, by looking to that three-fold condemnation, from which God hath deliuered vs, and whereof wee haue spoken, Rom. 8. 1. All the glory of our saluation they ascribe to the Lord, and to none other: they looke neither to Angell nor Man, but giue the glory of saluation to the mercies of God, and merits of the Lamb. The discordance of Popish Hymnes from this Song of Saints, shewes them to be Antichristian; for in all their Songs and prayers, there soundeth an vncouth voyce of the merits of men; yea, in their Masse-booke they are not ashamed to pray, that

they may come to Heauen by another blood, then the blood of the Lambe. Their distinction of principally, and secondarily, will not free them of blasphemy. Our saluation, say they, principally is from God and the Lambe, but secondarily it must bee helped by our owne merits, and the merits of others. No such word haue wee in this heauenly Song: If they would sing this Song with vs, and saye *Amen* to it, as Angels doe in the next verse, Controuerfies betweene Christian Catholikes, and them that will be called Catholikes Roman, were the more easily ended: *But heresies must bee, that such as are approued, may be tried*.

Verse 11.

And all the Angels stood round about the Throne, and about the Elders, and the foure liuing creatures, and they fell before the Throne on their faces, and worshipped God.

The former Thankes-giuing of Saints, is here seconded by Angels, not onely saying *Amen*, and so approving that which redeemed Saints haue said before; but also verse the twelfth, subioyne to this same purpose a new Thankes-giuing of their owne: where, first, wee haue to obserue the order of the heauenly Court: first, wee haue the Throne, vpon which sitteth the blessed Trinitie, the Father, the Sonne, and the seuen fold Spirit proceeding from both. O what a comfort is it, in the sight of Angels, and Saints redeemed, the Man Iesus, Redeemer of Saints, sitteth on the Throne with the Father! next to the Throne are the foure liuing creatures, representing the chiefe and principall order of Angels, as wee haue shewed, Chapter 4. Then about them stand the foure and twentie Elders, representing the whole Church of Saints redeemed: and then in a circle about them, stands the whole company of other Angels. What great comfort we haue of this, hath been declared in the fourth Chapter.

Stood round about the Throne. In the ninth Verse it hath beene said, that redeemed Saints stood before the Throne; now Angels are also said to stand about the Throne. They stand, and neuer fell, grace preserved them; we fell, and were in the transgression: but grace raised vs vp againe, and makes vs now to stand before the Throne.

O what a mercy hath the Lord shewed vpon vs! If we would know it, let vs looke to the Reprobate Angels: Of them so saith S. Iude, *The Angels who kept not their first estate, but left their owne habitation, bee*

1. Cor. 11. 19.

Song of Saints
is seconded by
Angels.

The comely
and comforta-
ble order of
the Court of
Heauen.

Angels stand,
and neuer fell.

Man fell, and
of mercy is raised
vp againe
to stand.

Iude 6.

H h h h 2

hath

2. Pet. 2. 4.

Ephes. 2. 6.

Bodily humili-
ation required
in Diuine
worship.The practice
of S. Iames
in prayer.
Chrysost. in Mat.
hom. 5.Worship be-
longs to God
only.Angels ap-
proue the
Song of
Saints.

hath reserved in euertlasting chaines under darknesse, vnto the iudgement of the great Day. To this same purpose also saith Saint Peter, God spared not the Angels that had sinned, but cast them downe into hell, and deliuered them into chaines of darknesse, to be kept vnto damnation: yet man that sinned, the Lord hath spared; he fell from his first estate, as the Angels did, yet did not the Lord cast him downe to hell, nor deliuer him to Chaines of darknesse, as he did them; but mercifully hath raised him vp againe, and made him to sit in the heavenly places in Christ Iesus: And now he stands before the Throne, in the company of these blessed and elect Angels, that stand and neuer fell. Let vs meditate vpon this mercy, which our narrow hearts can neuer sufficiently vnderstand. Oh that we were, as we should, thankfull for it!

And they fell on their faces. Before, the Angels were said to couer their faces with wings; now againe they fall on their faces: noting no other thing then their humble reuerence in praising God, and recommending the reuerence of bodily humiliation to vs in the worshipping of God. It is written of Saint Iames the Apostle, that his knees with frequent kneeling, and his fore-head with often bowing it to the ground in the time of prayer, obdurasse callos, were become so hard, vt nihil feret à Camelis pedibus si duritiem spectes discrepant, that they differed not in hardnesse from the knees or feet of a Camel. But now men are become so delicate, that they thinke it reuerence enough to discover the head; to fall on their face they will not, yea, scarce bow the knee to the ground, to honour the Lord.

Now when they fall on their face, it is said, They worshipped God. In all this Court of heauen there is no worshipping of Angels, Patriarches, or Apostles; all the sound of their voyces, is for to giue the Lord the glory of saluation; and all the getture they vse, is to giue worship to the Lord only, and none other.

Verse 12.

Saying, Amen: Praise, and glory, and wisdom, and thanks, and honour, and power, and might, bee to our God for euermore. Amen.

THE former Song of Saints is now approved by Angels, and they say Amen vnto it; they will giue no part of the glory of saluation to any man; they will take none of it to themselves. The consent of the Catholike Church consisting of Men and Angels, we haue in the preceding confession. Papists glory in their multitude, and

call this confession Hereticall, which reserves the glory of saluation to God onely: but there are more with vs then with them; all the Angels of heauen say Amen vnto it: Let vs keepe the tenor of the heavenly Song, choosing rather to bee falsely named Heretiques, with Saints and Angels, then falsely named Catholiques with Papists who can neuer praise the Lord freely, and fully, but reserve a part of his glory to the creature. Concerning the vse of the particle Amen, we haue spoken before.

Praise and glory. It contents them not by saying, Amen, to approoue the Song of Saints, but they will also praise God by themselves. A warning to many of our cold Professors, who will sit in the Church to heare God praised, but not open their mouth to praise him themselves. And further, sith Angels reioyce, and giue thanks to God for our saluation; yea, at the conversion of one sinner they are said to reioyce; how much more should we reioyce in our owne saluation? They are ioyfull that wee are adioyned to their fellowship, from which many of their fellow-Angels, in respect of creation fell away; and shal not we reioyce, that the Lord hath raised vs vp, and made vs companions to the Angels?

The heape of words which they vse, noteth againe their zeale; and, as it were, insatiable delight in praising God: there can neuer enough be said to his praise: but wee must beware of babbling, and idle repetitions; then are the words of our mouth acceptable vnto God, when they are thrust out by the affections of our heart. Otherwise, let vs remember Salomons warning; Be not rash with thy mouth, nor let thine heart be hasty to utter a thing before God: for God is in the heauen, and thou art on the earth, therefore let thy words be few.

Verse 13.

And one of the Elders spake, saying vnto mee, What are these, who are arrayed in long white Robes? and whence come they?

IN the remanent of this Chapter, we haue the felicity of sealed Saints, some-way described vnto vs: The occasion hereof is offered by a question moued by one of the twenty foure Elders, and Saint Iohns answer vnto it. The Senior mooues the question to Saint Iohn, Who are these? not that hee was ignorant, who they were, but that he might teach S. Iohn, as after followeth: this is the end of all diuine Interrogatories. The Lord demanded of Adam, Where art thou? And of Cain, What hast thou done? He knew where Adam was, and what Cain had done, better then themselves: but hee asketh not to get knowledge, but to giue it

Papists ac-
count vs he-
retikes, for
singing with
Angels and
Saints.Not enough
to heare God
praised by o-
thers, thou
must also by
thy selfe praise
him.Sith Angels
giue God
thanks for
our saluation,
much more
should we giue
thanks for our
owne.
Luk. 15. 7.Babbling in
prayer re-
proued.

Eccles. 5. 1.

How, and why
God is said to
demand any
thing.

Gen. 3. 9.

Gen. 4. 10.

Most heavenly
and holy crea-
tures are most
humble.1. Cor. 5. 7.
2. Cor. 3. 18.

Plal. 25. 9.

Conceit of
knowledge, a
fore enemy to
knowledge.Glorified
Saints are in-
deed Kings
and Lords.

Rom. 8.

How the Lord
speakes to a
soule.
Canticus.

to them, of whom he asketh. Concerning the Senior, let the Reader, who pleaseth, looke backe to the fourth Chapter.

Verse 14.

And I said vnto him, Lord, thou knowest: and he said to me, These are they, which came out of great tribulation, and haue washed their long Robes, and haue made their long Robes white in the blood of the Lamb.

IN S. Iohns answer we haue two things: his humility, in acknowledging his own ignorance, Lord, thou knowest, as for me, I know not. He was an Apostle, best beloued of Iesus; he was excellent for the notable reuelations which he had from the Lord; yet we see, glorified Saints do far exceed in knowledge the most excellent men that are vpon earth: for, we doe but know in part, we walke by faith, not by sight, but they behold the glory of the Lord with open face. Let vs hasten and prepare our selues to be in that company, whom the brightnesse of the Lord doth fully illuminate; where no error, no darknesse is, no ignorance of any thing, which is either needfull, or comfortable for them to know.

In the meane time, if we would grow in knowledge, let vs with S. Iohn professe our ignorance; it is for such only who are meek scholars, to learne heavenly things: Them that be mecke, will the Lord guide in iudgement, and teach the humble his way. Conceit of knowledge is a fore enemy vnto true knowledge: Wisdome cannot enter into a proud heart. We see none more empty of heavenly knowledge, then are they, who in their owne conceit and opinion, excell others in it.

Again, his reuerence may be seene in the stile which he giues him, Lord, thou knowest: He knew hee was one of these Elders, whom he heard confesse before, that they were redeemed by the blood of the Lamb: hee saw Crownes vpon euery one of their heads, and therefore giues him a stile of honour properly competent vnto him. Indeed glorified Saints are truly Kings, and Lords: They are freed from all seruitude and bondage; they triumph victoriously, and are more then Conquerours ouer the Diuell, the World, the Flesh, and all their spirituall enemies.

And he said vnto mee. That is, Ad anima mea admirationem, seu dispositionem conuenienter loquutus est: he spake conueniently to the disposition of my soule, and I did cleerly vnderstand him: Hee told me, that those whom I saw clothed in white, with Palmes in their hands, were redeemed Saints, who had come out of great tribulation. This cannot, as Ambrose hath ob-

serued on these words, bee vnderstood of Saints Militant, as some doe expound it; for so long as their warfare lasts, they are still in tribulation, and cannot bee said in this life to come out of tribulation. Man is borne vnto trauell, as the sparkes flye upward: but vnto the godly, death puts an end to all their troubles. Neither can this be meant of Martyrs onely, as some will haue it, but of all blessed Saints washed, and cleansed in the blood of the Lamb: Qui est Martyrium non in publico actu habere videntur, coram Deo tamen habere probantur in habitu: who albeit in respect of the publike act, they seeme not to haue the honour of Martyrdome, yet in respect of the habit, and their willing disposition to it, they are approved before God to haue it, as saith Primasius.

Which came. The word being read, as it may be in the present time, id est, quod, that come; leades vs to consider, that in all ages, from all parts of the world, there is an ascending of soules vp into heauen: that Court of the great King encreaseth continually, till the number of his Saints be fulfilled, and the Mansions of our Fathers House be replenished. Some Angels forsooke their first Habitation; but wee see, the Lord wants not seruants to praise and glorifie him.

His Court shall not bee the thinner, though reprobate men desperately forsake him: and comfortable is it to meditate here, what great ioy: et Angels and glorified Saints haue, in the continuall coming, and increasing of others their fellow-seruants, to praise and serue the Lord with them.

Out of great tribulation. There is the Lords working with his owne; from the Crosse hee carries them to the Crowne, from tribulation to the Throne; hee treats them most hardly on the earth, whom hee intends to exalt most highly in the heauen. Let vs not therefore feare, nor be offended at our afflictions, For by many tribulationi must wee enter into the Kingdome of God.

Tribulation is like that furnace of Egypt, wherein the Lord fined his Israelites, and Nebuchadnezzars Ouen, the fire whereof burnt their bands, but not themselves. It is the Lords Flaile, whereby he beats away the chaffe from the wheat, he thresheth it, that he may purge it, prepare it, and make it meet to be laid vp in his Garner. It is the Lords Wine-presse, out of which he presseth wine and oyle for himselfe; Sicut pondere pralorum adhibito, oleum diligenti cura conficitur, et per trituram tribulationis recondendum horreo frumentum colligitur, sic per exercitia pressurarum fidelium nu-

This cannot
be vnderstood
of Militant
Saints, they
are not yet
come out of
tribulation.
Job 5. 7.

Neither can
it be meant
of Martyrs
onely.
Primasius in Apoc.

How the
Court of hea-
uen increaseth
continually.
Ioh. 14.

By the crosse
God brings
his children to
the crowne.

Tribulation
compared to
the furnace of
Egypt, and Ne-
buchadnezzars
Ouen.
How it is the
Lords Flaile
and his Wine-
presse.
Primasius in Apoc.

Tribulation
as it hath an
in-gate, so it
hath an out-
gate.

Pfal. 34. 19.

After the bit-
ter station of
Marah, com-
meth a sweet
station in
Helim.

Tribulation of
Saints is mea-
sured by the
Lord.
Job 28. 25.
Pfal. 89. 9.

Patience in
affliction re-
commended.

Man by na-
ture two wayes
is vncleane.

In respect of
conception.
Pfal. 51. 5.
Iob 14. 4.

merus eliquatur. The word that heere is translated *tribulation*, imports a pressing out: for as the iuyce of the Oliue and berry is pressed out by the waight of the presse; so by the exercise of *Tribulation*, the number of faithfull ones commeth out, and increaseth daily.

Besides this, let militant Saints in their afflictions remember this comfort, that as tribulation hath an in-gate, so hath it also an out-gate; these are they who come out of tribulation: if tribulation had an in-gate, and not an out-gate, we might iustly be discouraged; but this place plainly tels vs the contrary, and Saints by experience finde it true. *Many are the troubles of the righteous, but God delivereth them out of them all.* Ifrael had forty two stations in forty yeeres wandering thorow the Wildernesse: from Marah they marched vnto Helim: in Marah were bitter waters, which sore afflicted them: in Helim were twelue fountaines of sweet waters, and seuentie, Palme-trees, which much comforted them. If for the present thy station be the place of bitter affliction, beare it patiently, and the Lord shal transport thee shortly into another station, where hee shall refresh thee with the sweet water of consolation.

Neither are Saints said to be in tribulation onely, but in great tribulation: but let not this discourage vs: *The Lord waigheth the waight of the winds*: they blow not one puffe more then hee hath appoynted. *The Lord ruleth the raging of the Sea*, it proceeds not one foot beyond the bounds limited it by the Lord. What-euer bee the malice of Satan or his instruments, the Lord bridleth them, they cannot increase our crosses more then the Lord permits. *Rabshake* may raile and blast out blasphemous boastings, but the Lord hath a hooke in his nose-thrills.

Sith all our troubles are moderated by the Lord, let vs not grudge, nor murmur, or thinke they are too heavy, or too great. Physicians are not reprooued for giuing a greater dose of Pilles vnto one, then to another, according to the diuersity of their dispositions: and shall not this praise be referred to the Lord, that hee knoweth best what measure of trouble is meetest for his children? But of this, how our troubles are measured in quantity, quality, and time, we haue spoken in our Treatise on the eighth to the Romanes.

And haue washed. Washing presupposeth that they were vncleane before: so are we all two manner of wayes; First, in respect of our conception, *I was borne in iniquity, and in sin hath my mother conceived me.* Here is the filthinesse of originall sinne, *Who can bring a cleane thing out of that which is un-*

cleane? Yet is there a washing to take away this vncleannesse, *I saw thee polluted in thine owne blood, but I spread my skirts ouer thee, and couered thy filthinesse, and washed thee with water.*

Next, we are vncleane, through the filthinesse contracted in our conuersation: and this is the pollution of actuell sin, *Who can say, I haue made cleane my heart, I am cleane from sin? If we say we haue no sin, we are lyers, and the truth is not in vs.* And this daily polluting of our selues with sundry sorts of sins, requires daily purgation. This was figured by these typicall oblations commanded in the Law, which were indeed, as *Augustine* calls them, *lotiones larnate*, shadowes of another thing, warning vs to wash our selues daily in that fountaine opened to the house of David for sin, and for vncleannesse.

Of all this we see that sinne is a vile and lothsome filthinesse. Oh that we could see it as it is! It is that leprosie which infecteth the blood, the skin, the garments, the house, and all that a man hath. It is more vgly and abominable then a menstruous cloth. *Our righteousness is like a menstruous cloth*, said *Esay*. Whereunto then shall our righteousness be compared? It is pity to see how we are blinded and deceived with the deceit of sinne. We can abide no vncleannesse in our body, in our garments, in our meate, in our drinke, in our houses, in the vessels wherewith wee are serued, yet wee feare not at the vncleannesse of sinne. What a folly is this, thou wilt haue all things cleane, yet hast no care to haue thy soule cleane? thou canst not abide spots in thy face, and yet wilt not abandon the filthines of thine heart. Great need haue we to be washed: for wee are told that *no vncleane thing can enter into heavenly Ierusalem*. And that which our Saviour said to *S. Peter*, *Except I wash thee, thou shalt haue no part with me.* Oh that it could moue vs as it moued him! for he answered, Lord, rather then I should be deprived from thy fellowship, wash not my feet onely, but also my hands and my head. In all these are we vncleane: our feet are our sinfull affections; by our head, vnderstand our proud imaginations, and in our hands our vncleane actions. In all these we haue need to be washed and purged.

It had been better for vs, if we had needed no purgation at all, *Sed manifestet nobis integra dignitas illa, a qua per amarum peccati gustum excidimus*: but this is the glory of Elect Angels, that they neuer sinned. Now, our neereff happiness is, to haue our sinnes forgiven, and washed away in the blood of the Lambe: *Blessed is hee whose wickednesse is forgiven, &c.*

Yet remains it to be considered, how this action of washing is ascribed vnto them: *They*

Ezek. 16. 6, 8, 9.

In respect of
conuersation.
Prou. 20. 9.

Zach. 12.

Sin is a loth-
some vnclean-
nesse.
Leuit. 13. 27, 39

Esay 64. 6.

Delicate men
can abide no
vncleannesse
in anything
that serues
them:
And yet are
not grieved
to carry an vn-
cleane soule.

Reuel. 21. 27.

Iob. 13. 8, 9.

Threefold
washing need-
full for vs:
1. of the feet.
2. of the head.
3. of the hands.
Felicity of
man begins
at the forgiv-
nesse of sinnes.
Nax. orat. 26. in
pl. gam gran-
dinos.

Pfal. 32. 1.

How Saints
are said to
wash them-
selues.

They haue washed their garments. When David had defiled himselfe with vile adultery and murder, he prayed to the Lord in this manner, *Wash me thorowly from my sinne, and cleanse me from mine iniquity.* But here it is said, that the Saints *haue washed their owne robes*. For resolution of this, it is to be noted, that in all the workes of our saluation, which by commandement of God are enioyned to vs, wee should and must be doers, not idle loyterers, but workers, *Work out your saluation in feare and trembling.*

A necessary obseruation for this age, wherein all men looke for saluation, but neuer consider with themselves, as those Iewes, and that Taylor did, *What shall we doe that we may be saved?* They call all the burthen vpon the Lord, but will not be bound to any duty; they require that which hee promisseth, but remember not what he requires of them.

True it is, that the principall worker is the Lord, *He is the Author and finisher of our faith; without him we can doe nothing.* Yet when he worketh for vs, he worketh in vs, and with vs: As that most comfortable word vsed by the Apostle *omnes in eum*, imports, wherof wee haue spoken at more length on the eighth to the Romanes. When he worketh with vs, he causeth vs also to worke with him for our selues, *For hee worketh in vs both the will and the deed.*

And hereby may ye know, that the Lord in mercy is working your saluation, when hee worketh in you both a will, and a deed to doe all that ye can, that ye may be saved, sorrowing for sinnes past, euer fearefull for sinnes to come, continual in prayer, seruent in thanksgiuing, and euery way carefull to keepe your selues in your spirit, and so to be at peace with God, and vnder the sence of his loue.

Their garments. Or their robes heere come to bee considered. Seeing the garments of Saints is the righteousness of Christ, according to that, *Put ye on the Lord Iesus*, and againe, *Christ is made vnto vs righteousness*, how is it that their garments need washing? Truth it is indeed, the righteousness of Iesus imputed to vs, by which we are iustified, is perfect, holy, like vnto himselfe, without all spot or blemish: but our inherent righteousness, which by his Spirit hee worketh in vs, and whereby we are sanctified, in this life is imperfect, and not without spot, but all the defects thereof are destroyed in death by the cleansing vertue of the blood of Iesus, and wee then shall bee presented blamelesse to the Lord. Our Lord hath fulfilled the righteousness of the Law for vs, but hee shall also fulfill it in vs; and this is it which heere is to bee vnderstood

Our imputed
righteousnesse
needes no
washing, but
the inherent
only.

Rom. 8. 3.

by the washing of their garments.

And made them white in the blood of, &c. The Lambe, as we haue spoken before, is the Lord Iesus, who takes away the sinnes of the world: his Disciples are also called Lambes, *Behold, I send you forth as Lambes in the midst of Wolves*, yea, all Christians are so called, *Peter, louest thou me? feed my Lambs*: they are also called, *the Light of the world*, but not *that true Light which lighteth euery man that cometh into the world*; and so he is called a Lambe in a speciall respect, *Agnus singulariter, solus sine macula, non cuius macula absterge sunt, sed cuius macula nulla fuerit*, only without spot, not because they are washed away, but because hee had none to wash away: *Agnus quem lupi timeant, qui leonem occisus, occidit*, a Lambe of whom Wolves are afraid, and who being slaine, slew the Lyon. But of him we haue spoken before.

As to his blood the efficacy thereof appeares in this, that it is medicinall to them who shed it; the same Iewes of whom *S. Peter* saith, that they crucified Christ by the preaching of his Crosse, were conuerted to the faith of Christ, three thousand of them at one Sermon, *Ipso redempti sanguine, quoniam fuderunt*, redeemed by the same Blood which themselves shed: *Sic enim Christi sanguis in remissionem peccatorum Iesus est, ut ipsum etiam peccatum delere possit, quo fusus est*. For the Blood of Christ was in such sort shed for the remission of sinnes, that it is able to put away that same sin, by which it was shed.

What a wonder is this? the Physician comes to cure a frantique patient: the frantique slayes the Physician, and yet the Physician, of his blood makes a sufficient medicine to cure the frantique, *qualis insania eius, qui medicum occidit, quanta vero bonitas, & potentia medici, qui de sanguine suo, infano interfectori suo medicamentum fecit!* O how great was his madnesse, who slew his mediciner! and how great is the goodnesse, and power of the Mediciner, who of his owne blood hath made a healing medicament to him that shed it!

Yea the very manner of phrase vsed by the Seignior, or Elder, lets vs see, how the worke of our redemption wrought by the Blood of Iesus, is full of miracles: for is not this strange, that where all other blood defiles & pollutes that whereupon it lights, this Blood purifies and cleanses them on whom it lighteth? Other blood maketh the whitest linnen vgly, vnpleasant, & lothsome to behold: but this Blood makes a menstruous cloth, pleasant, and white; *Though your sinnes were as crimson, they shall be made white as snow, though they were red as scarlet, they shall be made white as wooll.*

Hhhh 4

But

Christians are
all Lambes.
Mat. 10.

Job. 1. 9.
But Christ is a
Lambe in ano-
ther sence.
Aug. in Ioh. tract 7.

Ibid.

The Blood of
Christ is medi-
cinall to them
who shed it.
Act. 2. 36.

Aug. in Ioh. tract 92.

How all the
workes of our
redemption
are wonderful.

Aug. de verb. Apostoli. Ser. 8.

Other blood
defiles: the
Blood of Christ
cleanseth.

Esay 1. 18.

The sprinkling of his Blood is spirituall.

Heb. 10.

Papall purgations are filthy pollutions.

Ier. 2. 22.

1. Iohn 1. 7.

Purgatorie expurgat out of the Bible by the Fathers. Optat. Miluianus.

Macar. hom. 22.

Cyprian. ad De. metrian.

Cyp. Ser. de im. mort.

Aug. in Iohn. Tract. 49.

Chrysost. hom. 2. ad Lazaro.

Christs blood hath a threefold vertue.
1. A purging vertue.
2. A protecting vertue.
3. A pacifying vertue.

But to this cleansing of vs, there is no need of the naturall, or corporall sprinkling of that blood vpon vs; No, the sprinkling of that blood, that purifies vs, is spirituall, *Let vs draw neere with a true heart in assurance of faith, sprinkled in our hearts from an euill conscience.*

No word here is, as we see, of any Papall purgations, Indulgences, or fire of Purgatory, or holy Water: these are the Merchandize and wares of whorish Babel, such trumpery is not knowne in heauenly Ierusalem, onely the Blood of Iesus must wash thee. All other washing pollutes and defiles thee: *Though thou wash thee with nitre, and take thee much Sope, yet thine iniquity is marked before me, saith the Lord God. But, the blood of Iesus cleanseth us from all sinne.*

With Scripture, Fathers are consonant to cry out against this blasphemous purgation of sinne, by any infernall fire, *Piorum anima recta in beatas sedes, impiorum in gehennas abeunt*: the soules of godly men goe the high way into heauen: the wicked straight vnto hell. *Anima ubique euolueris e corpore, aut a demonibus in infernum, aut ab Angelis in celum abripitur*; the soule, so soone as it fleeth out of the body, is either reft and carried to hell by Devils, or to heauen by Angels. Sinne they grant is forgiven here, but the punishment of it must be sustained there. Against this let them mark what S. Cyprian saies, *Quando istinc excessum fueris, nullus iam penitentia locus, nullus satisfactiois effectus, vita hic aut tenetur, aut amittitur*: fro the time we go out of this life, there is no more place of repentance, nor effect of satisfaction by suffering: here life is either kept, or lost. *Qualite inuenit Deus cum vocat, talem pariter & iudicat*; such as God finds thee, when by death he calls on thee, such he iudges thee. *Vnusquisque cum causa sua dormit, & cum causa sua resurget*; euery man slepeeth with his cause, and with his cause shall hee rise againe: there is no changing, nor bettering of it betweene his death, and his resurrection. *Postquam discesserimus, non est in nobis situm penitere, neque commissa diluere*: From time wee goe out of this life, we are not able to repent, nor to wash away the sins, which we haue done. It were tedious to rehearse all.

And therefore I returne, and conclude this point. In the Blood of Christ, there is a threefold vertue. First, a purging vertue: next, a protecting vertue: thirdly, a pacifying vertue. What need haue wee then of any other thing, or to seeke any other merit, or blood beside his? Of his purging vertue wee haue spoken already. His protecting vertue may be learned from the Paschall Lambe, which was a type of Christ Iesus. When God slew all the first-borne

in euery house of Egypt, by his destroying Angell, such houses as had the posts of their doores sprinkled with blood, were spared. The Lord Iesus shall be a couering to his Saints, to saue them from that wrath wherein the wicked shall perish. His pacifying vertue is touched by the Apostle, *Being iustified by faith, we haue peace with God. And againe, The Blood of Christ cryeth for better things, then the blood of Abel*. But let vs take heed vnto our selues, vnlesse wee feelee his purging vertue, who naturally are vncleane, the comfort of his protecting and pacifying vertue cannot be ours.

Verse 15.

Therefore are they in the presence of the Throne of God, and serue him day and night in his Temple, and he that sits on the Throne, will dwell among them.

THe Seignior hauing declared to Saint Iohn, what these were, whom he saw clothed in white garments, with palmes in their hands, to wit, redeemed Saints, not militant, but hauing ended their warfare, and gotten the victory, not vnder tribulation, but come out of tribulation: He now proceedeth, and shortly describes their felicity, and happy estate, wherein now they are, and that, in two points: First, in the affluence, and abundance, which they haue of all good: next, in their freedome, and exemption from all euill.

In this verse three things are set downe concerning them: First, where are they? *In the presence of the Throne of God*. Next, what doe they there? *They serue him day and night*. Thirdly, what get they for that? *He that sitteth on the Throne, will dwell among them*. By this phraze the vnspokeable ioy communicated to them by the Lord, is figured.

This cannot be vnderstood of any estate of the Church militant here on earth, neither of lewes conuerted, nor other Christians deliuered from the tyranny of Antichrist, as some Interpreters will haue it. These words are not competent to Saints militant, *they hunger no more, they thirst no more, and God shall wipe away all teares from their eyes*.

In this valley of teares, when shall we? when should we be without teares? *Blessed are they who hunger and thirst now for righteousness, they shall be satisfied*. Now wee hunger, and are blessed; there they hunger no more, but are fully satisfied. The Millenaries of old had an opinion somewhat like this, that Saints alter Christs coming, for a thousand yeeres should possesse the earth by themselves, without all tribulation: but neither before his coming, nor after,

Rom. 5.

Heb. 12. 24.

Felicite of Saints glorified, is two waies described:

1. They haue abundance of all good.
 2. They haue deliuerance from all euill.
- Three things touched concerning Saints glorified.

Why this cannot be vnderstood of any state of the Church here on earth.

Mat. 5. 8.

A warning to presumptuous professors.

Life of the godly and wicked, haue different courses, and different ends. Psal. 1.

Without sanctification, we cannot stand before the Lord.

Gen. 41. 14.

Hist. 1. 13.

A threefold presence of God.

1. A presence of his goodness, this is granted to all men, Mat. 5. 45.
2. Rom. 1. 20.

after, is any such quiet estate of the Church heere vpon earth, warranted by the holy Scripture.

Therefore. This is relative to the words immediately preceding, *They haue made their robes white in the blood of the Lambe*: therefore are they in the presence of God. There is no fellowship with God, but by the Lord Iesus. Euery man in this presumptuous age, saith that he hath Iesus: but Iesus is a Physician of great value: if thou haue him, he will cleanse thee from the filthy leprosie of thy sins. Art thou not cleansed then? hast thou not Iesus? and without him, thou canst not be admitted into the comfortable presence of God.

The last Chapter was concluded with the tragicall and fearefull end of the wicked. *The day of the Lords wrath is come, and who can stand* (saith they?) *The wicked shall not stand in iudgement, but shall be banished from the presence of his glory*. But heere we see how the godly stand before the Throne, and are in the presence of God. As their courses in their life are contrary to other, so shall their ends bee. God giue vs grace to make choice of the best.

For wee see before vs, the way, wherein they walked, and the order which they obserued, who now are in the Kingdome of heauen; first, they are washed in the blood of Christ, and then they are in the presence of God: if we would come, where they are, let vs keep the course, wherein they walked. Before Ioseph was presented vnto Pharaos, his head was shauen, his nailes were pared, his garments changed: and must not wee cut away from vs our superfluities, before we be admitted into the presence of God? Esther was fixe moneths purified with oyle of myrthe, & other fixe moneths with sweet odors, before she was married with Abasuerus. And shall we thinke to be where the Lord is, without a similitude with him? Or what similitude can we haue with that holy One, except that first wee be washed and cleansed from our naturall vncleanness?

In the presence of God. There is a threefold presence of God. First, a presence of his goodness: next, a presence of his grace: and thirdly, a presence of his glory, whereof here is spoken.

The presence of his goodness he grants vnto all men in the vtter Court of his Palace: *for he maketh the Sunne to shine, and the raine to fall vpon the iust, and the iniust*. Who may not see the goodness of the Lord, in the manifold good creatures which he hath created? *The earth is full of his goodness; yea, the inuisible things of God, that is, his eternall power, and godhead, are seene in the creation of the world*. The light of this presence, hath learned naturall men many

things concerning God: by it the Platonists saw, *Deum omnia ista fecisse, & a nullo fieri potuisse*; that God had made all these things, and could not be made of any other himselfe; yea, they ascended farre higher to vnderstand much more concerning the nature of God, as more at large is set downe in that same place by Saint Augustine. And yet all this knowledge gotten in the court, or schoole of the creature, did but make them to be without excuse, *because that when they knew God, they glorified him not as God*.

The presence of his grace hee giueth to his Saints, specially in their holy assemblies, there by the preaching of his Word, and operation of his holy Spirit, he sheweth himselfe a gracious, mercifull, and reconciled God to them in Christ: they seeke him, and worship him in Spirit and truth; and he speaks peace vnto them, and secretly by his holy Spirit witnesseth vnto their hearts, that he is their Father, that is, his little Sanctuary, I meane his Church, narrower by much, then the vtter great court, as I haue called it, in that wherein all men see his goodness, in that hee is familiar with his Saints, and they onely see and feelee his grace.

Of this presence speaketh David: for in his banishment he longed for it. *My soule thirsteth for God, euen for the liuing God, when shall I come, and appeare before the presence of God?* and what presence he meane of, he expounds himselfe, *That he might goe with the multitude, and lead them into the House of God, with the voyce of singing and praise*: for God in a speciall manner appeares in the assembly of his Saints, according to his promise: but this presence is not perceived, but of his owne secret ones, who seeke his face.

The presence of his glory is giuen to Saints triumphant in the heauen. *The Lord giueth grace and glory*, but first grace, and then glory: from grace in earth, yea, and by it, he leades them vp to glory in heauen.

Of this presence of glory, this place is to be vnderstood, according to that, *In thy face is the fulnesse of ioy, and at thy right hand are pleasures for euermore*. And againe, *O how excellent is thy mercy, O God! therefore the children of men trust vnder the shadow of thy wings: they shall be satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuers of thy pleasure*. Heere not onely haue we pleasure, but riuers of pleasures, yet such as can neuer bee exhausted: for it is subioyned, *With thee is the well of life*. So long as the fountaine or spring lasteth, the riuier cannot decay. God is that great fountain or bottomles deep: from him come the riuers of pleasures, to all that stand

Aug. de ciuit. Dei. l. 8. c. 6.

Rom. 1. 21.

2. A presence of his grace: this is granted to none but his Saints.

Psal. 85. 9.

Ezech. 11. 16. And that especially in the holy assemblies.

Psal. 42. 4.

3. A presence of his glory granted to Saints in heauen. Psal. 84. 11.

Psal. 16. 10, 11.

Psal. 36. 7, 8, 9.

There are riuers of pleasure flowing from an euertlasting fountaine.

1. Kings 20. 8.

Psal. 84. 4.

Exercise of
Saints glorifi-
ed is to serue
God without
intermission.Aug. ser. 11. de
Sanct.No change
neither of time
nor state, in
heaven.Their seruice
is sweet, no
way laborious.

Aug. ibid.

Carthus.

Seruants of
God are most
honourable
creatures.

Acts 9. 15.

stand about him. The Queene of Sheba said of Salomon his seruants, *Happy are thy men, happy are these thy seruants which stand euer before thee, and heare thy wisdom*: but much more truly may it be spoken of the seruants of our God, who stand about his Throne, *Blessed are they who dwell in thine house*. Now followes:

They serue him night and day in his Temple. We haue heard of the place wherein they are: the second part of the verse shortly describes their exercise, *They serue God*, and that without all fainting, wearying, or intermission, *night and day*. This imports no vicissitude, but a continuance, and perpetuity; *Dies & nox, non vicissitudinem, sed perpetuam significat*. Because all our time turneth vpon day and night, therefore many a time vseth the Spirit of God this phrase, *Day and night*, to expresse as much, as *for euer and euer*. In the heauens there is nothing but a Day, no change of their glorious and lightsome estate by time. In the Hell, there is nothing but a Night, perpetual darkenesse, no change of their horrible and comfortlesse estate, by time. In the Earth there is a day and a night, and a vicissitude and change of euery estate, by time. That mention is made of a Temple, we are not to thinke there is any materiall Temple in heauen; but an allusion is made to the Temple of Ierusalem, wherein his seruants serued him day and night.

And this word of seruice noteth, that they are now fully become the Lords, they haue resigned themselues altogether to doe his will, there is not now in them any deed, nor desire of any thing that may offend him; they waite vpon him, they looke steadfastly to him, they delight in him, they praise him without ceasing; this is their seruice, *Non est laboriosa, sed amabilis, & optanda hac seruitus*. It is not a painefull seruice, or laborious, but to be loued, and longed for, *Seruitus hac dulcissima merces est seruutis presentis laboriosa*, this seruice is a most sweete reward of our present laborious seruice.

Among men, the name of a seruant is counted vnhonourable, and a base thing thinke they it to serue another: but sith the most honourable creatures, elect Angels, and Men, delight to serue him, let vs not bee ashamed to professe our selues his seruants. *Dauid* was a great King; yet hee counteth more, and reioyes ofner in it, that hee was a seruant of God, then a King over his people: And *Saint Paul* was a *Chosen vessel vnto God*: yet his ordinarie stile is, *Paul the seruant of Iesus Christ*. And indeede, it is more honorable to bee a seruant of Christ, then to bee a Monarch of the world without him; *Seruire Deo, est*

regnare; In very deede hee is a free-man, yea, and a King, who is Gods seruant; Hee trampleth vnder feete the diuell, the world, and the flesh; hee is Lord of his affections, yea, and of all creatures; hee can vse them, but will not come vnder the power of any of them: and yet so blind are worldlings, that they account Christ his seruice to be bondage, and his Law a yoke, whereas in truth it is the *Law of liberty*, and men without it, not subiect to it, are in most miserable bondage.

For he that will not serue the Lord, shall be like curfed *Cham*, a *seruant of seruants*: He shal serue many masters in stead of one: *O quam multos Dominos habet, qui unum non habet*! and that in a seruice, wherein there is no comfort, for which there is no reward, and after which, no time set for manumission, or liberty. Any other seruant, that hath an euill Master, sometime may be sold to another, and he will be glad of it: But the seruant of sinne is so blinded, that albeit of all slaues hee be the most miserable, yet hee is content with it, and desires not to change his Master. And againe, any other seruant, oppressed with the tyrannie of a Master, sometime will deliuer himselfe, by flying from him: But the seruant of sin, where-away shall he flee? *Secum trahit Dominum suum, quocunque fugerit, non fugit seipsum mala conscientia*: hee draweth his oppressor with him, flee where he will, an euill conscience cannot flee from it selfe: And as for a reward of his seruice, where is it? *Voluptas transit, peccatum manet, praterit quod delectabat, remanet quod puniat*: the pleasure passeth, the sinne abideth still: that is gone which delighted him, and for which hee sinned; that remaines, which disquiets him and torments him, to wit, guiltinesse, the fruite of his sinne, that is the worme which gnaweth his conscience. What shall wee then doe? but cry out, and confesse with the same Father; *O miserabilis seruitus peccati*! O miserable, and vnprofitable, and euery way comfortlesse seruice of sinne! And on the contrary: O happy, ioyfull, fruitfull, and euery way most comfortable, the seruice of Iesus Christ our Sauour!

Yet concerning this point, there is but one question to bee moued: Said not our Sauour to his Disciples, *Henceforth I call you not seruants, but friends*? How then are redeemed and glorified Saints called seruants? I answere: This noteth their advancement to a new and high dignitie, but derogates not from their old debt-bound dutie. Familiaritie with God takes not away reuerence: It engenders not (as our Prouerbe is) contempt; no, there is none who reuerenceth him more, then they with whom

For he is a
King & a free-
man, who is
Gods seruant.

Psal. 2.

A seruant of
seruants is he,
who is not a
seruant of God
Ambros.The seruant of
sin desires not
to change his
Master.He gets no
leauce to rest
him.
Aug. in Ioan.
tracl. 41.And he may
looke for a mi-
serable rewardFamiliarity
with God, en-
creases a reue-
rence of God.
Iohn. 15. 15.

whom he is most familiar; and none more ready to serue him, then they who haue found him most mercifull to them; so these two stiles, *Friends* and *Seruants*, are not repugnant the one to the other.

And againe, if it bee demanded, How serue they him for euer in his Temple? Said not our Sauour, *The seruant abides not in the house for euer*? He had said immediately before, *Hee that committeth sinne, is the seruant of sinne*: and then terrible is that which followeth, *The seruant abides not in the house for euer*. What then, shall the Lamb, who is without sinne, be in the house himselfe alone? Shall no sinners come there? Shall hee bee a King, and Lord without Subiects; *Cui habebit caput, si non erit corpus*? Where shall the head bee, if it haue not a bodie? Oh; but marke what immediately hee subioynes, *Filius autem manebit in aeternum*, the Sonne shall abide in the house for euer.

Non sine causa & terruit, & spem dedit. It is not without cause, said *Saint Augustine*, that in one sentence hee hath both terrified vs, and comforted vs; hee hath terrified vs, that wee should not loue sinne; hee hath comforted vs, that wee should not despaire for sinne. If yee demand then, where is our hope, sith wee are sinners, and the Lord hath said, *The seruant abides not in the house for euer*, for hee is a seruant that commits sinne? Here is your hope, and hearken vnto it, *The Sonne abideth in the house for euer*. If we were but seruants, and not sonnes, wee had cause of discouragement; but here is our comfort, we were seruants, but now are become sonnes: *If the Sonne make you free, yee shall bee free indeede*; such seruants are wee now, as are free-men also.

And hee, that sitteth on the Throne, will dwell, &c.] This is the third, and last part of this verse: as they serue him, so he most graciously recompenseth them, noted heere by this speech, that he *dwells among them*: The phrase imports the communication of all good. For, among men, where Kings haue their dwelling, there is the abundance of euery good thing, that can bee had in the Kingdome; but much more is heere signified, yea, infinitely more. *Ahasuerus*, one of the momentanean Monarchs of the earth, made a feast to his Princes of an hundred and seuen and twenty Prouinces; the feast lasted an hundred and foure score daies; and seuen daies againe for the common people. All this hee did, that hee might shew the riches and glory of his Kingdome, and honour of his great Maiesty: and his Maiesty shortly after, turned into dust, and ashes. Why

then doe I bring him in? To make a comparison? No way. What is the light of a half-penny candle to the Sunne? Yet haue I spoken of him, that, if wee can, from small things, wee may ascend to the consideration of greater. What a great feast must this bee; which the Lord shall make in heauen to his Saints? Hee dwelleth among them, hee sitteth not, hee is their King for euer: and they are not gathered out of an hundred and seuen and twenty Prouinces, but out of all Nations, Tongues and Languages: This Feast is not for an hundred, foure score and seuen daies, but for euer, and euer. O happy habitation! O dwelling full of delight!

The word which the Spirit of God here vseth, imports all this; and much more then wee can conceiue: *omniou in aeternis*; hee shall bee as a Tent or Tabernacle to spread ouer them, to cumberate them, & protect them. The like is promised in other places, *I will dwell among them, and walke there, I will bee their God, and they shall bee my people*. In this life the Lord dwelleth in his Saints, and with them, *dirigendo ad finem adipiscendum*, guiding and directing them to the end, whereunto hee hath ordained them; but in heauen hee dwelleth with his Saints, *Conseruando eos in fine adeptos*, conseruing them in that end, and happy estate, whereunto his grace hath brought them. But, as I said, what great glory, and ioy, Saints haue by the Lords dwelling among them, cannot now be vnderstood. *Moses* was but forty dayes with the Lord on Mount Sinai, and his face, when hee came downe, shined so brightly, that his people might not behold him. How then shall the glory of the Lord his lightsome countenance illuminate them, with whom he shall dwell for euer?

Alway, the vse of all is, they serue him, and he dwelles among them, to satiate and replenish them with his ioyes and pleasures: their seruice wants not the owne recompence, yea, all the benefit of their seruice redounds to themselves: where wee must obserue a great difference betweene the seruice of God, and of man; other Masters seeke and entertaine seruants for some vantage to themselves: for who will maintaine seruants, but for their owne ease and commodity? It is not so with the Lord, his seruants can profit him nothing, all the benefit redounds to himselfe. This *Dauid* humbly doth acknowledge, *My goodnesse extends not to thee*. And againe, when hee had offered liberally for the building of the Temple, then said hee, *Who am I, and what are my people, that we should be able to offer willingly after this sort? for all things come of thee, and of thine*

But not com-
parable to the
Banquet
which the
Lord shall
make to his
Saints.How God
dwelleth with
his Saints on
earth.

2. Cor. 6. 16.

Carthus.

How he dwel-
leth with his
Saints in hea-
uen.The good of
all seruice that
Saints make to
God, redound-
eth to them-
selues.

Psal. 16. 2.

1. Chro 29. 14.

Iob 22.
Our seruice is
not profitable
to the Lord,
and can doe
him no good.
Iob 35.6.

Yet hee seekes
it, that hee
may doe vs
good for it.

Mat 1.10.

Felicity of
Saints still de-
scribed.

Many are the
wants and mi-
series of this
life.
2 Cor. 11.37.

2 Cor. 6.4.
Rom. 8.35.

But they all
take an end
at death.

owne hand haue we giuen thee. The like of
this hath Iob, *May a man bee profitable to
the Lord? Is it any thing to the Almighty,
that thou art righteous, or is it profitable to
him, that thou makest thy wayes upright?*
But yet more clearly explains hee the
same in another place; *If thou sinne, what
doest thou against him? If thou bee righte-
ous, what doest thou to him? Or what re-
ceiues hee at thine hand? Thy wickednesse
may hurt a man, as thou art, and thy righte-
ousnesse may profite the sonne of man:* But
the All-sufficient Maiesty of God, is nei-
ther encreased by thy good, nor empai-
red by thine euill. Why then (will yee de-
mand) doth hee seeke seruice? Onely that,
of his superabundant goodnesse he may
haue occasion to blesse thee; If he craue
any thing from thee, it is not because hee
needeth thee, but because thou needest
him; hee seeketh, to the end that hee may
giue. Oh, that wee would consider
this, and so be encouraged to serue our
God! Euen in this life, the wages which
hee hath already payed vs in hand, should
encourage vs to serue him. Hee may iustly
demand of vs, *Who among you all doth
open the doore of my Temple for nothing?*
Wee can neuer serue him sufficiently for
that which hee hath giuen vs already:
but the wages payed, are nothing in
comparison of those which are promi-
sed.

Verse 16.

*They shall hunger no more, nor thirst any
more, neither shall the Sunne light on them,
nor yet any heate.*

THe description of the felicitie of Saints
in heauen, hauing finished their warre-
fare on earth, still continueth. *They shall
hunger and thirst no more.* In that he saith
no, *no more*, hee tells vs, hee is comparing
that life which is to come, with this which
wee haue now. In this life the dearest
Saints of God are oftentimes most hardly
handled: So Saint Paul professeth of him-
selfe, that hee was oftentimes *In wearie-
nesse and painefulnesse, in hunger and thirst,
in cold and nakednesse.* And againe, *that
in great necessities and distresses, he appro-
ned himselfe the Minister of God.* And in
that notable gloriation, that nothing is a-
ble to separate vs from the loue of God,
he would not haue made mention of perfec-
tion, famine, nakednesse, if in this life
the Saints of God were not subiect vnto
them.

But all these miseries end with our mor-
tall life, no relike of them shall remaine in

the heauen, *Ibi non est paupertatis metus, non
agritudinis imbecillitas, no feare of famine,
no sense of sickenesse, there nullum cibi de-
siderium, no desire of meat there; and how
can there bee a want of that, whereof
there is not so much as a desire? Ibi est vi-
ta sine morte, ibi inuentus sine senectute, lux
sine tenebris, gaudium sine tristitia, voluntas
sine iniuria, regnum sine commutatione:*
There we shall haue life without death,
youth without old age, light without dark-
nesse, ioy without sadnesse, will without all
wrong, a kingdome without any kind of
exchange.

In this life hunger and thirst commeth
not of want onely, but of wealth also: let
there be giuen thee such abundance, as
thou desirest, yet can it not keepe thee from
hunger and thirst: and in this appeares the
vanity of our life present, that it hath need
of daily helpe and supply: feede as thou
wilt now, thou becommest hungry ere it
be long: drinke as thou wilt, thou shalt
thirst againe, yea the abundance of drinke
rather increaseth then quenches thy thirst.
The same creatures which we daily vse for
the helpe of our filly life, tell vs, if wee
would heare them, that wee cannot liue
long; such a life as they haue, they must
lose it, before thy can nourish ours: if
wee vse them not, they putrifie and cor-
rupt of their owne accord, and when we
haue vsed them most abundantly, yet (as I
said) can they not keepe vs from hungering
and thirsting againe.

Thus the helps of our life proclaime
to vs the vanity of our life, it is a vanishing
shadow, and cannot continue.

All our life is but a course of exchanges
for a time, and be sure, a very short time: a
man may say, hee hath enough, but comes
short of that which heere is spoken, that
hee willett *No more.* If wee looke to
the Sea, it ebbeeth and floweth euery day. If
we looke to the Moone, it waxeth and
waineth euery Moneth. If wee looke to
the Sunne, it commeth and returneth euery
yeere; all creatures teach vs, that in our
life there is a flowing and an ebbing, a wax-
ing and a waining, a coming and a going;
all by a continuall change are turned in
their course; but after this life, it shall not
bee so any more. They shall hunger and
thirst no more. *Hic omnes morbo laboramus,
qui tandem ad mortem diducit:* Wee haue
in all estates heere a sicknesse, which at
length leadeth vnto death: *sanitas immor-
talitas erit,* our sanity or health, shall bee
our immortality, there wee shall bee sicke
no more. Yet should it warne vs so long
as wee liue heere to walke circumspectly: It
is a point of true Wisedome and Valour,
inter transcentia stare.

Neither

Aug. in festo om-
nium Sanct. ser.
37.

Aug. ad frat. in
eremo, ser. 49.

The vanity of
this present
life wherein
may it be per-
ceiued.

All our life is
but a course of
exchange, like
the Sea and
Sunne.

Aug. de temp.
ser. 74.

The life to
come is not so.

Ephes. 5.15.

Sun here sig-
nifies not heat
of persecu-
tion.

Saints glorifi-
ed feelee nei-
ther the com-
moditie, nor
incommoditie
of the crea-
ture.

Reuel. 21.23.

Aug. in festo
omnium Sanct.
ser. 37.

Heate of the
Sunne hurtfull
to many peo-
ple.

In that life we
shall need no
helpe of the
creature, for
God shall be al
in all vnto vs.

Aug. de ciuit.
Dil. lib. 10.
cap. 18.

Aug. Ser. 4.

*Neither shall the Sunne light vpon them,
&c.* That is true which some of the Inter-
preters haue, that the Sunne and heate
therof in holy Scripture is vsed many times,
to signifie the heate of persecution. And it
is indeed out of all question, that Saints in
Heauen haue past al danger of persecution:
but because they expound this of the
estate of the Church militant, I doe but re-
mit them to their owne warrants.

The simple meaning is, that Saints glo-
rified in Heauen, shall neither neede the
commoditie of the creature, nor feelee the
incommoditie thereof. The Sunne is a ve-
ry excellent creature, yea, a Mother and
Nurse of the creatures, by the heate and
warmenesse thereof: but there wee shall
haue no benefit by it, we shall surmount the
Spheare of the Sunne, and leaue it vnder
our feete; yea, the face of euery Saint there
shall shine like the Sunne in the noone-day;
*That Curie hath no need of the Sun, nor of the
Moone to shine into it: for the glory of God
doth light it, and the Lambe is the light there-
of. Ibi iugis est splendor, non is, qui nunc est,
sed tanto clarior, quanto felicior:* In Heauen
there is a perpetuall splendor; not such as
wee haue now, but so much more bright
then this, as it is more happy then this.

Nor any heate. They feelee no incommo-
ditie of the creature: the heate of the Sun
intended, parches and burnes them who are
vnder *Torrada Zona*, and to many other
people, extreme heate of the Sunne engen-
dreth many diseases: for this cause the Lord
prouided for Israel in the wilderness, not to
guide them onely, but to guard them also
from the heate of the Sunne. So also hee
prouided a Gourd for *Ionas*, to shadow
him from the burning heate of the Sunne:
but no such thing shall be there to trouble
vs.

Verse 17.

*For the Lambe, which is in the midst of the
Throne, shall gouerne them, and shall leade
them to the liuely fountaines of waters, and
God shall wipe away all teares from their
eyes.*

HE proceeds in the description of their
felicitie, and sets downe the great
cause thereof, to wit, that the Lord shall
feede them, illuminate them, gouerne and
comfort them, not by his creatures, as hee
doth now, but by himselfe. Now great
comfort haue we by the creature, wee shall
not need them there, the Lord shall be all in
all vnto vs, and he shall giue vs *vitam aet-
ernam, non de his quia condidit, sed de seipso:* life
eternall, not of things which he hath made,
but of himselfe: *Quicumque hic varia que-
ris, ipse tibi vnus erit omnia:* who so euer

thou art, that here seekest many and diuers
things, remember that there thou shalt haue
one for all, who shall abundantly satisfie
and content thee.

The Lambe shall gouerne them. The word
gouernare imports, that he shall doe the dutie
of a Sheepeheard vnto them, and gouerne
them; as a Sheepeheard gouerneth his
Flocke: Strange is the manner of speech,
but comfortable is the matter it selfe, that
the Lord is here brought in to be a Sheep-
heard, or Pastor of Lambes; for our Lord
hath none in his Flocke, but Lambes in-
deed: *Feed my Lambes:* He tanieth; and
maketh meeke all that are his, were they
before fierce and cruell, like Lyons; were
they rauening Wolues, such as Saint Paul
was, answerable to the bloody badge of his
Tribe, *Beniamin, A rauening Wolfe;* Before
his conuersion it was said of him, *that hee
breathed out threatnings & slaughter against
the Disciples of the Lord;* yet from the time
that he became one of Christs, he laid aside
his cruel nature, and became meeke, peace-
able, and patient, like a Lambe. Take heed
aboue al things that we be partakers of the
loue, humilitie, and meeknesse of Christ,
that thereby wee may know we are his;
such as *bite one another, and deuoure one a-
nother,* are as yet but carnall, and stran-
gers from the fellowship of Iesus.

*And he shall leade them to the Fontaine,
&c.* Waters signifie refreshing ioyes, which
Saints shall haue there in great abundance:
*He that drinketh of the water that I shall giue
him, shall neuer thirst any more, but the water
that I shall giue him, shall bee in him a Well of
water springing vp into eternall life.* The
springing, and flowing of the water, no-
teth the abundance of it, according to that;
*I am come, that they might haue life, and haue
it in abundance:* therefore is their exceeding
great ioy called *Riuers of pleasure:* and a-
gaine, *A pure Riuer of the water of life proceed-
ing from the Throne of God,* runneth through
the streetes of heauenly Ierusalem. But here
mention is made of the Fontaine, from
which these waters flow, to shew that our
ioy there shal not come mediately from the
creature, as we haue said, but immediately
from God, the Author and Fontaine of all
our felicity.

Shall leade them. Euen in this life the
Lord leades vs. All the sonnes of God are
led by the Spirit of God; they all cry to be
gouerned by him: *Send thy Light, and thy
Truth, let them leade me:* and now we feelee
that he leades vs, *monendo & mouendo,* as
wee haue shewed on the eighth to the Ro-
manes. But how he shall gouerne vs, & lead
vs there; how we shall follow the Lambe
where-euer he goeth, wee shall best know,
when wee come there: it is a ioyfull thing
I iii
now

What a Pastor
Christ Iesus is.

He hath none
in his Flocke,
but Lambes.

Gen. 50.

Acts 9.1.

Yea, he tur-
neth Wolues
and Lyons, and
makes them
Lambes.

Ioyes of hea-
uen figured by
water.

Iohn 4.14.

Iob. 10.10.

Psal. 36.

Reuel. 22.1.

How God shall
leade vs in hea-
uen, we cannot
now vnder-
stand.
Psal. 43.3.

Ber. in Cant.
(er. 47.)

A comfortable
change of our
state, from mi-
sery to immor-
tall glory.

2. Cor. 1. 15.

The glorious
change of
Saints in the
life to come,
illustrated by
similitudes.
Ber. Ser. de dili-
gendo Deum.

Mourning
here is meetest
for Saints.

Mat. 5. 4.

Mourning for
sin pleases the
Lord.
Psal. 6.

now to bee led by him; wee shall find it more ioyfull then; *Si sic bonus es quarentibus te, qualis eris assequentibus?* sith he is so good to them, who seeke him, as wee haue all cause to confesse, how good will he bee to them, who find him?

And God shall wipe away all teares, &c. This manner of speech imports a most comfortable change of their estate from misery, and al cause of mourning, to ioy, and all fullnesse of felicitie: and this the Spirit of God expresseth by a most significant phrased, when he saith; *Mortality shall be swallowed up of immortality*; that is, it shall be deuoured, and vtterly abolished, as if it had neuer beene, no foot-step of mortality or misery shall be seene there, no voyce of mourning heard there.

Some of the Ancients by proper similitudes doe illustrate this. *Sicut stilla aqua modico infusa vino, deficere à setota videtur, dum & saporem vini induit, & colorem*, as a drop of water infused into wine, lookes no more like that which it was, but takes on it both the taste and colour of the wine: *Et sicut ferrum ignitum, & candens igni similitudinem suam, pristinae propriamque formam exurit*: And as yron put in a hot burning fire, becommeth most like vnto the fire, and loseth the old and proper forme thereof; *Et sicut solis luce perfusus aer, in eam rem transformatur luminis claritatem, adeo. ut non tam illuminatus, quam lumen ipsum esse videtur*: And as the Aire, when the light of the Sunne is diffused through it, is transformed into the brightnesse of his light, so that it seemeth to bee not so much enlightened, as a light it selfe. At mid-night the aire is a darke body, in the day it is light-some, and lookes as if it were light it selfe: so shall the Saints of God glorified in heauen, be changed from that which they are now, and transformed into the similitude of that glory, whereunto they shall bee aduanced then.

Alway mourning here is meetest for Saints: for how shall the Lord wipe away teares from their eyes, who neuer shed them? and how shall he gather these teares into his bottell, which thou neuer powrest out? The world counts it a womanly affection to mourne: but our Sauour hath said, *Blessed are they who mourne now, for they shall bee comforted*. David was a verie valiant man, hee slew the Lyon, and ouercame Goliath the Philistim, and yet *Hee watered his bed with teares in the night, and in the day mingled his cup with teares*. Simon the Pharisee at one time made a banquet to the Lord of the best delicacies he had, and Marie gaue him a Deart of teares from her penitent heart. Our Lord was better pleased with Marie her teares, then

with Simon his delicacies.

Though wee were not compassed with many miseries, and overladen with a heauy burden of sinnes, in both which wee haue great matter and cause of mourning, yet our very absence from that great felicitie, which in this life we cannot enioy, should moue vs to mourne. *Non satis futura gaudia concupiscis, si ea quotidie non possulas cum lacrymis, minus tibi nota sunt, si non renuit consolari anima tua, donec veniant*: Thou desirest not, as thou shouldst, these ioyes to come, if thou doe not craue them euery day with teares; thou knowest them not, if thy soule refuse not all other comfort, till thou enioy them to replenish thee: fruitlesse, and vaine, yea, quickly vanishing are the greatest pleasures of this life.

Hardnes of hart, and senselesse security, is the Mother-sinne of this age. The children of Cain by the light of nature learned how to worke in brasle, and Iron; and men by their wit, and ingene, can make the hardest metals receiue impressiō, but cannot in like manner mollifie their hearts, to receiue the stampe of holy Impressiō from the Lord. At the third stroke, the Rocke rendred water vnto Moses: but (alas) for many strokes will not our hearts render teares of contritiō to the Lord.

It requires a continuall care, to worke vpon the heart, to labour it, and make it soft, that it may yeeld to the scale of God, and receiue the portraiture of his Image: If wee in a good conscience vse the meanes diligently, the Lord will not let vs want a blessing, but will graciously performe vnto his children, that promise made in the new Couenant, *I shall take the stonie heart away from them, and giue them a heart of flesh*.

To conclude all, sith we heare so great and glorious things spoken of that Citie of our God, that new and heauenly Ierusalem, both here, and in the twentie one, and twenty Chapters of this Prophecie: is it not a lamentable folly, to forget Sion, and to sit downe, and sing by the Riuer of Babel, wherein we are but captiues? Shall we neglect that life, for the loue of any thing, which wee can enioy here? It is a pretty meditation of S. Basil: If thou hadst (saith he) two children, whereof the younger by certaine knowledge were not able to liue; the elder again were most liuely: wouldest thou be so foolish, as to spend all thy care and thy substance vpon the dead child, and reserve nothing for the other? *Si meliori cuncta dare noluieris, diuide saltem ex aequo*: If thou wilt not giue all to the best and eldest, at least diuide it equally betweene them.

Thy two children are thy two liues: the one temporall, the other eternall: the eldest

What great
cause of mour-
ning haue we.

Ber. in capie.
in. serm. 2.

Hardnesse of
heart, the Mo-
ther-sinne of
this age.
Gen. 4.

The heart of
man would be
laboured con-
tinually.

Life to come
should be
longed for.

Psal. 137.

Folly to neg-
lect the life to
come, for loue
of this.

Basil. Ser. 3. in
diuites auar.

eldest is life eternall: it was ordained for vs before the foundations of the world were laid: this child is liuely, neither subiect to death, nor any kind of disease: the younger child is life temporall, a languishing life: deadly diseased is this child, and will not liue. Shall we therefore be so foolish, as to care for that, which cannot be conserued,

and neglect the other which endureth for euer, and is able, if it be ours, to conserue vs also, in a most happie, and immortall fellowship with our God in Christ, for euer and euer? The Lord make vs wise in time, to consider this, that we may make choise of the best. Amen.

FIN IS.



PATHMOS:
OR,
A COMMENTARY
ON THE REVELATION OF
SAINT JOHN, DIVIDED INTO
THREE SEVERALL PROPHECIES.
THE SECOND PROPHECIE
WHICH IS MORE SPECIALL
THEN THE FIRST:

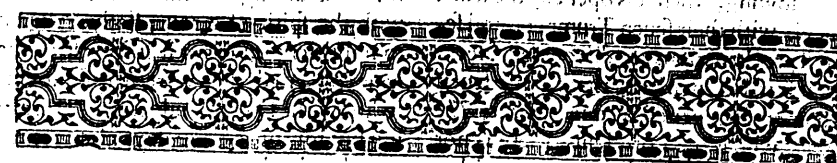
By WILLIAM COWPER, *Bishop of*
Galloway.

Abacuk 2. 3.

*The Vision is yet for an appointed time, but at the last it shall speake, and not lye; though it tarry, waite:
for it shall surely come, and shall not stay.*



LONDON,
Printed by FELIX KYNGSTON for *John Budge*, and are to be sold at
his shop in Pauls Church-yard at the signe of the
Greene Dragon. 1623.



THE SECOND PROPHECIE, WHICH IS MORE SPECIALL THEN THE FIRST.

My helpe is in the Name of the Lord.

The Summe and Method of this Prophecie.

This Chapter beginneth the second Prophecie of this Booke, and continueth to the end of the eleuenth. The summe of it is taken vp iudiciously by Chytraus, in these words, *Sequiturur Ecclesia calamitates spirituales vera de Christo doctrine corruptelas, & hereses varias, ac certaminapiorum, & impiorum, Papistica imprimis, ac Mahometica secte multitudinem, & potentiam Ecclesie perniciosissimam sub imagine tubarum depingit.* Beside the former euils of bloodie and violent persecution, which will follow the preaching of the Gospel, the Church is here fore warned of sundry sorts of Heresies, by which, Satan in his instruments will labour to corrupt the purity of the Gospel, and by sixe seuerall Proclamations, made by heavenly Herald with sound of Trumpet, the great Captaine, and Generall of his Church, forewarnes her to prepare, and arme her selfe against them, as battels much more fearefull and dangerous then the former: and in this all the learned Interpreters doe agree.

This we noted in the entrie, as one maine point, most necessary to be obserued for the vnderstanding of this Booke, that it is *Prophetia saepius repetita*, a Prophecie often repeated. In *septem Angelis statum Ecclesie repeti iuxta praecedentem regulam nouimus*: according to the precedent rule: Let vs know, that the state of the Church is here againe repeated in these seuen Angels, with their trumpets. So that wee must not knit this to the former, according to the course of time, as if in time it were posterior to the other, the first Trumpet for time goeth vp, as high, as the first scale, and the euils threatned here, in regard of time

are as ancient, as the first euils, but because they are of another nature and kind, they are foreshewed in a vision by themselves. Many of the writers not considering this, haue forced themselves to imbrace strange and vncouth Interpretations.

The parts of this Prophecie are two: first, a preparation going before it in the first sixe verses of this Chapter, then the Prophecie it selfe, wherein first the darkning of the light of the Gospel, and the obscuring of the face of the Church visible, is foretold by sixe Trumpets, in the eighth and ninth Chapters. Secondly, the restitution of the Church, and of the light of the Gospel is foreshewed in the tenth and eleuenth Chapters. There Saint *Iohn* receiuet from the Angel a little Booke, hee is commanded to prophecie againe; there the Temple is measured, in token that the Lord will haue his Church, which was sorely ruined by preuailing heresies, builded, and redified againe: Then from the fifteenth verse of the eleuenth Chapter, to the end, the seuenth Angel concludes this battell, by sounding the last and great Day of the Lord.

CHAP. VIII.

Verse 1.

And when hee had opened the seuenth Seale, there was silence in heauen about halfe an houre.

THe seuenth Scale hath, as wee may speake, included in the bosome thereof, the seuen Trumpets, and all the Prophecie

Primus.

cie following, when it is opened, the seuen Angels, with their seuen Trumpets, and seuerall proclamations are discovered. Heere first it is to be marked, that all the seuen Trumpets are opened by one, to wit, *The Lambe*, who is the Lord Iesus, there is not one of them opened by another, neither Angell, nor man.

Of the Bookes of holy Scripture, some are written for our instruction in the faith, teaching vs what to beleue and doe, that we may be saued; others are written for our confirmation in the faith, that wee should neither faint, nor forsake it, neither for violent persecution of bloody enemies, nor yet for fraudulent dealing of heretiques, shadowing, and couering most damnable heresies vnder the vaile of truth. Now if in this booke, written for confirmation of the Church in the faith, Christ hath opened all the seales, and left none to be opened by any other: is it intolerable blasphemie to say, that in the other bookes written for our instruction in the faith, hee hath not taught vs all the counsel of God, needful for our saluation, but hath left some secrets to be opened and reuealed by others? but of this wee haue spoken more at large in the first Prophecie.

There was silence in heauen. Wee haue here first to see, what is meant by this heauen, and next, by silence in heauen. This heauen is not to be taken for that place of glory, where the Church triumphant is, there is no silence there, *they cease not, day nor night, saying, Holy, holy, holy, Lord God Almighty.* Neither is it to be taken here for the Militant Church on earth, as sometime it is, but as we shewed in the first Prophecie, *heauen* heere is heauen representation, for wee are still to remember, that Saint *John* speaketh of these things as hee saw them in vision, being now transported out of the body. He saw a represented heauen, a represented Throne, represented Angels, with their represented Trumpets, and so forth of the rest. All things are decreed by God before they come to passe: what his Maiesty in his secret Counsell hath concluded, by types conuenient hee represents them to Saint *John*, that according to the sight, which in the heauen, or heauenly vision he gets of them, hee might the more certainly assure the Church, that they were to fall out on earth.

Now for this silence in heauen for halfe an houre, some by it vnderstand that short peace which the Church inioyed in the dayes of *Constantine*. Others againe, as *Bedae*, and such as follow him, vnderstand by it that short space of forty and five dayes which will be betwene the death of Antichrist, and the Day of Iudgement: but

this is a doting dreame of men blinded with the spirit of error, flatly repugnant to holy Scripture: for if it were so as they haue conceited, then were it easie for men to know the Day of Iudgement, there being but forty and five dayes betwene it, and the death of their new found Antichrist, who as they say, shall be notoriously knowne of the world: but this foolish opinion of the Rest the Church shall haue in these forty and five dayes, many of themselves thinke shame of it; among others, the Iesuite *Ribera* iustly reiects it.

The simple truth is, that this halfe houres silence imports the admiration, and reuerence whereby the heauenly creatures attended, and expected that which was to be reuealed by the seuenth seale: commonly before the proclamation of great matters, silence is cryed, or at new sights, creatures are stricken with silence; so here this new sight of the seuen Angels with their seuen Trumpets, is said to worke in the heauenly creatures an admiration, and reuerent attention to that which was to be reuealed. And it is especially written to teach vs, how we should be disposed with reuerence to heare: as oft as the Lord offers himselfe willing to teach vs, then we should put silence to our owne will, to our cogitations, and affections, otherwise we cannot heare *what the Spirit saith*. Where a tumult is in the house within, hee is not heard that knocketh at the doore; where the mind is preiudged, or the affections are perturbed, the Word of grace, though an Angell would preach it, cannot enter there. In the iudgement of *Andreas Casariensis*, this silence signifies, *Compositam Angelorum modestiam, modestamque eorumdem compositionem, & reuerentiam*: The composed modesty of Angels, and their modest disposition and reuerence; such should be our disposition alio, especially when the Lord speaketh vnto vs.

Verf. 2.

And I saw the seuen Angels which stood before God, and to them were giuen seuen Trumpets.

AT the opening of every Seale, Saint *John* gets a new sight; so is it with all them who are taught of God, they profit by teaching: but alas, it is farre otherwise with many in this age; they are like those whom *Esay* calles *weined from the milke, and new drawne from the brest*; they need precept vpon precept, line vpon line, sermon vpon sermon; but for all this, the Word of the Lord vnto them is but like *A strange language*, and as the *Vision of a clasped booke*; they heare it, but vnderstand it not; if at a time

time they be moued, yet are they not mended; this is a fearefull curse, it lyes vpon many, yet they haue not eyes to see it.

Seuen Angels. Of the number and order of Angels, wee haue spoken in the first Prophecie, wee must not too strictly re-straine them to this number with *Clemens Alexandrinus*, *Septem quidem sunt, quorum est maxima potentia, primogeniti Angelorum principes, & per quos Deus omnibus hominibus prouidet*: There are seuen (saith he) first borne Princes of the Angels, who haue greater power then the rest, and by whom God prouideth for all men. But wee finde no warrant for this in holy Scripture: here the Lord maketh to his Church a seuenfold proclamation, according to it hee sends out seuen heauenly Heralds, sometime one appeareth, sometime two, sometime three, sometime great multitudes of them, according to the worke his Maiesty hath to doe, so he fitteth his instruments, foure hornes arise to push Ierusalem, and the Lord prouides foure Carpenters with hammers to beat them downe: fixe seuerall battels of heretikes come out against the Church, and by fixe seuerall Proclamations made by these heauenly Heralds, the Lord forewarnes his Church of them, the seuenth concludes all with the Day of Iudgement. It is needlesse curiosity to picke out any more heere of this number of seuen, as if there were no moe by whose ministry God gouerneth the world, or as if these were Princes of the rest.

Alway, as they are employed, so they serue the Lord in their seuerall stations; some superiour neere the Throne, others inferiour, compassing the Throne, as wee shew in the fourth Chapter, some of them receiues one particular charge, and some another. Seuen Angels here forewarnes the Church of her enemies, by the sound of their seuen Trumpets; others not onely denounce, but execute iudgement, pouring out their seuen Vials of wrath vpon the enemies of the Church, all keepe their station, and doe their charge, without any gaine saying, grudging or contradiction among themselves.

We pray that the will of God may be done in earth, as it is in heauen; and happy were it for vs, if wee could attaine to this Angel-like life every one of vs in our stations, and seuerall functions, faithfully doing the work of God; not discordant one from another, not grudging, not presuming ouer our inferiours, nor enuying our superiours: but our comfort is, that what now through the condition of our humane infirmity we cannot obtaine, the Lord shall at last worke it in vs.

Which stood before God. Their standing

before God, imports their continuance in originall holinesse. The *Angels that sinned were cast downe into hell*, they who sinned not, stand still before the Throne. So long as *Adam* abode in the estate of innocency, he was familiar with God, but so soone as he had sinned, he was ashamed, and ran away from the Lord, to hide himselfe among the bushes. Oh what need haue we, in time to take heed to our selues? for if one transgression forced him to flee away from the Lord, how shall we stand, whose sinnes are mo in number then the haire of our head, vnlesse our care be in time to vndoe them, that we may finde grace through Iesus the restorer, to stand before the Lord?

Next, their standing signifies their willing readinesse to serue the Lord: they are like seruants standing before their master, waiting what he will command them: before he command, they will doe nothing; when he hath commanded, they doe without delay. From them we should learne, in all our callings to stand before the Lord; loth would we be to goe out of the compasse of a good conscience, if we could alway remember this, that wee stand before God.

The proper *Periphrasis*, or description of a Preachers calling is this, *It is a standing before God, Teethat stand in the Courts of our God, praise ye the Lord.* So said the Lord to *Jeremie*, *Because thou turnest as I turne, therefore thou shalt stand before me*, that is, thou shalt be my Minister, and seruant: let all Preachers remember this, that they may follow *S. Paul*, *We speake of God in sincerity, as in the sight of God.* Let it be an awe-band also to Magistrates: hee that would rle well, let him take heed, he stands in the sight of God: so did *Iehosaphat* warne his Iudges, *Take heed, for the iudgement is the Lords: or, ye iudge not for man, but for the Lord, who is with you in the iudgement.* Let them follow good King *Dauid*, *I haue set the Lord alway before me.*

Yea, this awe-band serues to hold all Christians within the compasse of vpright doing in their calling, that they stand in the sight of God: with it Saint *Paul* binds seruants, *Seruants, obey your Masters, not with eye-seruice, as men pleasers, but in singleness of heart fearing God.* And with this same he bindeth Masters also, *Masters, giue vnto your seruants, that which is iust and equall, knowing that ye also haue a Master in heauen.*

We haue all learned from our first Father *Adam*, to hide our selues among the bushes, that is, to lurke vnder deceitfull couerings, and hide our sinnes: but this cannot auail vs, *Woe bee to him that seeks in deepe to hide his counsell from the Lord: Quid tam*

Reuel. 4. 8.

Andreas Casariensis.

Clemens Alex. and lib. 6. Strom.

Zach. 1.

2. Pet. 2. 4.

Psal. 135. 2.

Jer. 15. 19.

2. Cor. 2. 17.

2. Chron. 19. 6.

Psal. 16. 8.

Colos. 3. 22.

Ambr. off. l. i.
c. 4.

Heb. 4.

Isa. 2. 15.

Aldrich. Ieru.
salem.

2. Chro. 13. 12.

Numb. 10. 2. 3.

tam solidum, quam putare, quod Deum quicquam praterat, cum sol, qui minister luminis est, abdita penetret, & in fundamenta domus, vel secreta conclauiæ vis caloræ eius irrumpat? What more foolish thing, then to thinke that any thing can be hid from the Lord, since the Sunne, which is but an instrument of light, pearces into most secret places, and the heat thereof breaketh in into the closest vaults and cabinets? Doe what we will, we are vnder the eye of God: *All things are manifest to him*: and of necessity, we must at length be presented before him. It is a point of great wisdom, willingly to present our selues before in time, and to remoue that from vs, which either may make him terrible to vs, or vs vncapable of his ioyfull face.

And to them were giuen Trumpets. The vse of Trumpets among the people of Israel, we find to haue beene two-fold. The first, was to conuocate the people to the holy assemblies. *Blow the Trumpet in Zion, sanctifie a fast, call a solemne assembly.* Aldrich. Ieru. records out of Iosephus, that on the West end of Ierusalem Temple there was two Towres, called *Turres Buccinatorum*, The Trumpeters Towres, for in them stood two of the seruants of the Sanctuary, to conuocate the people to the holy assemblies.

The second vse was to giue signification for battell: of this we may reade in that battell betweene Abijah King of Iuda, and Ieroboam King of Israel. To him said Abijah, *God is with vs, as a Captaine, and his Priests with the sounding Trumpet to cry an Alarum against you.* Both these are ioyned together by the Lord, when he did first institute the Trumpets, for so said he to Moses, *Make thee two Trumpets of silver, of an whole piece shalt thou make them, that thou mayst vse them for the assembly of the Congregation, and for the departure of the Campe.* And there the Lord prescribes sundry sounds, that the people might discern the Alarum warning them to battell, from other sounds that did either warne the Princes to assemble, or then the people to the holy conuocation. But heere no such materiall Temple is to be vnderstood, and yet by allusion vnto them, the people of God are heere wakened by Proclamations made by these heavenly Heralds, with sound of Trumpet, to arme themselves against sundry armies of Satan, which their great Captaine and Generall foresees comming against them.

Now that these Trumpets are said to be giuen them, teaches vs two things, first, that whom the Lord sends out to any worke, he furnisheth them with gifts meete for the worke. The Lord neuer sent a dumbe messenger into the world, he commanded his

Disciples to goe and teach all Nations, and that they might be able to doe as they were commanded, he sent downe the holy Ghost vpon them, he endued them with the gift of tongues, that they might be able to speak to every nation in their owne language. It is a fearefull thing for a man to enter in the holy calling, vnlesse he bee furnished both with gifts and grace from the Lord, *Ue ministris infidelibus, qui nec dum reconciliati, reconciliationis negotia apprehendunt, ve filijs ira, qui se Ministros gratia profitentur*: Woe to the faithlesse Preachers, who not reconciled themselves, will handle the worke of reconciliation, woe to the sonnes of wrath, who will professe themselves Ministers of Grace. *Quod pertulerunt superbi illi Leuitæ, qui Domino non iubente, Sacerdotium sibi vendicabant, hoc patimur quicunque ad Episcopatus, aut Presbyteratus, aut Diaconatus officium, conantur ingerere; combusti sunt illi in corpore, exurentur hi in corde*: That which these proud Leuites suffered, who without the Commandement of God, vsurped the Priesthood, shall all they suffer who intrude themselves in the office of a Bishop, Presbyter, or Deacon; they were burnt in their body, the other shall be burnt and tormented in their soule. There is great need of this warning in this age.

Secondly, we learne heere, that neither Angel nor man hath any sufficiencie for the worke of God, till they receiue it from himselfe; for we are not sufficient of our selues to thinke a good thought: And againe, *No man can say, that Iesus is the Lord, but by the Spirit of the Lord*. Angels haue no Trumpets to blow, till God giue them. The voice of a Preacher should be like a Trumpet, *Lift up thy voice like a Trumpet*: but what sound can a Trumpet make, if another brethe not into it? neither can a Preacher brethe to the people by preaching; neither can any Christian brethe to the Lord by praying, vnlesse the Lord inspire him: Let vs know our wants, let vs seeke from the Lord, that we may haue wherewith to serue him; let vs be humble and thankfull when we haue gotten; let Angell and man giue all glory to the Lord, for what hast thou which thou hast not receiued?

Verse 3.

Then another Angel came and stood before the Altar, hauing a golden Censer, and much odours was giuen vnto him, that he should offer with the prayers of all Saints, vpon the golden Altar, which is before the Throne.

BEfore the denunciation of fearefull battels, made by the sound of the subsequent Trumpets, there is heere interlaced a con-

Mat. 28. 19.

Bern. de pers.
quæ sustinenda
cap. 27.Aug. de temp.
ser. 98.

Esa. 58.

a consolatory vision, wherein our Captaine, the watchman of Israel, who neither slumbereth nor sleepest, appeares making intercession for his Church, and offering to his Father the Prayers of all his Saints, whereby grace is procured to strengthen them in the houre of tentation. This is the Lords customable, yea, constant dealing with his Church, in all her troubles, he kythes himselfe a comforter, and before he send the trouble, he shewes the comfort. *Feare not, O Israel: when thou passest thorow the waters, I will be with thee, that they doe not overflow thee, when thou walkest thorow the very fire, thou shalt not be burnt.* Prooofe of the one had Israel in Iorden and the red Sea, prooofe of the other had the three Children in the fire ouen. Hee will not promise his Saints immunity from fire and water, or that no trouble shall come neere them, but this he makes them sure of, that in all their troubles he shall be with them, to deliuer and preferue them.

For this cause in the first Vision did hee appeare, walking in the midst of the seven golden Candlesticks, and now againe he appeares standing before the Throne, making intercession for his Church, yea, the same is his louing care for every particular member of his Church. When the Lord told his seruant Peter that Satan had sought to winnow him, he subioynes for his comfort, *But I haue prayed for thee, that thy faith should not faile*. The vse of it, is for vs in our particular tentations, wherein it seemes to our selues many a time, that we are like to sinke vnder the water, (as Peter had almost done) that is, like to lie downe, or faint vnder the trouble. Let vs make our refuge to our Lord, cry to him, as Peter cryed, *Lord, helpe me, for I perish*, and we shall find him ready to helpe vs in the time of our necessity.

In this consolatory Vision, we haue these three things to consider, first, who this Angel is that appeareth here, whether he bee a created Angel or not. Secondly, what is his office, or his actions in his office, these are set downe in this verse. Thirdly, the fruit and effect of his actions, in the fourth and fifth Verses.

Concerning the first, some will haue this Angel to be Constantine the great, as a type and figure of Iesus Christ: but this is a constrained sence; for how is it agreeable to him to offer vp the prayers of all Saints? Others will haue him to be some created Angell, and this among all the Interpreters whom I haue seene, is onely affirmed by the Iesuite Ribera, for so saies he, *Angelum hunc multi Christum esse existimant, sed nusquam Christus Angelum absolute dici solet*; many expound this Angel to be Christ, but in no

place is Christ called an Angel absolutely. It might suffice me to set against him his owne companion, the Iesuite Blasius Viga, who hath these words of this matter, *Sequentia nisi Christo alteri apæ accommodari non possunt*, the words which follow, cannot commodiously agree to any other, but vnto Christ: *Cuius enim alterius est vniversa Ecclesia incensa, hoc est, Orationes, in tribulo aureo, tanta maiestatis specie Patri offerre?* for to whom other can it appertaine to offer vp the prayers of the vniuersall Church to the Father, with such glory and maiesty?

The Iesuites of Rhemes also seeme to incline to the opinion of Franciscus Ribera, but dare not so plainly affirme it, as he doth, for these are their words: *If this be S. Michael, or any other Angel, and not Christ himselfe, as some thinke, then hereby we collect against the Protestants, that Angels offer the Prayers of Saints*. But such as their ground is, such is their conclusion, that is, even by their owne confession vncertaine, and by reason most false, and we most iustly may turne backe their words vpon themselves: If this be no created Angel, but Christ himselfe, then wee collect against the Papists, that Christ, and none other, offereth vp the Prayers of Saints.

It is strange that learned men should discover so great ignorance, in so plaine a matter. Michael, is one of the names of Christ, how then doe they disioyne Michael and Christ? The enodation of his name may tell vs, that three words, all Monosyllab, are in it, *Michael*: Who, as, God? Or as S. Paul makes the reddition of this name, *Who being in the forme of God, thought it no robbery to be equall with God*.

Beside this, the name Michael is but siue sundry times read in holy Scripture, with such attributes as cannot, without perill, be giuen to any other then Iesus Christ; thrice he is named in Daniel, and there is called *The first of the chiefe Princes*: Againe, *Michael your Prince*: Thirdly, *Michael the great, or greatest Prince, who standeth for his people*. In Iude, there wee haue Michael the Archangel, or chiefe and head of Angels struing with the Deuill. In the Reuelation, Michael and his Angels fight with the Dragon and his angels; the Dragon is ouercome, and the praise of the victory is in plaine termes ascribed vnto Christ.

It is strange, that these men see not how this their opinion fights against themselves; for if there bee one Angel who offers vp the prayers of all, what need haue they then of the mediation of moe Angels? or how is it, that inferiour Angels in heauen (as they say) offer vp prayers by their superiours? for heere mention is made of one

K k k k

only,

Phil. 2.

Dan. 10. 13.
Dan. 10. 21.
Dan. 12. 1.

Iude 9.

Rev. 12. 6, 10.

Luk. 1. 28.

Gab. Biel. in Ca-
non Missæ.

only, who offereth for all. Or where then is the intercession of the *Virgin Mary*, whom we with the Angel acknowledge to be *Blessed among women*, yea, about other women, but will not for all that set her downe in the Chaire of Christ? Where is the superiority, and regiment they ascribe to her, as *Queene of heauen*? That Seraphic Doctor, *Gabriel Biel*, sayes, There is a King in heauen, *God the Father*, he hath the ministration of Iustice: and there is a Queene in heauen, *The Virgin Mary*, who hath the ministration of mercy: no place is left vnto Christ, but to be commanded by his mother: They call her, *The refuge of sinners*, *The Port of Paradise*, *The Mediatrix of Saints*. Thus it pleaseeth them to giue her an honour, which she no way pleaseeth to accept at their hands. But how can this foppery agree with this place, which so plainly affirmeth that an Angell offers vp the prayers of all Saints?

And this Angel is none other, but *Our Lord Iesus Christ*, *The great Angel of the Counsell and Covenant of God*. It is no new thing, to see Christ in one Vision many wayes figured, *Nunc agnus est, nunc Angelus, nunc Leo*: In one place hee is a Lambe, for his patient suffering; in another hee is a Lyon, for his glorious Victory: And againe, hee is an Angell, for his Ministerie and message. And properly is hee called another Angell, nor any of these seuen mentioned before: another hee is in respect of nature, he communicateth not with the nature of Angels: another hee is in respect of office, his Ambassage is singular, and hee hath a super-eminent place in the House of God, about Angels. *Primasius* and all other Interpreters, expound this Angel to be Iesus Christ, for who but hee offereth vp the Prayers of all Saints, and who but hee sendeth downe grace from the golden Altar vnto his Church? Wee leaue *Lyra* in his dreame, that this Angell is *Damasus* the Pope, as not worthy to be answered.

Exod. 30. 1, 7, 8.

Now concerning his office, and actions therein, hee is said to *stand before the Altar with a golden Censer*: For vnderstanding this, looke the commandement giuen to *Aaron*, that hee should burne on the Altar made for sweete perfume, every morning sweete incense, and likewise at Euen. Heere then is declared that Christ is our true *Aaron*, who faithfully dischargeth the office of a great High Priest for his people. The offices of the High Priest were two: first, to offer for the finnes of his people: and next, to pray for them; the first, Christ hath done by himselfe, as our onely Mediatour of Redemption, hee hath once for all offered his

blessed body in a propitiatory sacrifice for our finnes, which needeth not, yea cannot be repeated, nor done ouer againe: *With one offering hath hee consecrated for euer, them that are sanctified*. He is the Sacrifice, in respect of his humane nature; He is the Sacrificer, in respect of his Diuine nature; And the Altar also, for the Altar sanctifies the Sacrifice. As it is blasphemie to say there can be another propitiatory Sacrifice for sinne then Christ himselfe: so is it blasphemie to say, that any other euer could or can offer, but himselfe, *sacrificium enim Christi à sacerdotio nunquam disuelliatur*. But of this office of the High Priest, is not here spoken.

The other office of the High Priest, was to pray for his people, and of this Saint *Iohn* speaketh in this place, declaring the Lord Iesus to be our onely true Mediator of intercession. This is made more cleere by the Apostle, *Christ is not entred into the holy places that are made with hands, which are the similitudes of the true Sanctuary, but is entred into the very heauen, to appeare in the sight of God for us*: a plaine Commentary for this place. What the typicall High Priest did in figure, in the similitude of the true Sanctuary, that Iesus doeth in deed, in the true Sanctuary which is heauen, there hee standeth at the right hand of his Father, to make intercession for vs, and is able to saue perfectly them that come to God by him, seeing hee euer liueth to make intercession for them.

A golden sentence penned with such exquisite Wisedome, that it anticipateth all foolish distinction of Heretiques, who would obscure this Trueth: for seeing he is able to saue perfectly all that come vnto God by him, seeing hee liueth for euermore to doe this, shall wee seeke to come vnto God by any other then him, or shall wee seeke another to doe that secondarily, which hee hath done first and perfectly? *Azariah* the King tooke the Censer to offer vp Incense to the Lord, but God strooke him with Leprosie. A worse plague abideth them who dare vsurpe the office of our High Priest, or dare ascribe it to another. Thus then as in regard of Christ his first Office, wee haue him the onely Mediatour of our Redemption, as wee haue sayd, so in regard of his second office, hee is heere figured vnto vs, our onely Mediatour of Intercession, for heere is one offering vp by himselfe the Prayers of all Saints; this is that very definition of a Mediatour of Intercession, giuen by Saint *Augustine*, *qui pro omnibus interpellat, pro quo autem nullus, is uerus, & unicus est Mediator*, he

Heb. 10. 14.

Heb. 9. 24.

Heb. 7. 25.

August.

1. Tim. 2. 5, 6.

he who intercedes for all, and for whom none intercedes, is the true and onely Mediator. There is one God, and one Mediator betweene God and man, the man Christ Iesus, who gaue himselfe a ranfome for all men. Now it is euident, that the Apostle in that place is speaking of intercession, and so he makes but one Mediator of intercession.

Having a golden Censer, *ἱερατικὸν θυμιάτριον*. The word properly signifies the Incense it selfe, but here it is put for the Censer wherein it was carried, as is cleere by the adiected epithite, *golden*, which agreeth not to Incense, and more cleere by the fifth verse, whereof it plainly appeares, that the holy Ghost alludes heere to the ceremonies of the Law Leuiticall: And strange it is that the Rhemists could not perceiue this, but thinke an allusion heere is made to their Masse, for these are their words:

The Priest standing at the Altar praying, and offering for the people in the time of the high mysteries, Christ himselfe also being present on the Altar, is a figure of this thing, and thereunto he alludeth. Thus would they make the simple people to beleue, that their Masse were some glorious and heauenly thing, and so faine would they haue a warrant for it in the holy Scriptures, that like blind-folded bodies they seeke it here, where it is not to be found; for it is euident out of the Text, that allusion heere is made to the ceremonial Law of *Moses*, by which *Aaron* was commanded (as I said) to offer Incense every morning, and euening, vpon the golden Altar; and this *Aaron* this way offering Incense, was a figure of the true *Aaron*, the Lord Iesus, making intercession for his people. The Iesuite *Viega* is forced with vs to acknowledge this. No word at all is here of the brazen Altar, whereupon typicall propitiatory sacrifices were offered: the Text is plaine, and all Interpreters agree vnto it, and yet the Rhemists, because they can get no better, will haue their Masse a figure of this, and this an allusion to their Masse. Scant are they of defences, when they are faine to hang by such haïres.

For truly, that which Saint *Iohn* recordeth here, hath no more affinity or similitude with their Masse, the their Masse hath with the Lords Supper: for it is euident the Lord did celebrate his Supper sitting at a table, not standing at an Altar, and he ordained it to be a Sacrament, wherein hee giues and communicates himselfe to the faithfull; but they haue turned it in a Sacrifice, wherein they offer and sacrifice Christ againe to the Father, and spare not to affirme, that a sinfull Priest becomes the creator of his Creator of new, and the sacrificer of Christ againe, and a Mediator betweene the Father and the Sonne. Blasphemies intolerable, which a true Christian cannot but abhorre.

And to him was giuen much odour. Out of this place *Brightman* would proue that this Angell cannot be Christ, *Quia Christus non accipit aliunde suauitatem, sed ipse refertissimus thesaurus largitur alijs*: Because Christ saith hee receiues not odours from another, but being a well plenished treasure himselfe, giues vnto others. But this argument will be found of no value, if we consider what these odours are, and how they are said to be giuen vnto Christ.

Christ, as he is Mediator, or as the Apostle calleth him, *The man Iesus*, receiues from the Father, that hee may giue to his brethren. In this sense it is said, that the Father sent him, and sealed him: and againe, that he anoynted him God, euen thy God hath anoynted thee with the oyle of gladnesse above thy fellowes. How he was anoynted, Saint *Iohn* declares, he receiued not the spirit in measure, that of his fulnesse we might all receive grace for grace. These are all phraeses equiualent, and accustomed in the Booke of God, so that here there is no cause of offence, in that Odours are said to be giuen vnto Christ: what the Psalmist calleth Oyle, and here is called Odour, Saint *Iohn* expounds it to be grace, or the spirit of grace without measure. In a word then, this Odour is that sweet and meritorious grace of Iesus wherewith he is endewed, that hee might please his Father, and make his brethren acceptable to him. And this odour is said to be giuen him in great abundance: for the word is in the plurall, *ὑμῶν χάρις πολλή*, to note the sufficiency of the meritorious grace of Christ, hee hath sufficient for all his Saints, there is no want, there is no scarcity in him, which needs any way to be supplied by any other.

And most comfortable is that which here is subioyned, that hee should offer with the prayers of all Saints: the particle *cum* being heere vnderstood, or otherwise as the words will very well suffer, much Odour is giuen to him, that he might giue it to the prayers of his Saints to perfume them, make them sweet and acceptable to his Father. What hee receiued, hee receiued it not to himselfe, but that hee might giue it to his brethren. As the Oyle powred on the head of *Aaron*, rested not there, but fell downe vpon all his body: so the meritorious grace giuen to Iesus, from him flowes and distills abundantly to all his brethren, which are his mysticall body.

And where it is said that this sweet Odour is giuen to the prayers of all Saints, it is to comfort weake Christians, that none of them should thinke that either they, or their prayers are excluded from this grace

Kkkk 2 of

Psal. 45. 7.

John 1. 16.

of Iesus, which makes them acceptable, and procures the access to the Throne of God. If they thinke, How can they who are sinners come in into the roll of Saints? let the know, that they who here are called Saints, are not such as are without sin, *the whole haue no need of a Physicia*, such as loue righteousness, and hate iniquity; yea euen in themselves, haue the *Seale of God* that they are his; these are vndoubted arguments and proofes that they are iustified, and sanctified in Christ. It is his praise, that he *lovethe righteousness, and hates iniquity*; he hath no sinne in himselfe, for he is the *Lambe vnspeckled*. And these, who albeit they haue sinne, yet from their heart hate and abhorre sinne; and albeit they want righteousness, yet doe they loue it, long for it, and desire it, are hereby proued to communicate with the image of Christ Iesus; and to such the name of Saints is not denied.

Verse 4.

And the smoke of the Odours, with the prayers of the Saints went up before God, out of the Angels hand.

This is the effect of Christs first action of intercession, that by it our prayers ascend to God, like sweet smelling Incense. This is typically set downe by allusion to the Law Leuiticall: when the Incense was burnt vpon the golden Altar, the smoke thereof filled the house, and went into the most holy place, which was then a figure of heauen.

This should encourage vs to pray, and not to faint, for the weaknesse, and imperfection of our prayers, for all their wants are supplied by the sufficiency of Christs merits. Our prayers, suppose weake, fall not to the ground, they goe vp, and ascend before God; as the Angell said to *Cornelius*, *Thy prayer and almes are come in remembrance before God*. Neither can it be otherwise, for the grace to pray is not our own, it is giuen vs of God. So witnesseth the Apostle, *Wee know not how, nor what to pray, it is the Spirit that maketh request in us, with sighs that cannot be expressed*. All these being conieyned together, first, that we haue the comendement of God to pray, with a promise that he will heare vs: *Call vpon me in the day of thy trouble, I will deliuer thee, and thou shalt glorifie me*. Secondly, that it is the Spirit of God, who frameth prayer in vs: and thirdly, that the Son of God perfumes, and presents our prayers to the Father: All these, I say, may assure vs, that our prayers cannot be but acceptable to God.

Sinne, when it is committed, is said to ascend: *The cry of Sodom is come up vnto me*. What then can we doe better, then to send vp many prayers after our manifold sinnes?

for it is a fearefull thing when sinne ascends to the *light of Gods countenance*, there to cry for iudgement against vs, and prayer ascends not through the Mediation of Christ, to cry for mercy.

Nothing is able to stay the ascending of prayer, if the Spirit of adoption beget it, if the spirit of contrition in thee conceiue it; for these are the parents of prayer, if it flee with the right wings, first of feruency: *The prayer of a righteous man auaieth much, if it be feruent*. Fervency is like that fiery Chariot, whereinto *Elyab* went vp. Next, of a heavenly disposition; for an earthly mind cannot goe vp, the prayers of worldlings are turned into sinne, and the dung of their sacrifices turnes backe vpon their owne faces. Among many marvellous things recorded by *Galatinus* out of Iewish Doctors, to haue been in the Temple of Ierusalem, this was one, that no wind nor weather could hold downe the smoke of their burnt offerings, it ascended directly. Howeuer that be, sure are we of this, no power of our enemy visible, or inuisible, can stay prayer, no robber can intercept it by the way, no violence can hold it downe, that it ascend not.

Prayer goeth vp with a more speedy flight then doth either the *Dove* or the *Eagle*; will you see the celerity of it, looke what the Angell said to *Daniel*, *At the beginning of thy supplication the commandement came forth*. Comfortable is this, his prayer went flying vp vnto God, and incontinent the Angell *Gabriel* comes flying downe vnto him; at the very beginning of his prayer the Angell is commanded to come with an answer: no such speedy posting in the world as this. Here the weak Christian, I know, will lament, I haue prayed long, the answer of my prayer is not yet come: but let him consider that which the Lord did to *S. Paul*, *An Angell of Satan was sent to buffet him*: vnder this tentation the Apostle made his refuge to God by prayer, for this thing I besought the Lord thrice, that is, many times: he was a man beloued of the Lord, as *Daniel*, yet doth not the Lord answer him at the first, as he did to *Daniel*: what he craued, God would not giue him, to wit, that the tentation might be removed; what was good for him, that the Lord gaue him, *My grace is sufficient for thee*. It is not expedient for the children of God to be freed from tentation when they would, yet are not their prayers fruitlesse, but returne alway with grace to vphold them vnder tentation.

Now these prayers are said to ascend out of the Angels hand, that is, *Virtute, interpellatione, & merito Christi*, they goe vp by the vertue, intercession, and merit of Iesus

Ius Christ: there is the passage of prayer. It is conceiued in our heart, from our heart it goeth to the Angels hand, and from the Angels hand it ascends vnto God. Access to God but by the Mediator can wee not haue: what-euer therefore we aske, let vs aske it in the name of Iesus, for in him the Father is well pleased.

Satan is a sore enemy to prayer, for he findes it a sore enemy vnto him, therefore hee doth what hee can to choke in vs this grace of prayer altogether, or then to make vs negligent, and cold in our prayer, whereof this generation hath most need to bee admonished. *Non instantur ad Deum accedimus, non interpellamus assidue*; Alas, wee wait not instantly on God, we continue not in prayer, as wee are commanded: *ita oramus, quasi non desideremus accipere*: wee pray in such sort, as if wee were not desirous to obtaine; *ocisantes, ac tota mente torpentes, ea quae videmur postulare, negligimus*, like dull and drowzie men, we neglect in deed, these same things which in word we seeme to craue, and all the losse is our owne. *Si enim de redundante illo fonte nihil haurimus, nostra omnis est culpa*: The Lord is a liuely fountaine of all grace, if we draw no good from him, the fault is in our selues. Oh that we would amend this negligence! *Beatus, qui te amat, beator, qui te frequentat*: blessed is he that loues thee, O Lord, more blessed is hee that frequents thee. And doubtlesse if our soules loue the Lord, we will not faile more frequently to visit him, yea we shall account it our chiefe ioy to be familiar with him.

Against all euils, prayer is a soueraine remedy. When Saint *Paul* hath armed the Christian at all parts, in the end thereof hee recommends *watching in prayer with all perseverance*: it is the buckle which holds fast the whole armour of God vpon vs, it repelleth the enemies, and obtaineth all good from the Lord. *Simul ut praeceptum dederit Christus, cecus videt, paralyticus ambulat, mutus loquitur, surdus audit, febriens ministrat, lunaticus liberatur*: So soone as Christ gaue the commandement, the blind saw, the paralytic did goe, the dumbe did speake, the deafe did heare, she that was sicke of the feuer got vp, and serued, the lunaticke is deliuered. *Et tu igitur quicumque indecore alicuius rei cupiditate languescis, obsecra Dominum, nec ullam timeas moram, ubi adest oratio, adest Verbum, fugatur cupiditas, libido secedit*: Thou therefore also, who languishest with any vnlawfull lust of any thing; pray to the Lord, thou needst not feare delay; when prayer is made, then the Word and commandement is giuen, then concupiscence is chased away, and concupiscence is banished, said *Ambrose*.

Is thy tentation a wrestling with God? then goe and learne at *Iacob*: Threatneth the Lord to forsake thee? answer him as he did, *I will not let thee goe till thou blesse me*. *Hosea* will tell thee yet more plainly what he did: *He had power ouer the Angell, and preuailed, he wept and prayed vnto him*. Is thy tentation a wrestling with Satan? then learne at Saint *Paul*, *For this thing* (said he) *I besought the Lord thrice*. Is thy tentation a wrestling with men? remember what the Lord saith, *If Israel had turned to mee, how soone would I haue humbled their enemies*! The whole Scripture is full of examples, the Ecclesiastick Story also. The downefall of that blasphemous arch-heretike, *Simon Magus*, when he pretended to flee vp into heauen, was procured by the prayers of *Simon Peter*, *Prior enim ascendit ad Dominum oratio, quam volatus*: The wings of *S. Peters* prayer went vp more speedily then the diuellish and deceitfull wings of *Simon* the Sorcerer. The miserable end of *Arrius* was in like manner wrought by the earnest intercession and prayer of *Alexander*, Bishop of Constantinople, who continued all that night instant in prayer in the Temple: *Arrius* borne out by authority of *Constantinus* the Emperour, minded in the morning to enter into the Temple, but being forced by necessity of nature to turne aside, he disbowelled himselfe on the stoole, & so dyed in horrible manner like another *Indas*: the one betrayed, the other denied the Lord Iesus. This is recorded by *Ruffinus*, *Theodoret*, and other Ecclesiastick writers, mentioned also by famous *Nazianzen*, in one of his Orations.

To prouoke vs yet further vnto prayer, let vs in the end remember, that there is a threefold ascension. One of the soule, while it is in the body: this is made by prayer, and by setting our affections on those things which are aboue, for seeking those things, and setting our hearts vpon them, though we be on earth, yet are wee said to haue our conuersation in heauen. The second degree of our ascension, is at the dissolution of our soule and body; the body goeth downe to the graue, but the spirit goeth vp to him who gaue it: so the soule of *Lazarus* was carryed vward by Angels to *Abrahams* bosome. The third will bee in the Day of Resurrection, then the dead in Christ shall rise first, then shall we, who liue and remaine, be caught up with them also in the clouds, to meet the Lord in the Aire, and so shall we be for ever with the Lord. He that is not partaker of the first, shall not attaine to the second, nor third; but if in the body we learne to ascend, and get access to God by prayer, then shall we with comfort and boldnesse goe out of the body, when the Lord calles

Kkk 3

vs,

Heb. 1. 9.

Chrysost. in Math. hom. 23.

Dan. 9. 23.

Aug. ad frat. in eptem. ser. 22.

Ambros. lib. de uidiu.

ibid.

Psal. 50.

Hos. 12. 4.

Psal. 81. 13.

Aug. ser. 3. de sanct.

Theod. lib. 1. cap. 18.

Nazian. orat. 12.

Eccles. 12.

1. Thes. 4. 16, 17.

vs, not afraid shall our soule be, to goe that way by her selfe, wherein shee hath gone so many times before by her supplication.

Verse 5.

And the Angel tooke the Censer, and filled it with fire of the Altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earthquakes.

The other action of Christ our high Priest, is the communication of grace to his Saints, to vphold them in the *houre of temptation*, and comfortable is it, that after Christ his intercession, offering vp the prayers of his people to God, there immediately followes communication of grace downward to them. *Andreas Casariensis* will haue this to bee a type of every Preacher and Prelate, but indeed it belongs only and properly to Christ Iesus, who, to vse his owne words, *Mediator inter Deum, & hominem constitutus est, nam & huius preces sursum euehit, illius autem gratiam, & propitiationem deorsum reuehit*; is appointed Mediator betweene God and man, he carrieth vp the prayers of man vnto God, and bringeth downe grace and propitiation vnto man.

Our Lord then doeth like a prouident King, who foreseeing that his countrey will bee inuaded by the Enemy, furnisheth it before hand with munition able to resist the Aduersary: Euen so the Lord Iesus, knowing that fearefull battels were to be fought against the Church by Satan, in his instruments, doeth first furnish his Church with store of grace from the heauen. So then our prayer perfumed, and presented by the Lord Iesus, ascends not in vaine, but drawes downe grace vpon them, who sent vp the prayer, *Ascendit oratio, descendit Dei miseratio*: Prayer goeth vp, compassion commeth downe. And this is heere properly figured, in that grace is sent downe to the Church out of the same Censer, wherein the prayers of Saints were sent vp to the Lord.

Out of this, a comfortable doctrine ariseth vnto vs, that the Church militant here vpon earth is sustained and furnished from heauen: this was properly figured to the Prophet *Zachary* in a vision, he saw a Candlestick with seuen lampes, he saw againe two Oliues standing before the ruler of the world, and seuen seuerall pipes or conduits, seruing to conuey Oyle from the Oliue to the lampes, for entertainment of their light. The Candlestick is on earth, God hath once enlightened it, and continually will preferue light in it, for the Oyle which entertaineth it, floweth from the Oliues which

are before the Throne, and by the pipes distillecth into the lampes: not vnlike vnto that, is this Vision shewed here to *S. Iohn*, wherein the fire that ministers light, life, and heat to the Church, is said to come from the Altar he saw in heauen.

It is sure then, that no power in earth nor hell can preuaile against this Church, because the grace by which it stands, is, as I haue said, furnished from heauen. The Medes and Persians surpris'd Babel, by turning away Euphrates from it, and making it to runne another way. *Alexander* againe, besieging Tyrus, a rich and great Citie, the Merchants whereof, are called by the Prophet, *Companions of Princes*, because it was compassed with the Sea, he caused the Sea to be filled vp, betweene the shore and the Citie, with earth, that so a passage might be prepared for his Armie to inuade it: yea, the greatest strength of earthly Cities and Castles may bee taken from them, but the streames which make glad the Citie of our God, flow from heauen, and no power of man vpon earth can interrupt the course thereof.

The aduersaries may cut off Princes, nourishing Fathers of the Church, they may poyson and murder Preachers and Professors thereof; this the Lord suffereth to bee done, to make it knowne to the world, that the standing of his Church depends not vpon the standing of men, but vpon his owne power and vchangeable loue. When *Moses* is gone, the Lord can raise a *Ioshua*, with whom he will bee as he was with *Moses*. When *Elyah* is taken away, God can furnish his Church with another no lesse faithfull seruant, in the Spirit and power of *Elyah*.

More particularly, we haue heere yet to consider, what is meant by this fire, and by the casting thereof into the earth. In holy Scripture, fire is vsed for a type, both of the wrath, and of the grace of God. *Andreas Casariensis* expoundeth this fire, of the fire of punishment, which hee calleth, *Ignis punitorius*: many later Writers are of the same minde. *Primasius* by it, vnderstandeth the graces of the Spirit, which were in Christ without measure, and are from him abundantly communicate to the Church, *Quoniam eiusdem Spiritus Ecclesiam suam voluit esse participem, hic ignis missus in terram predicatorum mentes igniuit*: because he would haue his Church participant of the same Spirit, he sends this fire to the earth, to inflame the hearts of his Preachers.

And this exposition is most agreeable to this place: for this fire commeth downe principally as a comfortable effect of Christ his intercession. When *Esay* complained of

Esay 6.

Matth. 3.

Acts 2.

Ier. 23. 29.

of his vncleanness, a Seraphim was sent from the Altar with a fire coale to touch his slippes, and take his iniquitie away. By that place we may learne to interpret this: the like hath *Iohn the Baptist*, *I baptize you with water, but there is one coming after me, that will baptize you with fire, and the holy Ghost*. There fire is a type of the holy Ghost; and for this cause on the Pentecost, the holy Ghost descended vpon the Apostles in the similitude of tongues of fire. The like hath the Lord by *Jeremie*; *Is not my word like the fire, and like a hammer that breaketh the stones?* This fire then is the grace of the Spirit, which the Word communicates by Iesus Christ, abundantly to his Church.

And it is compared to fire for the similitude of operation, first, because it illuminates and giueth light in darknesse. Next, it nourishes and warmeth. Thirdly, it purgeth things which are purgeable; for by it the Elect are fined, like Gold by fire purified from the drosse. Fourthly, it transformes things into their owne similitude, making them in colour & calor like it self; as we see that Timber or Yron put in the fire, takes on the nature of fire. Lastly, fire ascends to the owne place; albeit it bee hindred and borne downe by a contrary course, yet the flame thereof goeth vp, and presses continually to ascend. By these then wee may discern, whether or not this heavenly fire (that is, grace from Christ) hath falne vpon vs; it will worke in vs like fire, illuminating our darkenes, purging our vncleannes, warming and nourishing our dead, cold, and senselesse hearts, changing vs to the similitude of Christ, inflaming our affections, and making them by heavenly loue to ascend to our Lord; so that albeit the soule be borne downe, and sore depressed by this bodie of sinne, yet the inclination of the motions and desires thereof, ascends continually.

The other point is, the casting of this fire into the earth, whereby is meant the communication and distribution of grace vnto the Church Militant on earth; for the earth is the common sojourning place of good men and euill, and is here taken for the Saints that are in the earth. Among these, grace is cast, not by chance, or without consideration; for the Lord, who gouernes the cloudes in such sort, that he makes them to raine vpon one Citie, and not vpon another, doth much more rule the dispensation of his owne grace, and that in such sort, that the drops thereof fall not, but vpon his owne Elect, in such time, and such measure, as he in his wisdom thinks most expedient.

And this descending of grace vpon men, is twofold, one miraculous and extraordinarie: so the holy Ghost descended vpon

the Apostles, in the similitude of fire tongues at Pentecost, as wee haue said already; the other is ordinarie and inuisible, by which daily hee descends into the soules of his owne children, visitiing them many a time when they visit not him, according to that, *I haue been found of them, who sought mee not*, and sometime answering them: when they aske of him, either in the priuate exercise of prayer, this grace commeth downe, as it came to *Daniel*, or at the publike Ministerie of the Word; so the holy Ghost descended vpon *Cornelius*; when *S. Peter* was preaching. And this should encourage vs to frequent the exercises of preaching and prayer more diligently; for at such times showres of grace commonly fall downe.

And there were voyces, thundrings, &c. The fire of the Altar hath a double effect; for to the Elect it brings a gracious, nourishing, purging, and strengthening vertue, but to the wicked it is a consuming fire. The first of these effects toward the godly, is figured by *Voyces*; the other respecting the wicked, by *thundrings, lightnings, and earthquakes*, all terrible. *Lyra per voces intelligit predicationes demulcentes, quae sunt de diuinis promissionibus; per tonitrua, predicationes terrentes de diuinis punitionibus; per fulgura, predicationes ab amore mundi diuidentes; per terremotus, predicationes ad timorem Dei inducentes*: By these foure, hee vnderstands foure sorts of preachings; by *Voyces*, sweet preachings of the promises of God; by *Thundrings*, terrifying preaching of Gods punishments; by *Lightnings*, preachings, diuiding vs from the loue of the world; by *earthquakes*, preachings inducing vs to the loue of God. *Paraus* by a pretty allusion, will haue the *Voyces* answerable to the *White Horse*, the *Thunders* to the *Red Horse*, the *Lightnings* to the *Blacke*, and *Pale*, the *Earthquake*, to that concussion of the earth made by *Antichrist* in the West, and *Mahomet* in the East, foretold as hee thinkes, in the sixth Seale.

Sweete and comfortable voyces ensued in the Church, vpon the sending of the holy Ghost, not vnlike that still and soft voyce, wherein the Lord appeared to *Elyah*. And these *Voyces* are either such, as whereby God speaketh to men, witnessing his secret loue to them in Christ Iesus: O how ioyfull a thing is it to heare that voyce! Or then such as whereby men speake to the glory of God, and edification of their brethren, both these are the effects of grace sent downe from the golden Altar, not to Preachers onely, but to their hearers also.

As to Preachers, it is Grace that maketh men able Ministers of the New Testament; for we are not of our selues sufficient to thinke a good thought: it is the Lord who giueth to

K k k k 4

his

Andreas Casariensis.

August.

Zach. 4.

Deut. 4. 34.

Lyra.

Psal. 16. 3.

Amos.

his seruants the tongue of the Learned. When *Moses* complained that he was vnmeet to carrie the Lords message, because hee was not eloquent, the Lord answered; *Who hath giuen the mouth to man, or who hath made the dumbe, or the deafe, or him that seeth, or the blind? haue not I the Lord?* Preaching is a grace of God, it commeth from grace, and goeth to worke grace into others. Then did the Apostles with new tongues speake the marueilous things of God, when the fire Spirit of God descended vpon them.

And as to professors, this same grace looses their tongues, and makes them able to edifie one another, and to minister grace to such as heare them: So when the holie Ghost descended vpon *Cornelius*, and his company, then spake they with new tongues to the glory of God, and their mutuall comfort. But now ye shall find many professors, who haue a ready tongue to prattle of any subiect, but are dumbe as concerning matters diuine, they can neither glorifie God, nor edifie others. An argument that no fire from the golden Altar hath as yet descended vpon them, for no new voice at any time is heard from them.

The other effect of the word of grace in wicked men, is noted by *thundrings, lightnings and earthquakes*. The Word of grace bringeth a sweet and ioyfull voyce to the godly, and this is the proper effect thereof; but to the wicked it bringeth a terrifying noyse, and this effect is accidentall to it: Euen as one, and the self-same Sunne hardneth the clay, and softneth the wax. Thunders (we know) are terrible, so is the Word to wicked men; it rather terrifies, then edifies them. When *Felix* heard *S. Paul* discoursing of the Iudgement to come, hee trembled. Let the greatest Atheist heare the Word preached, he can no more hold out this operation thereof, then he can stop his eares from hearing the noyse of thunder. Their feare I know may be, and is oftentimes interrupted with their carnall recreations, yet still it continues, and encreases to that full horror, which ripeness of sinne, and fulnesse of wrath shall bring vpon them, if it be not preuented.

Lightning againe figureth the temporall illumination of the wicked; for the flashing of Lightning giues the traueiler a glance of the way; but incontinent it vanishes, and the darkenesse is doubled: so the wicked by the Word, get some sight of their sins, and as the Apostle speaks, *a taste of the powers of the life to come*; but neither of them continues, they vanish incontinent.

Now as for Earthquakes, they are either to be vnderstood literally, for commotion of the earth indeed; or then allegorically for commotion of States, and persons that

are in it, as in this place: for it foretellet vs that great sturres and troubles shall fall out in the world at the preaching of the Gospel; not that properly (as I said before) the Gospel produces any such effects: for it is the word of life, the Gospel of peace, the word of grace and reconciliation: but this commeth of the corruption of man his nature, and Satan his malice, making contradiction to the Gospel: and of this our Sauour forewarned vs, *I came not to bring peace vnto the earth, but the sword*.

The reason of this is more plainly shewed by Christ in that Parable; *When a strong man keeps his palace, the things that hee possessees are in peace: but when one stronger then he commeth vpon him, and ouercommeth him, he takes from him all his armour wherein hee trusted, and diuides the spoile*. When Christ commeth in by the preaching of the Gospel, a stronger then Satan inuadeth his Kingdome, therefore bestirreth he himselfe, and rageth in his instruments, raising horrible commotions where peace was before, and all to impede the course of the Gospel. At the report of Christs byrth, *Herod*, and all *Ierusalem* were agast. Looke the History of the Apostles acts, and ye shall see that in euery place, whereunto they came to preach the Word, uproares and tumults are raised, themselves persecuted, and traduced as seditious troublers of Cities, Countries, yea and of the whole world. Let vs not therefore be offended to see great commotions now following the preaching of the Gospel.

Verse 6.

Then the seven Angels, who had the seven Trumpets, prepared themselves to blow the seven Trumpets.

THe preface of this second propheticie, being, as wee said, premitted for the consolation of the Church, in the first fiue verses: now follows the Prophecie it selfe, wherein seven Heralds of the heavenly Court are sent from God, to make intimation to the Church by sound of Trumpet, of these fearefull battels, whereby Satan was to fight against them, specially by heretikes. They are all here mustered, and ranged in their severall armies, as the Sonne of God foresaw they were to come forth, that his poore Saints wakened by the sound of Trumpet, and warned of the enemies comming, might be armed to resist them.

This warre-like vse of the Trumpet agrees most properly with this place, for this life is a warfare, wherein are two Camps, or Armies Militant against others; in the one are the tents of Catholikes, in the other, the tents of heretiks. The Generall

*Philip. 2.
Ephes. 6.
Act. 20.
2. Cor. 5.*

Matth. 10. 34.

all of the one is Iesus, the Generall of the other is Satan. Vnder one of these two standeth all flesh. Now these Trumpets founded at the command of one Generall, are not against the Church, but for it: they proclaime indeed battels to be fought against the Church, but for this end, as I haue said, that the souldiers of Iesus may be prepared to resist their enemies. And through all the Trumpets we shall see, that after the sound, there followeth a fight of the enemy, and his stratagems, what he shall doe, how farre he shall preuaile, what changes of onsets hee will vse: No false alarm giueth the Lord to his Church, but with the sound lets them see the enemy, and his manner of dealing.

Some godly and learned Interpreters thinke, that by these Trumpets Gods proceeding against the world is here signified; but we rather take them (as we haue said) to be proclamations of battels to be fought by the world against the Church: truth it is, that in so doing they bring iudgement vpon themselves: all persecution is pernicious to the persecutor, and imports their owne destruction; but the iudgements, whereby the Lord shall punish the enemies of his Church, are contained in the Vials, their plagues are powred out vpon them proportionable to their finnes, as shall easily appeare to the iudicious Reader, that will take paines to compare the first Viall with the first Trumpet, the second Viall with the second Trumpet, and so forth of the rest: In the Trumpets, see the wicked comming in hostility against the Church: in the Vials, see the Lord comming in hostility against the enemies of his Church, rendring them iudgement due and conuenient to their finnes.

Reade the third and fourth verses of the fifteenth Chapter, and the truth of this shall plainly appeare, *Who shall not feare thee, O Lord, and glorifie thy Name? for thou only art holy, and all Nations shall come and worship before thee, for thy iudgements are made manifest*. The powring out of the Vials, is the manifestation of Gods iudgements: and againe, in the sixteenth Chapter, when the third Angell powreth out his Viall, there is the thanks-giuing of the Angell of the waters, *Lord, thou art iust, who art, and who was, and holy, because thou hast iudged these things; they shed the blood of thy Saints, therefore thou hast giuen them blood to drinke*. In the fifth Trumpet a false starre darkeneth the Sunne, and the Ayre, with the smoke of the bottomlesse pit. In the fifth Viall God payeth him home proportionably, and darkeneth his Throne. For this poynt we conclude then, that these Trumpets containe publike proclamations, denunciations, or

intimations of battels to be fought against the Church, chiefly by heretikes.

They are then farre miscarried, who referre these Trumpets to any time of the old Testament. *Artopans*, and some others will haue the first Trumpet to respect the time from *Adam* to the flood; the second to be extended from the flood to *Moses*, and so forth.

But leauing them, we are to obserue, that the first of these Trumpets prepares a way to the latter, but the latter takes not away the first; for in euery one of them the enemy commeth in by course to reinforce the battell, and make the assault the stronger. True it is, these armies of heresies are different among themselves, and oftentimes contrary one to another, but they all concur in this, to impugne the truth of the Gospel. The last two denounced in the fifth and sixth trumpets, are the great and maine battels, the one by Antichrist in the West, a mysticall enemy; the other by *Mahomet* in the East, an open enemy: other heresies prepared the way to them, yet so, that vnder these two they are still Militant. For now vnder Antichrist his standard, all heresies that impugned the offices of Christ are amassed; and vnder *Mahomet* his banner stand all these heresies, which at any time before impugned the person of Christ. Now a perfect muster is made of all Satans souldiers, in sixe Trumpets, the seventh concludes the battell with the Day of Iudgement, and puts an end to all.

Now that these Angels are said to prepare themselves, let vs remember, that Saint *Iohn* speaketh of them, as they appeared to him in the Vision: and it is written for our instruction, to teach all men by example of Angels, and in speciall, Preachers to prepare themselves, before they doe the worke of God. And this they should do three wayes, first, by prayer: Saint *Paul* sought the helpe of his peoples prayer, much more may wee thinke he prayed for himselfe, *Pray for me, that a doore of utterance may bee opened vnto me*. Secondly, by practice, so Iesus began first to doe, and then to teach: and *Iohn* the Baptist is called *Lucerna ardens*, a shining Lampe; for in his life appeared that light of a good conuersation, which he craued in his doctrine: *Fac ut loqueris, sic dabis vocem tuam virtutis*: Doe as thou speakest, so shalt thou giue vertue, or power to thy words. And thirdly, a Preacher should prepare himselfe by premeditation and reading, *Take heed vnto reading*. *Esdras* is commended, for that he let nothing passe which was in the Law of the Lord; by diligent reading of it, hee attained to great knowledge. And *Bernard* may stand for an example of carefull premeditation, who in this

Act. 1.

*Eern. in Cant.
serm. 59.*

*Reuel. 9. 1.
Reuel. 16. 10.*

Bern. in festo
omnium sanct.
ferm. 3.

this manner speaketh of himselfe, *Ad preparanda fercula vestra tota hac nocte concaluit cor meum, & in meditatione mea ignis exarsit*: to prepare you meat, my heart all this night seethed within me, and in my meditation I was inflamed, as with a fire. Such is the care of a conscionable Preacher, before he come to doe the worke of God.

Verse 7.

So the first Angel blew the Trumpet, and there was haile, and fire mingled with blood, and they were cast into the earth, and the third part of trees was burnt, and all greene grasse was burnt.

IN the first foure Trumpets is the greatest, & most profound depth of this Prophecie, the other two are shallower and more easily plummed: In going thorow them, wee beseech the Lord to direct vs, and leade vs with his light. The generall holds sure, that the Church will be hardly assaulted, and the faith of Saints tryed by sundry sorts of heresies: in this, all the Interpreters agree, *Hereses, & corruptelas, vera doctrina hic praesignificari*: What heretikes or heresies are poynted at in these Trumpets, is not agreed. A good ground is laid by D. Hoe, *Species errorum, & hereseon depingit S. Sanctus, non personas*: The Spirit of God describeth here kinds, and sorts of heresies, rather then their persons.

Concerning the first Trumpet, we have first to expound the words, and then to consider the euils denounced by it, as neere as wee can: Saint Iohn seeth haile, and fire mingled with blood cast into the earth. *Winckelman* expounds this place iudiciously, *Non de corporali grandine hic agitur, sed spirituali, & heresibus, quae ideo grandini comparantur, quia sicut grandis fructus terrae corrumpit, ita hereses homines perdunt, & infrugiferos eos reddunt, quod verò cum grandine ignem, & sanguinem mista dicit, innuit hereticos suis erroribus colorem verbi Dei superinduere (nam ignem antea verbum Dei denotare diximus) per sanguinem Martyria significantur, heretici enim ad supplicia rapti de Martyrijs suis gloriantur sunt*: This is not (saith he) corporall haile whereof S. Iohn speakes, but spirituall, to wit, heresies, which therefore are compared to haile, because as haile corrupts the fruits of the earth, so heresies destroy men, and make them vnfruitfull: and where he saith that the haile was mixed with fire, and blood, it is to declare how heretikes clothe vp their errors with the colour of the Word, (for wee shewed before, that fire signifies the Word) blood againe signifies Martyrdom, for heretikes iustly punished, haue gloried that they were Martyrs.

Yet more particularly, haile we know is dew, or raine congealed with cold: what it signifies here, we shall easily vnderstand, if wee consider how the Spirit of God frequently compareth the Word of God to dew, or raine: *My doctrine shall drop as the raine, and my speech shall fall as the dew, as the showre vpon the herbes, and the great raine vpon the grasse. Esay followeth Moses in the same similitude, As the raine commeth downe and returneth not thither, but watereth the earth, and makes it bring forth and bud, so shall my Word be that goeth out of my mouth*. The Apostle followeth them both: *The earth that drinkes in the raine which commeth oft vpon it, and bringeth forth herbs meet for them for whom it is dressed, receiveth a blessing from God*. So then, the raine being a type of the sincere and fruitfull Word of God, haile must be a type of the Word corrupted with the cold and carnall opinions of men, which hath an effect contrary to the raine; it nourisheth not the fruits of the earth, but rather destroyes them.

Now this haile is said to haue fire with it; as the haile notes corrupt doctrine, so the fire signifies these two things, first, the pretence of the Word, whereby heretikes palliate and couer their heresies; next, it signifies carnall zeale, which alway accompanies corrupt doctrine: for euen they who are most coldly affected toward the truth of God, are most hotly disposed to the maintenance of their owne priuate and corrupt opinions. This fire is not said to come from the golden Altar, as the former did, but it is a strange and vncouth fire, like that of *Nadab* and *Abihu*: false doctrine comes neuer without this fire; for there is no heresie so abominable, which hath not some to maintaine it with carnall zeale, and fiery contention.

This fire is said to bee cast in the earth, not from God in his mercy, as was the fire from the golden Altar, to illuminate the minds of men, and to inflame their hearts with the loue of his truth; but it commeth from God in his iustice, sending out Satan, that spirit of error, to deceive them, and make them beleene lies, who would not receiue the loue of the truth. And these two, haile and fire, are said to be mingled with blood; noting barbarous cruelty, which euer is conioyned with corrupt doctrine, and carnall zeale.

The first policy then whereby Satan will impugn the Church, and whereof Saints are here forewarned, is a mixture of Religion, a mixture of things of contrary qualities, which can no more consist together, then haile, and fire. In the first Scale, Christ commeth out on a white horse, with the pure

Deut. 32. 2.

Esa. 55. 10.

Heb. 6. 7.

pure, and sincere Word of God, where Satan cannot get it out of the way, his first machination is to corrupt it, and mingle it with cold inuentions of the braine of man: thus he infecteth and poysoneth the bread of the children, to make it deadly to them. And they are heere forewarned of it, that they should not beleene euery spirit, nor receiue euery food presented to them vnder the name of the Word of God, but that they should walke circumspectly, and try the spirits, for corrupt doctrine will be conueyed in after true Doctrine, and that vnder the name and shadow of true doctrine, that Enemy, will mingle the good wheat sown by the Husbandman, with his popple: Strange fire will follow Christs fire, and by mixture Satan will seeke to peruert the simplicitie of the Gospel, and of it Saints are heere forewarned by this first Proclamation.

The beginning of this euill must be searched in the Primitiue Church, yet so, that we remember it is to continue vnto the end. *Lyra* expoundeth it of the Heretike *Arrius*, *Brightman* also referreth it to the broiles of contention raised by *Arrius*, for whom was conuened the Councel of Nice. But *Parus* hath more iudiciously obserued, that the time of this first Trumpet goeth vp higher then three hundred yeeres after Christ.

What shall we then say? In the Apostles owne dayes, Satan began to inforce this mixture by Iewes, conioyning the Ceremonies of the Law with the Gospell, and by Gentiles mixing opinions of Philosophie with the simplicity of the Gospell. Of the one so writes Saint Paul, *Beware lest there be any man that spoile you through Philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Christ*. Of the other, mention is made in the Booke of the Acts: *Then came downe certaine men from Iudea, and taught the brethren, saying, Except ye bee circumcised after the manner of Moses, yee cannot bee saved*. And againe sayth the same Apostle: *Let no man therefore condemne you in meate or drinke, or in respect of an Holy-day, or of the new Moone, or Sabbath dayes, which are but shadowes of things to come, but the bodie is Christ*.

Saint Paul in plaine termes foretold this, *Of your owne felues shall arise men speaking peruerse things, to draw disciples after them*: And so it fell out, for not long after that the Lord Iesus had sent out his true Apostles, Satan also sent out false Apostles, who did transforme themselves into Angels of Light, as if they had bene Ministers of righteousness: These went about to peruert the

simplicitie of the Gospel, in forcing the necessity of Circumcision with Baptisme, as I haue said, and the obseruance of the Ceremonies of *Moses* his Law, with faith in Christ: There was haile and fire, cold and heate, a iumbling, and mingling of things, which could not consist, the one of them destroying the other.

Of this sort was *Simon Magus*, a vile vsurper, who not contented to be counted falsely an Apostle, would bee honoured as God, and caused a Pillar to bee erected to him at Rome, with this Inscription, *Simoni Deo sancto*. Of this sort also was *Ebion*, *Menander*, and *Cerinthus*, with whom S. Iohn encountred, who beside that they denied the Diuinitie of Christ, and so prepared a way to *Arrius*, did inforce the obseruance of legall Ceremonies with faith in Christ, as necessary to saluation. Soone after came in *Marcion*, with his mingled Religion of *duo Principia*, wherewith hee infected many in Rome, who seemed before to haue bene greene flourishing trees in the Church. But *Polycarp*, Bishop and Martyr of Smyrna conuerted many of them againe. *Marcion* meeting with *Polycarp* in the streete, demanded of him, *Agnosce me*? Doe you not know mee? *Polycarp* answered him, *Agnosce te primogenitum diaboli*, I know you for the first begotten sonne of Satan. *Irenaeus* before had called him, *Os diaboli*, The mouth of the deuill. So farre did these holy men abhorre that damnable mixture, deuised by that detestable Heretike. These few examples may leade you to many moe conflicts, which the Fathers, and faithfull of the Primitiue Church had with the Heretikes of those dayes.

For Satan, a malicious aduersary of the glory of God, sets him euermore to deface it, making all the contradiction to Gods reuealed will that he may. In the first creation, after that the Lord had finished his Worke, and perfected man, Satan delayed not long to peruert him, though in his owne bow God ouershot him, out of the fall of man, working a sure saluation for man with greater glory to himselfe. In the two first Chapters of Genesis, yee shall finde nothing, but *Deus dixit*, God said: in the beginning of the third, there commeth in, *Et Serpens dixit*, and the Serpent said: which is wisely to bee marked, that we may know, howsoever error bee old, yet Truth is elder.

Again, when our Lord came to doe the worke of Redemption, he opposed himselfe in the very entrie to that worke also: for so soone as the Lord Iesus was (so to speake) consecrate, and ordained by a publicke Proclamation from heauen, to doe the worke

Satan a malicious aduersary of the glory of God.

Satan opposeth himself against the worke of our Redemption.

Colos. 2. 8.

Act. 15. 1.

Colos. 2. 16, 17.

Act. 20. 30.

worke of a Redeemer, Satan tempted him, but in vaine. O how sore was he confounded to encounter with a man! *The seede of the woman* indeed, in whom hee could get no entrie to his poysonable sting, by no kinde of tentation. The like resistance hath Satan made to the increase and propagation of the Church, by the preaching of the Gospell, as wee see in this place, and many other. The Lord commeth with Raine, that is, sincere, and nourishing doctrine: Satan incontinent followeth with Haile, that is, corrupt and destroying doctrine.

Where if it bee demanded, Seeing it is so, how shall I know true Apostles with heavenly fire, from false apostles, bringing in strange and vnknown fire? Saint Peter giueth vs an answer, *Wee haue a most sure Word of the Prophets, to the which yee doe well that yee take heede, as vnto a light shining in darkenesse.*

And if it be yet vrged, Seeing I see in euery Religion a zeale, how shall I discern a spirituall zeale from a carnall? Our Sauour answereth this, when hee saith, *False prophets will come in Sheepes clothing, yee shall know them by their fruits: no man gathereth grapes of thornes, nor figges of thistles.* That zeale which fighteth with the Armour of God, Patience, Puritie, and Prayer, is the fire of Christ comming from the golden Altar: but that which fighteth with the armour of the flesh, to wit, lying, euill speaking, crueltie, and blood-shedding, may easily bee discerned to bee strange fire.

And are not these, I pray you, the weapons whereby the zeale of Papists defend their Religion? Is it not notoriously knowne, that where their hornes are hedged in, and they cannot doe what they would, there they fight with lying, equiuocation, double dealing, and dissimulation? And where againe any libertie is permitted vnto them, what shall yee see, but mercilesse crueltie? The Murther of Paris: The Powder-Treason witnesseth against them in their face, and their bloodie teeth testifieth, that they are rauening Wolues in Sheepes clothing. Therefore the Spirit of God, who in the darkest places of this Prophecie, interlaceth some plaine speech to giue light, with Haile, and Fire, signifying corrupt doctrine, and carnall zeale, ioyneth blood, as an inseparable marke and consequent of false religion. Hee that will peruse the Storie, shall finde that all Heretikes, where they could haue power, haue euer stained themselues with blood of the Orthodoxe.

And the third part of the trees was, &c.

The euent of the first battell by Heresies afore said, is now subioyned, to wit, that many who before professed the truth, doe now fall away. These are figured by the earth, and the fruits thereof, *trees and grasse*: *Terra hic terreni, arboribus autem homines figurantur* Infidelitate nutantes, *sanguam omni vento doctrina commoti: hos Iude Apostolus arbores vocat his mortuas*: The earth heere is a type of earthly men, and by trees, are figured men shaken to and fro with Infidelitie, carried about with euery winde of Doctrine: these Iude the Apostle calleth Trees, twice dead.

This is customable in holy Scripture to figure men by Trees and Grasse, so in Saint Matthew, *Euery tree that bringeth not out good fruit, shall bee hewne downe and cast into the fire.* It is cleere out of Ieremie, how both good men and euill are compared vnto trees. *Nebuchadnezzar*, wee know, to Daniel was represented by a tree. *Esay* was commanded to cry, *All flesh is grasse, and the glory thereof is as the flower of the field.* By the Psalmist, the wicked are compared to *grasse on the tops of houses*: And in the Chapter following, where the Commandement is giuen out, *Hurt not the trees, nor any greene grasse, but onely those men, who haue not the seale of God in their foreheads*: There wee see trees and grasse expounded to bee men: by the grasse, the common sort of men are figured: by trees, men of more eminent authority, either in the Ciuill or Ecclesiastick estate. Heere the doubt arises, How is it said, *All greene grasse was burnt*? did all of that sort wither and fall away? But this doubt is resolved out of the words, The third part of trees, and the third part of all greene grasse withered: for this third part is referred to both.

Our of the words this wee learne, that howsoeuer in regard of mens estate heere, there be a iust and lawfull distinction, some being high like trees, others low like the grasse, yet this condition is common to them both, they are but fruit of the earth, *Dust, and must returne to dust.* To this purpose said *Gregorius*, *Iniquorum potentia floribus fœni comparatur, quia carnalis gloria dum nitet, cadit, & dum apud se extollitur, repentino intercepta sine terminatur*: The power of wicked men is compared to the flowre of grasse and hay, for carnall glory in shining, falleth, and when it is lifted vp, suddenly, and vnlooked for, is it cut downe: *Sic nimirum pumose aquarum bullæ inchoantibus pluuijs excitata, ab intimis certatim procedunt, sed eo celerius dirupta depercutunt, quo inflata citius extenduntur, cumque increscunt, ut appareant, crescendo peragunt ne substantia*:

Primas in Apo.

Eph. 4.

Jude.

Customable in holy Scripture to figure men by trees and grasse. Mat. 3. Jerem. 17. 6. 8.

Esa. 40.

Psal. 128.

Reuel. 9. 4.

Greg. Mor. l. 16. c. 5.

Psal. 129.

Ambros. hexam. lib. 3. cap. 4.

Hieron. in Esa. 40.

Esa. 40. 6.

Zach. 13. 9.

Matth. 24.

Rom. 9. 6.

Rom. 11. 4. 5.

Let Apostates of our time make this.

Substantia: not vnlike bubbles in the water, which the more speedily they rise, the more suddenly they fall. The like hath *Ambrose*, *Etant sicut fœnum tectorum, quod priusquam euellatur, excarnit*. Let them be as grasse on the house toppes, which withereth ere it come forth, or before it bee cut downe: *Hodie videas adolescentem validum, grata specie, suauis colore, crastina die tibi facie, & ora mutatus occurrat*: This day looke to a young man strong, pleasant, and of a comely and delectable colour, the next day his countenance is changed, and he is not like the man that he was *Remera si quis fragilitatem carnis aspiciat, & quod per horiarum momenta crescit, atque decrescit, ipsumque quod loquimur, dicamus, & scribimus, de vite nostra parte præteribit, non dubitabit carnis nostram fœnum dicere, & gloriam eius quasi florem fœni*: Certainly, if a man will looke to the fragility of flesh, and how by moments he groweth, and decayeth, yea how in speaking, inditing, and writing, a part of our life passeth and flies by vs, he will not doubt to say, *All flesh is grasse, and the glory thereof as the flowre of the field.*

Now for the matter, sometime we finde that God leaues the third, as in this place, and referueth two parts to himselfe: other times he casteth away two parts, and referueth the third only for himselfe. In all ages God hath his owne, but in some hee hath a more plentiful harvest then in other. Neither is there any defection so great, wherein the Lord reueres not a remnant for himselfe. *I haue lost none* (saith our Sauour) *but the child of perdition*: and hee witnesseth plainly, that it is not possible the Elect can be deceived, to wit, fully, and finally; for it cannot bee that the Word of God should be of none effect. When *Elijah* thought that all were false away, and none left but himselfe, the Lord gaue him this answer, *I haue reserved to my selfe seuenthou sand, who haue not bowed their knee to Baal*. The Apostle applies this to his time, *Euen so at this present time is there a remnant through the election of grace*. Yea so is it in all times, for it is not possible that the infidelity of some can make the covenant of God of none effect. Such therefore as are carryed away with euery wind of doctrine, declare themselves to be but Chaffe, whose end is to be burnt with vnquenchable fire. Let Apostates of our time make this, and foresee, if they can, that wrath abiding them vnlesse they repent.

Again, this prediction of the falling away of so many, should humble vs, and make vs carefull to watch ouer our owne hearts: for there are many in the visible Church, who make a faire shew, as if they

were flourishing trees, and greene grasse, but were neuer-rooted, nor grounded, nor builded in Christ: These, as our Sauour forewarneth, cannot indure, but will wither and fall away in the houre of temptation: Let vs pray that our hearts may be stablished by grace, that as wee are in his Vineyard trees by externall profession, so our root may be fastened in Christ, that being nourished by the sap of his grace, wee may flourish continually, and neuer wither nor fall away, but euen when the outward man decayeth, the inward man may bee daily renewed. According to that, *They who are planted in the Courts of the Lords House, shall flourish in their old dayes.*

Thirdly, that not onely the fall of common people is here foretold, but of such also as are more eminent in the Church, and sometime haue been like trees bearing fruit for others, is to confirme vs, that we should not bee offended at the fall of great men, no nor thought they were most excellent Preachers, such as *Arrius*, *Nestorius*, *Macedonius*, and before all the rest, *Nicetas*, one of Christs ewelue Disciples; nor yet great Kings and Emperours, such as *Julian*, with many more. Men are much moued with examples: and doubtesse the horrible Apostasies of Preachers, and great men in this age, are fearefull stumbling blockes to the weaker ones: but such as are truly religious, haue not the faith of Christ in respect of persons; to professe it, because such or such persons doe professe it, or to forsake it, because such, or such haue forsaken it: but their resolution stands stable with *Ioshua*, *Though all the world should forsake the Lord, I and my fathers house will serue him*. And this standing in the day of defection, is an vndoubted argument of an heart which God hath married with himselfe, and cannot be diuorced from him.

Last of all, wee may see what is the fruit of cold or corrupt doctrine, to wit, there ensues vpon it a withering, and sensible decay of all spirituall growth in godlinesse; there can bee no true sanctity where heresie is. The Church of Rome boast much of their sanctity, their austere life, their continuance in prayer, their almes-deeds, which granting they were as great, as they say they are, let them bee loued for that, with the young man, who said vnto Christ, *All these things haue I kept from my youth*; but let them heare also, *There is one thing yet lacking to thee*. But how farre they are from the verity and substance of spirituall graces, whose shadowes they brag so much of, will easily bee discerned by those who can weigh them in the ballance of the Sanctuary; for it is not the branch, but the root, not the action, but the affection from

LIII

which

Colos. Luke 8.

Iam.

There can be no true sanctity where heresie is.

Mark. 10. 21.

2. Pet. 1. 19.

The weapons whereby the zeale of Papists defend their Religion.

which it flowes, that God regards: where good things in themselves are done, not in faith, but presumption, with a proud opinion of meriting, are they not abomination to the Lord?

Beside that, many other things, wherein they place great holiness, are but externall shewes and poynts of *idolatriam, will-worship*, reiected all by this one Word of the Lord, *Who required these things at your hands?* Such as their wearing of their clothes, by which, false prophets of old were wont to deceiue simple people, the afflicting of their bodies to the effusion of their blood, wherein notwithstanding *Baalites* among the Israelites, *Geomancers, Calenders, Deruies* among the Turkes goe beyond them; their going bare-footed in long and painefull pilgrimages, wherein the infidell *Mahometans*, in their peregrination to the Temple of *Mecha*, are not inferior to them; their numbring of prayers vpon beads, which they vnderstand not; their superstitious obseruation of traditions, *Touch not, taste not, handle not*. What else (I say) are these, but externall shewes, without the solid substance of piety?

I may truly affirme it, Such of our Religion, as are indeed religious, though they *make not a faire shew in the flesh*, yet are far before them in all inward graces of the Spirit, in lively knowledge, in seruent and spirituall prayer, in honest and sober life, in deuotion with knowledge. The reuerence of our Assemblies, the zealous obseruance of our Sabbaths, the mourning motion of our people, when the Word is preached, with spirituall demonstration, the hearty melody in singing of Psalmes, may ashameth their mumbling of Masses, their seruice in an vnknown language, their dumbe mysteries, their prophaned Sabbaths, their licentiate harlotry, with many other abuses without all punishment.

The difference of true Religion and false, betweene the Papists and vs, appears best in death.

But more then this, the difference of true Religion and false, betweene them and vs, appears best in death. Let a man looke to our Professors, I meane such as with profession practise piety, euen in our vnlearned people he shall heare the words of lively knowledge vttered with spirituall euidence, he shall see a child dying, as if he were an hundred yeeres old, that is, full of yeeres, content to remoue out of the body, with a glorious ioy in Christ arising of the sense of mercy; whereas among them, what shall a man see in death? feeble hearts, fearefull, trembling, and doubting; and no maruell, seeing they are bound to beleue that after death they must goe to an house of hell, there to be in horrible paines, nothing inferior to the paines of hell, so long as they last, and that they must abide there till they

send them reliefe, by trentals of soules. Masses, and such like trumperies. Miserable comforters are they, *Let not my soules come into their secret*. Thus haue wee seene, how corrupt and hereticall doctrine brings vpon the soules of men a withering winter of spirituall grace.

Verf. 8.

And the second Angell blew the Trumpet, and as it were, a great Mountaine burning with fire was cast into the Sea, and the third part of the Sea became blood.

Our life on earth is a warfare; In it two Camps are Militant against other; the Generall of the one is the Lord Iesus; the Generall of the other is Satan: this comfort wee haue, that in this battell our persons cannot perish; the cause for which we fight, cannot fall, the enemy shall sure be overcome; but hee will not giue ouer; when one battell is fought, let vs looke for another. The first Creation tooke a weeke of dayes, the seuenth day put an end to all: the continuance of the world is a weeke of warfare, fixe Trumpets proclaime battels, the seuenth puts an end to all. Our life in the world is but a weeke of warfare also; a short compend of it is taken vp by *Eliphaz the Temanite*, *Hee shall deliuer thee in fixe troubles, and the seuenth shall not touch thee*. The seuenth day is the day of our euertlasting Sabbath, in it no euill shall come neere vs.

The tenor of this second proclamation is this; shortly, that the Church hath not only to fight with priuate Heretikes, but with the powers, and mightie men of the world infected with heresie: for a mountaine is a prominent piece of earth, higher then the earth, and yet but earth; and by it the Spirit of God customably shadoweth great Monarches, Kings, and Rulers of the world: *The day of the Lord of Hostes is vpon all high Mountaines, and vpon all the Hilles that are lifted vp*. The aduersarie power to *Zorobabel* is resembled by *Zachary* to a Mountaine; by *Daniel*, the Kingdom of Christ is figured by a great mountaine filling the earth.

And here the great Mountaine figureth especially the Roman Empire. Some by this Mountaine vnderstand Satan; so do *Primasius, Cesariensis, Carthusianus, Hugo Cardinalis*. He is a Mountaine, *propter summam elationis & grauitem oppressionis*; for hee swelles with pride, and is weightie in oppression; the Iesuite *Viega* followes them. *Lyra* by the Mountaine vnderstands *Macedonius, Winckelman*, and Doctor *Hoe*, referre it to *Montanus* the Heretike. *Chytraeus* vnder the second Trumpet, brings in the Gnostics, the chiefe Authors whereof were

Gen. 49. 6.

Our life on earth is a warfare.

The continuance of the world is a weeke of warfare.

Iob 5. 19.

The Church hath not only to fight with priuate heretikes, but with mightie men of the world infected with heresie.

Esa. 2. 12, 14.

Zach. 4.

Dan. 2. 35.

The Roman Empire swells with pride, and is weightie in oppression.

were *Basilides* and *Carpocrates*. *Gifford* and others will haue this Mountaine to be the Kingdome of Antichrist, but hee commeth in with the fifth Trumpet, and the first foure prepare the way vnto him: but as we said, this Mountaine burning with fire, is a proper type of the Romane Empire inflamed with the fire of heresie, and after them all Imperiall and Royall power peruerter with heresies; with such hath the Church fought from the beginning, and must fight to the worlds end.

Let great and mighty men learne out of this, how to humble themselves: as a mountaine is but earth exalted, or lifted vp by the Lord, not different in nature or substance from any other earth; so the Rulers and great men of the World, are not in nature different from other men, onely exalted about others by the hand of God; for to come to preferment is neither from the East, nor the West, the Lord maketh high, & maketh low. If great men could remember this, it would learne them to keepe a low mind in their most high estate.

Burning with fire. There is a fire that commeth from the golden Altar, from God in his mercy; this fire illuminates, purges, nourishes, it consumeth not, but conserueth them vpon whom it falleth, and so is like the fire, that inflamed the Bush in the Wilderness of Midian, it faded not, but flourished still. There is another fire which commeth from God in iustice, a fire of wrath committed to Satan, that hee may burne vp the children of wrath with it. And this is the fire of hereticall prauitie kindled by that lying spirit, or spirit of error, in the Children of disobedience, for a iust punishment vnto them.

Here then is figured, how the Emperours burnt vp with Satans fire of false doctrine, and carnall zeale, should fight against the Church, but indeed to their owne destruction: for wee know, that the Emperours during the first three hundred yeeres, were burnt vp with the fire of Gentilisme, and through their blind zeale vnto it, they did cruelly persecute the Church; and after that they had embraced the Gospell, and conuerted to Christianitie, yet many of them fell away, being still inflamed with strange fire, which burnt others, but at length destroyed themselves: for *Constantia*, the sister of *Constantine* the Great, being infected with Arrianisme her selfe, shee did also, if not burne the Emperour, at least blacked him with the smoke of that fire: for *Constantine* in his old dayes reduced *Arrius*, and troubled *Athanasius*; but his sonne *Constantius*, and after him *Valens*, became plaine Arrians, others of them reuolted to Gentilisme, such as *Julian* the Apostat: some

Great and mighty men learne out of this, how to humble themselves.

Psal.

A fire from God in his mercy.

Exod.

A fire from God in his iustice. A fire committed to Satan, that hee may burne vp the children of wrath with it.

Those that fight against the true Church, it turns to their owne destruction.

became Pelagians, some Eutycheans, many of them Monothelites, as the storie of their liues will easily shew: there is now the Mountaine burning with fire. It is a great temptation, when heresie (which is deadly in it self) is countenanced, maintained, and enforced by such as haue power ouer others. And Saints are here forewarned of it; that they might strengthen themselves against this temptation also; and great need is there why they should doe so; for if ye will looke this day to most part of the Kingdomes of the World, yee shall see them like mightie Mountaines burning with this strange fire; yet should not we be discouraged for that, especially seeing our Lord hath foretold vs, that it was so to fall out.

Now the effects that follow vpon this burning of the Mountaine, or the imperiall power fired with heresie, are two; the first is against theselues, figured by the casting of the Mountaine into the Sea; the other is against such as were vnder their authoritie, figured by this, that the third part of the sea became blood, the third part of creatures in the sea died, and the third part of shippes were destroyed. As to the first:

The casting of the Mountaine into the sea, figures the remouing, obscuring and dissoluing of the Empire, euen as a Mountaine if it should burne with fire, and after bee cast into the sea, it loseth the stately, high, and solid strength which it had before, and at last dissolued by water, is quite vndone: so the Spirit of God hereby properly, but secretly will figure vnto vs, how the great powers of the world; abusing their place, dignitie, and authoritie to the persecution of the Church; and maintenance of false doctrine, should thereby weaken, dissolue, and at length destroy themselves. They may bee for their grandeur mightie Mountaines; but if they vse their power against God, there is a fire in their owne bowels that wil consume them. The greatest States on earth are subiect to consumption: it may be secret, and they not see it, like the worme which destroyed the Gourd of *Jonas*, and he perceiued it not: but miserable are they, who by opposing themselves to God, kindle a fire within themselves, which they wil neuer get quenched, and will assuredly import their owne destruction.

And so it fell out; for the Seate of the Empire, being translated from Rome to Constantinople, called for that, *Nona Roma*; the Empire was diuided, and so a way prepared to Antichrist in the West, to eate vp the Empire Occidentall, as this day he possesse both the Imperiall Seate, and the neerest, and best reuenues thereof, and againe, prepared a way to *Mahomet*, to inuade

The casting of the Mountaine into the Sea, figures the remouing, obscuring, and dissoluing of the Empire.

They that vse their power against God, there is a fire in their owne bowels that will consume them.

By persecuting the Church, they bring themselves to utter perdition.

Tertul. lib. de Resurrect. carnis.

Aug. de ciuit. Dei, li. 20. cap. 9.

August. ibid.

uade the Orientall Empire, which this day hee possesse. Thus by persecuting the Church, did they bring themselves to utter perdition.

All this before it came to passe, was foretold by the Apostle, to wit, that the Emperour behoued to remoue out of Rome, that Antichrist might be discovered, *Onely hee who now withholdeth, shall let, till he be taken out of the way*: for so long as the Empire stood in the first vigour and strength thereof, it was not possible that Antichrist, whose greatnesse was to be made vp of the ruines of the Empire, could be manifested, as since hee hath been. Of this iudgement concerning that place of the Apostle, among many moe ancient Fathers of the Primitiue Church, were *Tertulian* and *Augustine*; for so writes the one vpon these words, *Iam enim mysterium iniquitatis agitur, tantum qui nunc tenet, teneat, donec de medio fiat: quis? nisi Romanus status, cuius abscissio in decem reges dispersa, Antichristum superinducet*: The Myserie of iniquity worketh already, only let him withhold, who now withholdeth his reuealing, till he be taken out of the way. And this that withholdeth the reuealing of Antichrist, is no other but the Romane State, the dispersion whereof into ten Kingdomes shall bring in Antichrist, and then shall the Man of sin be reuealed.

Augustine againe, albeit hee confesses, that this place seemed obscure vnto him, yet hee expounds it to the same sense, and giues the reason why the Apostle speakes so obscurely, these are his words; *Illud, quod dicit Apostolus, tantum qui modo tenet, teneat, donec de medio fiat, non absurde de ipso Romano imperio creditur dictum, tanquam dictum sit, tantum qui modo imperat, imperet, donec de medio fiat, id est, de medio tollatur, & tunc reuelabitur Iniquus, quem significare Antichristum nullus ambigit*: That which the Apostle saith, *Onely he who now lets, shall let, till he be taken out of the way*, is conueniently beleueed to bee spoken of the Romane Empire: as if in plaine termes he had said; He that now hinders, let him hinder, till he be taken out of the way, that is, remoued from his Seate and Dignity, then shall the Man of sin be reuealed, whom no man doubteth to signifie Antichrist. Nothing can bee spoken more plainly of the right meaning of this place, which was much for this worthy Father to see in his dayes, the Prophecies not being as then fulfilled.

The reason why the Apostle spake so obscurely of the reuelation of Antichrist, hee subioynes it in these words; *Paulus id aperte scribere noluisse, ne calumniam incurreret, quod Romano imperio male optauerit, cum speraretur aeternum, sic enim promittit ille Iu-*

pter apud Virgilium, Imperium sine fine dedit. The Apostle would not in plaine termes foreshew the fall of the Romane Empire, lest the ignorant should caluminate him, that he wished euill to the Empire, which they beleueed according to the Oracle of their *Iupiter* should haue been eternall.

Jeremy was falsely charged as an aduersarie to *Ierusalem*, and a friend to the King of *Babel*. The blind world imputed all the euils which fell out by Famine, Pestilence, Sword, all the decay of Dignitie of the Romane Empire, to Christian Religion, so that the wisdom of God in his Predictions is to be admired, who foretels his own, what was to be, and yet in such termes, that his aduersaries had no cause to blame his Church for it. In a word then, we haue here the Imperiall Mountaine of the world burning with fire of heresie, raging against the Church, but to their owne destruction. This of old was true of the Romane Empire, and now of other great Monarchies, and Kingdomes of the earth: heresie is a Canker that eates vp, and rootes out Kingdomes, Cities, Houses from the very foundation, though they were fastned like Mountaines in the earth. So did Idolatry like a secret Moth, consume the Kingdom of *Israel*, as wee at large haue shewed in the first Prophecy. Let Kingdomes, Cities, Families, if they would be stablished, & continue, take their warning here; let them beware of heresie, & learne to know the truth, and to loue it; for seeing heresie hath proued a fire destroying great Mountaines, wil it not soone deuoure smaller houses, which are but like vnto little Hillockes, in respect of the Mountaine? Pitifull proofes hereof we haue within our owne bowels, but *Who is wise to marke the working of the Lord*? The greatest States vpon earth are subiect to a secret consumption, but most miserable are they, who put fire in their owne houses. Such are all they who fight against God, and his eternall truth.

Verf. 9.

And the third part of the creatures which were in the Sea, and had life, dyed; and the third part of ships were destroyed.

THe first effect of the Mountaine burning with fire, or mighty Powers of the World inflamed with heresie, breaketh out against themselves, and procures their owne perdition. The next effect now followeth, falling out vpon such as are vnder their authoritie, and subiect vnto them.

It is a most dangerous euill for others, when Rulers of the World are infected with heresie; for by their euill example, many vnder them are peruered with them. The fall of a priuate man is like the

The wisdom of God in his predictions is to be admired.

Let Kingdomes, Cities, families, if they would be stablished, and continue, take their warning here, let them beware of heresie, and know the truth.

It is a dangerous euill for others, when Rulers of the world are infected with heresie.

the quenching of a lighted candle within the house, but the fall of a publike Ruler, is like vnto the Eclipse of the Sunne, which causes a great darkenesse vpon many.

This turning of the Sea into bloud, whereupon followes the death of fishes in it, and the destruction of shippes: Some expound it of corporal persecution, where in blinded Emperours shall shed the bloud of many professors, and execute them to the death: so *Paraus*. Others againe expound it of spirituall defection, and apostasie from the faith; both are agreeable to the analogie of faith, but the last meetest to bee embraced for this place.

The Sea is a type of the World, as wee haue shewed at more length in the fourth Chapter. The Prophet *Esay* vses this similitude, *The wicked are like the raging Sea, that cannot rest, but casteth up mire and dirt*. And worldlings, said one, are properly compared to the Sea, *quia tumidi sunt per superbiam spumantes, & fluidi per luxuriam, inquieti per auaritiam, salsti per iracundiam*: for they swell through pride, they are foming, and flowing through their luxurie, they are vnquiet through auarice, they are bitter, and salt through anger and ire. As to the fish in the Sea, I take it to be a type of these, who haue no more but the spirit of the world, it is their element, out of which they desire not to goe. If the Mountaine burning with fire of heresie, infect their waters, they must perish, for they know none other, but to embrace any religion, whereunto they see their Rulers are inclined.

By the ships in the Sea, *Lyra* and *Carthusianus* vnderstand *Prelatos ecclesie*, & *eos qui habent curam animarum*, & debent alios deferre ad portum salutis; Prelats, and such as haue the cure of soules, whose dutie it is to carrie other men to the harbour and port of saluation. More properly *Paraus*, *Per naues, ecclesias cum suis naucleris Episcopis intelligit*, by the shippes vnderstands Churches with their Pilots, Bishops, and Pastors. The type is very proper, Churches professing Christ, what are they but like ships passing through the sea of this world, and keeping course directly toward the Port of their saluation? In this course they are tossed with many tempestuous tentations, and oftentimes driuen back with force of contrary winds, but still they renew their course againe, the Anchor of their soules cast within the vaile, brings them to their desired harbour both against contrarie tide and tempest; yet so it fareth not with all, many shippes oftentimes perish in the sea, and many that seemed before to bee good Christians, in the houre of tentation fall away, and as concerning faith, make shipwracke with *Hymeneus* and *Alexan-*

der; and of this here we are forewarned.

Now for the particulars which may bee marked here, we touch onely this one, how these battels proceed by a proper gradation: the euent of the first battell is, that the third part of trees and grasse doe wither: in the second, the third part of creatures in the sea perish: in the third, the third part of Fountaines and Riuers are made bitter. In the fourth, there is a higher ascending of the euill; for the third part of the Sunne, Moone and Starres is darkened. The fifth goeth yet higher, for it darkeneth not the third part onely, but is said to darken the Sunne, and the Aire. Thus the Spirit of God ascending from the hurt of creatures lesse needfull for our life, to the hurt of other creatures more needfull, doth represent vnto vs, how the Myserie of iniquitie was to worke by degrees, the euils of deadly heresie still encreasing for the punishment of the wicked, and triall of the godly.

The aduersaries cannot bee content to heare, that the Church of Rome hath made defection, they enquire of vs how it began, how encreased, and who were the first authors of euery corruption in it? This is as if one beholding a decayed habitation, would not beleue, that at any time it had not been better, except the point of time were shewed wherein it did faile. But as a Canker proceeds by degrees, and a house falleth by parts: so by little and little did corruption creepe into the Church of Rome, and defaced the former beautie thereof, yet not so secretly, but that in all ages it hath been espied: for the Historie plainly and particularly makes mention of these, who were the first fathers of such nouelties, as this day are iustly condemned for corruptions, by the Reformed Churches in all Christendome, now by the light of the Gospell restored to a conformitie with the Ancient, Catholike, and Apostolike Churches Primitiue.

Verf. 10.

Then the third Angel blew the Trumpet, and there fell a great Starre from Heauen, burning like a Torch, and it fell into the third part of the Riuers, and into the Fountaines of waters,

THis third Angell by sound of trumpet proclaimes a new battell more feareful then any of the former; the tenor of his proclamation is this; Shortly ye haue not only to fight against common Heretikes, as was shewed in the first trumpet, but the Mountaines, that is, mighty Monarches, and Rulers of the World, burning with the fire of Heresie, will also fight against you: arme you therefore with the Armour of God, that yee may stand out against this

LIII 3

tentation.

The Sea is a type of the World.

Esay 57. 20.

Hugo Cardinal.

Ministers dutie is to carry other men to the Harbour and port of saluation.

1. Tim. 1. 19.

tentation. This was the summe of the second Trumpet. Now in the third he forewarnes them, there is yet a greater battell abiding you, so much the more dangerous, because it is intestine, for there shall come apostasie, and defection in your own bowels; many great Doctors and Preachers shall bee infected with the vncouth fire of heresie, who before shined like Starres in the firmament of the Church. A fore tentation, when the fire of heresie inflames not the Ciuill estate onely, but the Spirituall also; and most learned, and worthy Lights of the Church, are sometimes miscarried and darkened with deadly errors. But concerning the greatnesse of this tentation, hee that pleases may reade *Vincentius Lirinensis*, writing of the fall of *Origen*; and *Tertullian*, in his Treatise *Of the nouation of heresies*.

By this starre falling from Heauen, *Andreas Casariensis* vnderstands Satan: but since he was the first author and actor of apostasie, how can he come in here in the third roome? *Lyra* by this starre vnderstands *Pelagius*; Doctor *Hoe* will haue it expounded of *Origen*, a learned, eloquent, and laborious Preacher, who wrote fixe thousand bookes; or as *Ierome* witnesseth of him, *Vix quenuquam tot legere posse volumina, quos Origenes conscripsit*; yet trusting too farre to his owne wit, by sundry pointes of strange doctrine hee became a fore stumbling blocke to the Church. *Paras* thinks, that by the fall of this starre, the falling of the Romane Seate is here foreshewd, not the compleate apostasie thereof, whereof mention is made after in the beginning of the ninth Chapter; but that begun defection in the second three hundred yeres, wherein the Church began to bow, and incline to Antichristianisme, and to fall from Heauen, not instantly, or in a moment, but by degrees, which hee hath gathered out of the word *in cadebat*, he saw the Starre in the falling, but not yet viterly false. *Bullinger* expounds it of *Samosatenus* and *Arrius*; *Forthaus* will haue it to bee a type of *Macedonius*; *Ribera* without reason expounds it literally, & *ut verba sonant digna exhalatione*. Thus in the accommodation of the type, Interpreters vary: & no maruell, for as we shew in the beginning, they cast themselues into inextricable difficulties, who will limit this Prophecie to particular persons, or times. In the generall sense they all agree, that the false Star is a figure of apostate Church-men: but to affirme that it is a type of *Arrius*, more then *Macedonius*, or *Macedonius* rather then *Pelagius*, is beside the purpose of this Prophecie; or to bind it so to times which are past, as if the Church in subsequent ages were not to

be troubled with the like euill, is without all warrant. Miserable examples in our owne time of *shining Starres* turned to *smoking Torches*, may teach vs the contrarie.

But to returne, and looke into the words of Saint *Iohn*, hee saith, *There fell a great Starre*. In holy Scripture *Starres* are types of Preachers. *The seven Starres which thou sawest in my right hand, are the Angels of the seven Churches*: this is a sure Commentary, the Lord *Iesus*, who hath the Starres in his owne hand, saith, they signifie, *Angels of the Churches*, that is, his Messengers, Ambassadors, Bishops, Ministers, Pastors, Doctors of the Churches. So that without all exception, the falling of the Starre here prefigureth the falling most fearefull of Churchmen, whereof shall arise troubles, and sore tentation to the poore Church.

Preachers most properly are figured by Starres: first, Starres haue no light of their owne, but such as they receiue from the Sunne; euen so Preachers haue neither light, nor grace, to illuminate, or edifie others, vnlesse they get it from *Iesus Christ*. Saint *Paul* for all acknowledged this, *Wee are not sufficient of our selues to thinke so much as a good thought*. It is the Lord, who maketh men able *Ministers of the new Testament*.

Secondly, *Starres* differ one from another in quantitie, and in light; so Preachers differ one from another in the measure of gifts and grace, yet all sounding one truth, and that by the same Spirit: *There are diuersitie of administrations, and gifts, but the same Spirit*. Some in the Church are like *Iames* and *Iohn*, the *sonnes of Thunder*: it is a fearefull thing to heare them threaten the terrible iudgements of God. Others againe like *Barnabas*, the *Sonne of consolation*, from their mouthes floweth the sweete and comfortable message of Gods mercy in *Christ*; these are able to minister *a word to the weary in due season*.

Some againe haue a gift mixed, and composed of both these, they are powerfull to cast downe the conscience with terrour, that so they may prepare it, to receiue the sense of mercy; and powerfull againe to imprint into the soule the sense of mercie, and so to lenifie, and mitigate the former terrour; both which are needefull for vs, so long as we are here in this warfare.

Thirdly, as *Starres* are reuolued, and carried about in our Hemisphere for to giue light to the World; in the Evening wee see them in the East, in the morning againe in the West, from one part of the world still proceeding to serue another. So is it with Preachers, they

Reuel. 1. 20.

Angels of the Churches are his Messengers, Ambassadors, Ministers, Pastors, and Doctors of the Churches.

Preachers are figured by Starres.

Preachers haue neither light nor grace to illuminate or edifie others, vnlesse they get it from *Iesus Christ*.

Preachers are Lights in the hand of the Lord *Iesus*.

Acts 16. 7.

Chrysost. in Mat. hom. 5.

Contemners of Preachers are fearefull. Rom. 10. 14.

A lesson for Preachers that they wax not intolerant.

are lights in the hand of the Lord *Iesus*, and he holds them out, carrying and transporting them from one part of the world to another, according as hee hath to doe with them. *Ionas* from Ioppa, though against his will, must goe to Nineue; *Daniel* to Chaldee; Saint *Paul* purposed for Bithynia, but the Spirit suffered him not, hee is warned by a Man, in a vision, to make him for Macedonia. Of old, Patriarches & Prophets were to bee found in Canaan: none there now, the Starres are turned and reuolued in the firmament toward the West. Now in Brittain we haue the *Valley of Vision*, the light hath shined vpon vs: God make vs thankfull for it, and giue vs grace to walke in it.

Fourthly, the Stars shine not, and scarce appeare, so long as the Sunne is present with vs in our Hemisphere: they serue only to giue light in darknesse, when the Sunne is absent from vs: so Preachers serue vs onely for this life, which in comparison of that to come, is but like a night compared with a day, when that bright shining *Sun of righteousness* shall appeare, the ministration of the Word, and preaching thereof shall cease. In the meane time, as the Wile-men followed the Starre, which was set to them for a directory, till it led them to *Christ*; so let vs follow the light of the Word, shining to vs in this darke night, by the ministry of such Stars as God hath placed in the firmament of his Church. Otherwise, if thou despise the light which now God offereth by his Stars, be assured thou shalt not inioy the light, which hereafter immediately shall shine from that Sun, the Lord *Iesus*. Contemners of Preachers take heed to this. Canst thou be saued, except thou beleue? canst thou beleue, vnlesse thou heare? or canst thou heare, if there be not a Preacher? or can one preach, vnlesse he be sent? but thou wilt inuert this diuine order. God sends thee a Preacher, thou wilt not heare him, but despisest him, yet flatterest thou thy selfe that thou beleuest, and so shalt be saued; but take heed thou bee not cleane deceived.

As this warneth people of their duty, so heere is a lesson for Preachers: let them not waxe insolent because they are Starres, but remember there are two sort of Stars, some in the right hand of *Christ*, giuen of his fauour to the Church, according to his promise, *I will giue them Pastors, who shall feede them with knowledge, and understanding*. These are fixed Starres, kept in the hand of *Iesus*, and cannot fall away. There are others, by Saint *Iude* called, *Wandering Starres*, referred for blacknesse of darknesse, such as this falling starre in this place prefigureth. Let vs watch and pray:

Let vs worke our saluation in feare and trembling: Let vs subdue our body by discipline, with Saint *Paul*, lest being Preachers to others, wee be found reprobate our selues. And let vs euer keep in mind that warning of our Saviour, *Take heed that the light which is in you, be not turned into darknesse*.

Fell from heauen. Wee haue shewed, that Heauen in the new Testament is commonly put for the Church, euen Militant, because her generation is from heauen, her conseruation presently is in it, and her expectation and hope after this, is toward it. So then, this fall from heauen is either from that sanctity which becomes true members of the Church to haue, and so is a fall in manners, or then from that verity and truth which the Church, the pillar of faith conserueth, and so is a fall in doctrine, which is then most dangerous, when it is a fall from the foundation, The Lord *Iesus Christ*.

Burning like a Torch. *Carthusianus* expounds this not of any one particular man, but of many, all making defection in the like manner, that is, from shining Starres, turning into burning Torches, *Flamma proprijs sensus, & igne ambitionis accensi*: burnt vp with the flame of selfe-conceit and opinion, and with the fire of ambition: for it is wonderfull to see with what fury men are forced to maintaine such a sense of things as haue bred in their owne braine. Beside this which *Carthusian* hath well obserued, wee are to consider how the words vsed heere by the Spirit of God, are very significant to expresse that strange alteration made in man by Apostasie; no lesse maruellous, then if a Star should turne into a Torch.

A Starre, we know, is a light created immediately by God, where a Torch is a light artificially made by men. See then how properly is figured here a falling from that light and truth originall, which is from God immediately, to a new doctrine deuised and forged by the braine of man. Againe, the light of a Torch is dimmed by the light of the Sunne: euen so all heresie is couched, and loseth the deceitfull glancing thereof, when the light of truth looks vpon it; which poynt of the comparison hath been iudiciously obserued by his Majesty of Great Brittain. Last, the Starre in shining, turned about in the owne Sphere, still abides the same, where the Torch hath more smoke then light, and in carrying and burning, consumes the selfe away, till at length it be done, quenched, and end with an vngracious and stinking sauour: euen so heresie, howeuer it make a faire shew, by flaming, and shining for a time, yet in shining doth it but consume it selfe, till it

LIII 4

end

Heauen in the new Testament is commonly put for the Church Militant, because her generation is from heauen.

Heresie howeuer it make a faire shew by flaming and shining for a time, yet in shining it doth but consume it selfe.

Vincent. Lirinensis. c. 23. & 24.

Note.

Psal. 12.6.

end in shame. *Arrius*, and all the rest of the artificiall Torchlights, not heauenly, but earthly, may stand for examples, but the truth of the Lord endureth for euer; no fire can consume it, no smoke can blacke it, *The Words of the Lord are pure words, as the silver tryed in a furnace of earth, fined seven-fold.*

Vers. 11.

And the name of the Starre is called Wormewood, therefore the third part of the waters became Wormewood, and many men dyed of the waters, because they were made bitter.

Exod. 15. 25.

THe effect which ensueth vpon the fall of the Starre, is set downe partly in the end of the last verse, and partly in this, where it is not only repeated, but enlarged; and therefore meetest to bee handled now, albeit it be mentioned before. The name of this Starre is Wormewood, called *αἰνός*, or *αἰνός*, because no man pleasantly eates of it, for the exceeding great bitterness thereof. It seemes heere, allusion is made to the waters of Marah, whereof Israel could not drinke, because they were bitter; but this made the waters not bitter onely, but deadly also. So this name is giue to the *salne Star*, from the effect which it worketh, and is not properly, or physically the name thereof.

Amos 5. 7.

Amos 6. 12.

Jer. 23. 15.

All the similitudes vsed by the Spirit of God are very conuenient.

Origen, *hom. 12. in Ezech.*

Ibid.

In holy Scripture, Wormewood is two wayes taken; first, it signifies sinne, because it is bitter, and vngracious to the Lord, and *griueneth his Spirit*: According to that of the Prophet, *They turne iudgement to Wormewood, and leaue off righteousness in the earth.* Againe, *Ye haue turned iudgement into gall, and the fruit of righteousness into Wormewood.* Secondly, it signifies iudgement proportionable to the sinne, which is as bitter to man, as the sin of man is bitter to God. *I shall feede them with Wormewood, and make them drinke the water of gall.*

All the similitudes vsed by the Spirit of God are very conuenient, rendring good doctrine, if they bee not stretched beyond the intended poynt of comparison. And here sinne properly resembled by Wormewood, Naturalists write of it, *Abysynthium adeo amarum esse, ut mellis succus eius iniectus, amaritudine sua vincat suauitatem mellis, & cogat amarum esse, quod dulce est*: that it is so bitter, that if the iuyce thereof bee put into honey, the bitterness of it ouercomes the sweetness of the hony, and compels the hony, which was sweet before, to become bitter. *Et hoc magis adhuc amaritudinem peccati declarat, quod Deum ipsum, natura sua, melle dulciorem, reddat amarum*: and this yet much more declareth the bit-

ternesse of sinne, that it maketh the Lord bitter to his owne creature, notwithstanding that of his owne nature he be sweeter then the hony. He is long patient, yet sinne will tempt him, and prouoke him: he is meeke, yet sinne moues him to anger: hee is mercifull, and delighteth in it, yet sin hath forced him many a time out of iustice to execute fearefull iudgement. O cursed euill, O root of bitterness to be abhorred, that turneth sweetest waters into bitter, and maketh a Mercifull God, and a Father of compassions, to turne an angry Iudge, and become to his owne creature a consuming fire!

Yet is it to be remembered, that this bitterness of sin is not perceived, but in the end thereof; for *wickednes is sweet in the mouth, the wicked hides it under his tongue, hee fauoureth it, and will not forsake it: but his meat in his bowels was turned, the gall of Aspes was in the midst of him*: there wickednes is sweet in the mouth, but bitter in the bowels. *Ieremie hath the like, Know and behold, that it is an euill thing, and a bitter, that thou hast forgotten the Lord thy God.* But because man, drunken with the deceitfull pleasures, cannot know this, hee forewarnes him, *Thine owne wickednesse shall correct thee, and thy turning backe shall reprove thee.* Thou wilt not know it now, but thou shalt know it in the end; *The wild Asse will be taken in her moneth*; and thou shalt finde sinne a bitter euill, when thou hast finished it. But there is a bitterness which breeds, and brings out sweetness, as *Samsons* sweet hony came out of the sowre. Crosses are bitter in the beginning, but sweet in the end. *No chastising for the present seemeth to be ioyous, but grievous, but afterward it brings the quiet fruit of righteousness to them who thereby are exercised.*

But to come neerer. Wormewood in this place figureth heresie, which is alway pernicious, and bringeth out dangerous, yea deadly effects. Where if it bee demanded how heresie is called bitter, seeing they count it very sweet, who are infected therewith? The answer is, the Spirit of God speaks of it, as it is in it selfe, not as it is to their corrupt sense, and darkened minds: therefore the heresies of Poperie are compared hereafter to a spirituall drunkennesse: a drunken man glutteth in all drinke, not discerning the euill from the good: so is it with heretiks, but *Woe vnto them that speake good of euill, and euill of good, that put bitter for sweet, and sweet for sowre.* Now the bitter and deadly effects thereof are expressed in the following words. For this Star is said to fall into the third part of fountaines, and fresh waters, and that it made them so bitter, that many men dyed thereof. Both ancient and new Writers agree in this, that *Waters* here are a type of holy Scripture: so

Bitternesse of sinne is not perceived, but in the end. *Iob 20. 12, 13.*

Jerem. 2. 19.

Jerem. 2. 24.

Iudg. Crosses are bitter in the beginning, but sweet in the end. *Heb. 12. 11.*

Heresies of Poperie be compared to spirituall drunkennesse, discerning the euill from the good. *Esa. 5. 20.*

Beda

Beda in Apoc.

Heretikes are wandering starres, falling from the Church, by vacouth, and wicked fire goe about to infect the fountaines of diuine Scripture.

Carthus.

Manuscrip.

Iob. Psal. 23.

Ezech. 34. 18.

Beda vpon this place, *Heretici quos Iude sydera defectionis appellat, de culmine cadentes Ecclesie, flamma sua nequitia fontes diuinarum conantur inficere. Scripturarum, quarum non sensus tantum, sed & verba sapientis infalsare non timant. Absynthij nomine digni, cuius immixtio modica magnam solet amari-care dulcedinem*: Heretikes, whom the Apostle *Iude* calleth wandering Starres, falling away from the Church, by vnouth and wicked fire goe about to infect the Fountaines of Diuine Scripture, falsifying, not onely the sense thereof, but oftentimes the words also: worthy indeed of the name of worme-wood, a little mixture whereof, turneth great sweetness into bitterness. By the Fountaines, *D. Hoe* vnderstands Scriptures, which are most sweet waters, but being corrupted, become most bitter. *Parauis*, by Fountaines, vnderstands Bishops and Pastors, because by them, heauenly Doctrine should flow and bee deriued to others, by them also he vnderstands the holy Scripture. *Amara facta sunt aqua quia S. Sancti dulcedinem perdididerunt, & felle prauitatis, ac falsitatis infecta sunt.* Againe, *Absynthium dicitur, quia amaritudinem praua intelligentia inducit, & quisquis ab eo seducitur, in amaritudinem Gehenne perducitur.* A false teacher is called worme-wood, because hee bringeth in the bitterness of corrupt vnderstanding, and they who by him are seduced, are led into the bitterness of Gehenna.

By waters then we vnderstand the wholesome Word of God contained in holy Scripture, what wholesome water is vnto the bodie, that the Word of God is vnto the soule, it refreshes and sanctifies them: *Now are yee cleane through the word that I haue spoken.* How this comparison is vsed by the holy Ghost, see the conference betweene our Sauour and the Samaritan woman, about the waters of life. *Dauid* calleth the Lord his good Sheepeheard, who leadeth his Sheepe to the greene Pastures and soft running waters. In *Ezechiel*, false Pastors are charged for troubling the waters, and polluting them with their feet. How this hath beene accomplished, Interpreters heere doe varie. *D. Hoe* will haue it to bee vnderstood of *Origen*. *Bullinger* referreth it to *Arrius*, how he with his poysonable doctrine peruered holy Scripture, and made the wholesome waters thereof to become deadly. We let it goe, for it is not expedient that vile Heresies, buried once by diligence of faithfull Fathers of the Church, should be delued vp againe, to offend Christian people with the loathsome flowre thereof, specially where it is not knowne, or there is not a *Seruetus*, with such other beastly blinded bodies to renew it. But, as I

said, no necessity there is to make this Prophecie so particular.

For sure it is, euer from the beginning Satan hath shewed himselfe an enemy to holy Scriptures, labouring, if he could, vtterly to destroy them, or then to locke them vp, and cloze them from the vse of Gods people, as the Philistims clozed the Fountaines of water which *Iaac* had digged for his familie. If this he cannot effect, then seekes he to mutilate them, at least, by false sense to corrupt them, that they may bee made, not vnprofitable onely, but pernicious to the people of God: and for this purpose he hath not wanted Instruments in all ages.

The Enthusiasts reiected the Word written, and depended on Dreames and Reuelations. The Pepuzians did the same. The Retorians denied the certaintie of the Word, leauing euery man to his owne vn-certaine sense, as witnesseth *Augustine*. The Lampetians not vnlike them, will haue euery mans Religion left free vnto himselfe. Others againe haue mutilated the Word, some reiecting the Old Testament, and accepting the New: As the Simonians, Cerdonites, Marcionites. Some accepting part of the Old, reiecting the New, as Iewes and Saracens. Others retaining all, inforced a sense of their owne vpon the Scripture, as the Origenians, so called from *Origen*, a man greatly learned, but so strangely miscarried with the loue of Allegories, that he destroyed the Letter; the recompence of his error was, that where he should haue fought an Allegorie, he adhered to the Letter, and so foolishly without warrant dis-membred himselfe.

The last aduersaries of it are Papists, who haue renewed almost all the former blasphemies into one: for is not that which *Irenaeus* spake of the Heretikes of his time, euident in them? *Heretici cum a Scripturis redarguantur, in accusationem Scripturarum conuertuntur, quasi non recte habeant, nec sint ex autoritate, & quod varie sint dicta, & quod non possit ex ijs inueniri veritas, ab illis, qui nesciant traditionem*: Heretikes, when they are reprooued by the Scripture, turne themselves to accuse the Scripture, as if they were not of authoritie, or were doubtfull and obscure: or as if veritie could not be learned by Scripture without Tradition. And are not these the very assertions of our Papists, beside many moe horrible blasphemies which they spew out against it, calling it, A nose of waxe, a dead letter, a diuinity of Inke, vnprofitable, yea pernicious to the Church, adding vnto it, and parring from it at their pleasure, admitting no sense of Scripture, but such as they themselves giue vnto it: for they subiect it to their

owne

Satan an enemy to holy Scriptures.

Genes.

Niceph. lib. 3. cap. 35.

Aug. epist. ad quod vult Dedit. Damascen.

Iren. lib. 3. c. 3.

Papists haue renewed almost all the former blasphemies into one. Iren. lib. 3. c. 2.

2. King. 2. 20.

owne authority. Thus haue they in most miserable manner poysoned the whole some waters, and made them deadly vnto the soules of men. But blessed be the Lord, who in our dayes hath raised vp his seruants like *Elisba*, to heale the waters, and make them wholesome againe.

Verse 12.

And the fourth Angell blew the Trumpet, and the third part of the Sunne was smitten, and the third part of the Moone, and the third part of the Starres, so that the third part of them was darkened, and the day was smitten, that the third part of it could not shine, and likewise the night.

Satan by his Instruments shall fight against the Church, labouring to put out her life, and quench her light & glory.

The Lord re-ferueth a Church to himselfe for all these.

Concerning these foure Trumpets, three things generally are to bee marked. First, that the plagues, or euils proclaimed in them, are spirituall, whereby Satan in his Instruments shall fight against the Church, labouring to put out her life, and quench her light and glory. Secondly, that in euery one of them there is a progresse from lesse to greater. The battell increaseth, the Enemy with new forces added to the first, still impugning the Church. In his first armie are Heretikes, with their subtil mixtures corrupting simplicitie of the Word. In his second armie are great Emperors and mighty Monarchs, maintaining and enforcing Heresie vpon the Church. In the third armie are Apostaticke Church-men, fighting against the Church. All these hath the poore Church of God to resist. The Lord here forewarnes, that they should preuaile very farre, yet so, that still hee referueth a Church to himselfe: for in all these, a third part onely is hurt, and yet the euill increaseth by degrees. In the first battell, trees and grasse are burnt. In the second, the Sea is turned into blood; this element by nature is higher then the earth. In the third, fountaines and fresh waters are infected. The fourth goeth vp higher to the darkning of the Sunne, Moone, and Starres in their third part. Thus by degrees groweth the Myserie of iniquity, till it come to the height, as we will heare in the fifth Trumpet, where no mention is made of a third part, but expressly wee are foretold of the darkning of the Sunne, and the Aire importing a greater and larger defection, whereby the face of the Church visible was obscured.

The euill foreshewed in this Trumpet to be brought vpon the Church, I meane the externall and apparant members thereof, is in nature one with that foreshewed in the third Trumpet, but in measure greater: for by the Apostasie of Church-men, not onely shall the waters bee made deadly, wherewith men should bee refreshed, but

the third part of Sunne, Moone, and Starres shall be darkened; evidently noting a higher degree of defection then hath beene declared in the former. This, as we take it, is the simple meaning of this Prophecie for the generall. Others haue their owne iudgement, which we will not conceale from the Reader.

The fourth Trumpet, in the iudgement of *Lyra*, foreshewes the Heresie of *Eutyches*. *Bullinger* expoundeth it of the long strife made by *Pelagius*, whose Heresies are at length rehearsed and refuted by *S. Augustine*. *Brightman* will haue the first Trumpet to foretell Contention: the second, Ambition: the third, Heresie: the fourth, Battell. But this type vsed in the fourth Trumpet, is not so proper for Battell as for Heresie. *Andreas Casariensis* expounds it of a temporall iudgement, wherewith the third part onely is stricken, to shew Gods indulgence, euen in punishing: *Quis enim Diuina ira calicem perferre possit, si pure, hoc est, nulla clementia temperatus proponeretur?* For who might beare the cup of Diuine wrath, if it were propounded to him pure, and not tempered with mercy? *D. Hoe* vnderstands it of Heresie, and leaues it indifferent, and free to the Reader, to make his choice, either of *Novatus* or *Pelagius*, pointed at here. *Beda* expounds it not so particularly, and therefore the more solidly: *Ecclesia decus per falsos fratres saepe obscuratur*: The bright shining glory of the Church is often obscured by false brethren: and hereof are we forewarned, both by this Trumpet and the preceding: this is a good and sure Commentary for the exposition of this Trumpet: neither is there any necessity forcing vs to accommodate it to particular persons, as wee haue often said, it being a Prophecie not for one time, but all times vntill Christs second comming, and therefore not to bee accomplished in the person of any one man; yet doe I not deny, but that it may pertinently agree to many Heretikes at whom the Interpreters heere haue pointed, yet so, that it be not restrained to them onely.

About threescore yeeres after *Arrius*, there arose *Macedonius* Bishop of Constantinople, who denied the Diuinity of the holy Ghost, wherefore he, with *Arrius* and *Eunomius*, who were of the same mind, were called *anomaloei*. This Heresie was condemned in a generall Councell of an hundred and fourescore Bishops, holden at Constantinople vnder *Theodosius Magnus*. Not long after him arose *Nestorius*, Bishop of Constantinople, who diuided the person of Christ, and affirmed he was not one person, but two: hee would not suffer this speech, that Christ God was crucified, expressly

Aug. Epist. 6. ad Bonifac.

Andr. Casariensis in Apoc.

Beda in Apoc.

The bright shining glory of the Church, is often obscured by false brethren.

pressly against the Apostle, who saith, *That God hath purchased a Church to himselfe by his owne Blood*. Hee forbade also that the Virgin *Mary* should bee called *Deipara*: his Heresie was condemned in that generall Councell of Ephesus, gathered by *Theodosius* the second, in the yeere foure hundred thirty foure. After him arose *Eutyches* an Abbot, who vpon the other extremity, contrary to *Nestorius*, confounded the two natures of Christ. He granted that the Diuine nature assumed the humane, but so, that the humane nature was abolished by the Diuine. This Heresie was condemned in the generall Councell of Chalcedon, wherein were assembled sixe hundred Bishops, vnder the Emperour *Martian*, in the yeere 554. Who may not here espy Starres falling, foretold by the first Trumpet? who may not perceiue Sunne and Moone darkened, that is, the true knowledge of Iesus obscured, and couered with the vaile of horrible Heresies?

After them, among many others, arose *Pelagius*, former Heretikes impugned the Person of Christ; this impugneth his Offices, for he taught that *Adam* by his fall hurt himselfe onely, and not his posteritie; that Infants new borne, are without originall sinne, and in that same estate, as concerning sinne, wherein *Adam* was first created; that Man by the power of free-will is able to doe good, yea, to fulfill the Law in this life; that rewards come not of Gods mercy, and grace, but of mans deseruing by his owne free-will. All these Heresies remaine vnto this day, some of them amassed vnder the Standard of *Mahomet*, namely, such as impugne the Person of Iesus Christ: others of them are vnder the Standard of Antichrist, namely, such as impugne his Offices; for many of these Hereticall opinions hatched by *Pelagius*, and recorded by *Saint Augustine*, as we touched before, are this day maintained by Papiests, the Semi-Pelagians of our time. Thus haue we seene what a fearefull Armie of abominable Heretikes ranged by Satan against the Church, is here discovered in the third and fourth Trumpets: and yet is it still to be remembered, that these Proclamations of the heauenty Heralds, are not to be restrained to these persons onely. Let Interpreters and Preachers marke through all this Prophecie, the matter, and point, which is foretold, and they shall find there is no need to busie themselves about the persons in whom, or by whom the Prophecie was to be performed or accomplished.

Now the matter foreshewed here in these speeches, that the third part of the Sunne, Moone, and Starres were darkened, imports a feareful and dangerous darknesse spirituall.

The third part of the Sunne, Moone, and Starres were darkened, imports a feareful and dangerous darknesse spirituall.

Because we are most sensible of bodily losses, the Lord by them leads vs to consider, how great an euill it is to want spirituall good. How comfortlesse would the life of man be, if the Sunne did not shine by day, nor the Moone and Starres by night? Take Sunne, Moone, and Starres out of the firmament, all creatures should liue in comfortlesse confusion: but much more miserable would be the state of man, if God for their sinnes should take the light of the Word away from them: for albeit the world were plagued, as Egypt was, with darkning of the Sunne: yet such as haue the true and liuely knowledge of the wholesome word of truth, euen in darknesse should see light; for *vnto the righteous shall arise light in darknesse*: But though men should enioy the benefit of the bright shining Sun, if they want the light of the Word of life, what else can they doe, but as is threatned, *gripe euen in the noone-tyde of the day*? And thus some way we may consider, what a sore plague it is to want the light of the Word of God: more heauy then if we should want the Sunne in the firmament: for then what should we haue but *darknesse in stead of Disination*?

To make this yet more cleare, we must know, that by the Sunne here Christ is figured, called by the Prophet *Malachie*, *The Sunne of righteousness*; and by himselfe, *The light of the world*. But then the question will arise, Seeing Christ is the Sunne, how can it be said that the Sunne was darkened? The answer is, He may be hid from vs, and so darkned to vs, but in himselfe, a cleere shining light, without any shadow of darknesse remaineth he for euer. For this same naturall Sunne in the firmament in it selfe, is alway alike lightsome, onely the clouds comming between obscure it, or the Moone between vs and it, eclipses it, or the earth interposed between vs and it, hideth it from our sight, as we see in time of the night. It is euen so with Iesus, the true light of the world: then is he said to be darkned, when his light is any way hidden from vs, that we see him not. And because Christ shineth now no other way but by his Gospel, the obscuring of his Gospel, is vnto vs a darkening of himselfe.

And seeing that our Lord is compared to the Sunne, we are to try by the effects, whether or not this Sunne of righteousness hath shined vpon vs. The first operation of the Sunne, is to illuminate vs with light, whereby we discerne one thing from another, which in darknesse could not be distinguished. Next, it comforts the heart, and makes it glad, where dismall darknes makes it fearefull. And thirdly, it warms and nourishes the creatures, causing trees, and plants, and other fruits of the earth to re-
uert

What a sore plague it is to want the Light of the Word of God.

Malach. 4.

Joh. 2. 8.

The obscuring of the Gospel, is a darkening of Christ to vs.

The effect of the Gospel of grace to whom it comes, it brings light to the mind, and comfort to the timorous conscience.

Zeph. 1.

The Moone is a type of the world, to expresse the mutability thereof. The Moone figureth the Church: and how?

uert and spring againe, which were dead by the coldnesse of winter. The like are the effects of the Gospel of grace, in those to whom it comes. It brings light to the minde, comfort to the timorous conscience, life to the decayed and dead heart. But alas, few are they in whom this vertue of Christ is effectual, in comparison of the great number of them, who being borne blind, had neuer as yet their eyes opened to see this light of the Sunne, they walk in darknesse, and can not discern things which are excellent, that which is good, they call euill, and euill they call good, they neuer felt the ioy of the life of Iesus, but lie still frozen in the dregs of their sinnes, their hearts are hard, cold, and frozen, like the earth in the midst of winter; they are like that cursed tree, that had not so much as one fig to satiate the hunger of our Lord. Neuer a good worke falleth in their hands: all these are arguments that the Sunne of righteousness hath not shined vpon them.

By the Moone in this Prophecie of the Reuelation, two things are shadowed, not far distant frō other, in regard of place, but farre different, yea directly contrary to other in regard of qualities. In the twelfth Chapter the Moone is a type of the World, to expresse the mutability thereof, but here the Moone figureth the Church for these reasons: as the Moone in it selfe is a darke body, and hath no light, vnlesse it receiue from the Sunne: so hath the Church no light, except Iesus the true light of the world, illuminate it. And as the Moone is not alway in one estate: *Nunc enim tota luget solis incensa radijs, nunc luminis magna parte priuatur, nunc lumen nullum omnino ostendit: ita ecclesia interdum lumine clarissimo illustratur, interdum obscurior apparet, interdum vix apparet quidem, et omnino in magna luminis accretione, et diminutione versatur*: for sometimes it shineth full, illuminate, with the beames of the Sunne, sometime it is depriued of a great part of the light thereof, and sometime sheweth no light at all: so is it with the Church, sometime it looketh with a full face shining in most beautifull manner, sometime it is more obscure, and sometime doth scarce appeare at all, which is to be obserued by them, who will haue this Church at all times alike conspicuous, and visible.

The Stars, as we haue shewed before, are types and figures of Preachers: these are also called in their ranke, The light of the World, some of them shine like the Sunne, these haue both light, and heat, others of them shine like the Moone, these haue light, but no heate, some of them shine like terrestriall lights of coale, and candle, they

send out some light, but with a vngacious smell: and such are they, whose doctrine is good, and giues light, but their conversation is profane. The first of these three are best, and cannot be away; the other two may lose their light, and become darkenes. Happie are these Preachers, on whom God shineth by his light, and whom he warneth; and quickeneth by his Spirit of life and grace: these not onely get grace to themselves, but become instruments of light, life, and grace vnto others.

As to the darkning of the third part of the day, and third part of the night, *Avitus* expounds it this way, *quasi dicat consulas esse noctis et diei naturam, ita ut dies seminox, et nox semidies videretur, comode exprimens doctrina confusionem, ex qua efficiuntur, ut error non videatur esse error: as it is before said, that the nature of the day and night were confounded, so that the day seemed to be halfe night, and the night, halfe day: thus commodiously expressing confusion of doctrine, whereof it cometh to passe, that error seemes not error: for as light diminishes, error is the lesse perceived. By the night our Countryman *Forbesius* understands that light of humane sciences, which naturall men haue, which suppose it be but darkenesse, in respect of the light of the Gospel, yet the decay of this light of humane learning, prepared a way for grosser darkenesse of Antichrist. By ignorance of the Scripture, and want of humane sciences, his kingdome rose, and increased, the very strength thereof stands in ignorance, and ignorance is the mother of papal deuotion. Now the Lord by a plaine contrarie course discouereth and destroies that *Man of Sin*, restoring the light of the Gospel, with the knowledge of the Languages and humane sciences to the world againe.*

But most iudiciously is this place expounded by his Maiesty of great Britaine, in this manner: *By the generall weaknesse of Spirituall Magistrates in some points, a part of the meaning of the Gospel shall be falsely interpreted, which is meant by the light of the day, and of the night, for as the cloud by day, and pillar of fire by night, did guide the people of Israel thorow the desert, so the land of promise: so will this light shining both night and day in our soules, conduct vs out thorow the wilderness of this world, so that spirituall land of promise, where we with our God shall gloriously reigne in all eternitie.* Thus doth his Maiesty solidly expound this place of a decay of that spirituall light, which should leade vs to Heauen, and hath wisely also obserued, that this imports not yet a full defection, but in a part, signified by the obscuring of a part of the

Happie are these Preachers, on whom God shineth by his light.

the Sunne, Moone, and Starres, to wit, of all degrees of Spirituall Magistrates.

Verf. 13.

And I beheld, and heard one Angell flying thorow the midst of heauen, saying with a loud voyce, *Wo, wo, wo to the inhabitants of the earth, because of the sounds to come of the Trumpet of the three Angels, which were yet to blow the Trumpets.*

Between the fourth and the fifth Trumpet, warning is made by a flying Angell, of three more fearefull woes then any of the former, the Proclamation is tripled, that Saints may be stirred vp to strengthen themselves against these euils to come, and worldlings, if possible, might be awakened, and reclaimed by repentance, *Wo, wo, wo*, that is, woe to the world for the plague of Popery denounced in the fifth Trumpet. Woe againe to the world, for the plague of Mahometry, or Turcisme, denounced in the sixth Trumpet. And yet greatest woe to the world for the last wrath, which shall be powred out at the blast of the seventh Trumpet. And this hath his Maiesty well also obserued, that the number of woes which he cries, are answerable to the number of plagues which are hereafter to be declared.

Heere first cometh to be considered, the patience, indulgence, and equity of God in dealing with men. Solet comminari priusquam feriat, ut praeuenire possint homines iudicia conuersione sua: He forewarnes and threatens, before he strike, that men by their conuersion may preuent his iudgements. A notable example hercof we haue in his dealing with Pharaoh, he forewarned him, *Behold, to morrow at this time I will cause to raine a mighty great haile, &c. Send therefore, and gather thy cattell, and all that thou hast in the field, for vpon all the men and the beasts which are found in the field, and not brought home, the haile shall fall vpon them, and they shall dye.* This warning did good to many, for it is said, that such as feared the Word of the Lord among the seruants of Pharaoh, made their men and cattell flee into houses; but such as regarded not the Word of the Lord, felt the waight of his hand, the Lord slew their seruants and cattell with the plague of the haile. O Clemency, Deus etiam irascens temperat poenā! Iustly might *Augustine* cry out so: O clemency, O indulgence! God euen when he is angry, tempers and moderates his punishment.

The like hath *Chrysostome* obserued in the Lords proceeding with the originall world, which he drowned in the deluge of waters, hee caused it to raine forty dayes, and forty nights. Why tooke he so long a time to punish them? he forewarned them

by *Noah* an hundreth and twenty yeeres before he struck them, and when hee striketh, he doth not vndo them at once. *Certe hoc ipsum bonitatis eius specimen est maximum*: Surely euen this is a great declaration, of his exceeding great goodnesse. *Nam si voluisset, ac imperasset, potuisset omnes vno momento perdere diluuiis, sed pro sua misericordia tanta dierum usus est productione*: If hee so would, and had commanded, hee might haue destroyed them all in one moment; but to shew his great mercy, he did it lingringly, and in many dayes, striking so their bodies, that hee gaue them leisure to cry for mercy vnto their soules: all of them died not in one day, many of them saw others ouerwhelmed with waters before their eyes, they might prolong their life by fleeing to hills, but could not eschew the increasing common destruction, foretold and foreseene by *Noah*, and now seene by themselves. Yet was this an euident mercy of God, that in an ineuitable bodily perdition, they had dayes to intreat for the life, and safety of their soules.

This being spoken for a generall obseruation on these words, wee come now to looke more particularly vnto them. *I beheld, and I heard*, (saith Saint *Iohn*) *I beheld*, to wit, an Angell flying, *I heard*, to wit, an Angell crying with a loud voyce, *Vidi, in imaginaria visione, & audiui, Angelo edocente intellexi, istud videre, & audire realiter unum sunt*: this hearing, and seeing in effect are one, that here hee distinguisheth them, is to note vnto vs the certainty of his knowledge; he telleth nothing to vs, but that which hee heard, and that which hee saw, both an eye witnesse, and an eare witnesse. The like hath this same Euangelist in his Epistle, *That which wee haue seene and heard, declare we vnto you.* And the Apostle Saint *Peter* in like manner, *We followed not deceivable fables, when we opened to you the power and coming of our Lord Iesus, but with our eyes we saw his Maiesty*: and wee heard that voyce from the excellent glory; *This is my beloued Son, &c.* This lesson concerns Preachers, they may speake truth, out of hearing, reading, or information; but if they haue not seene, and handled, and felt, and practised that which they deliuer vnto others, they will not proue great blessings to the Church. Hee hath need to be taught by mo senses then one, who will proue a profitable Teacher of the Lords people.

Hee seeth this Angell flying, and he heares him crying with a loud voyce. Crying imports the courage, boldnesse, liberty of spirit and word, wherewith the seruants of God should deliuer the message of so great a King. Flying, againe is to note vnto

Chrysost. in Gen. hom. 25.

An euident mercy of God.

Carthus.

1. Job. 1. 3.

2. Pet. 1. 16, 17.

The message of God should be deliuered with boldnes.

Gods patience and equity in dealing with men.

Exod. 9. 18, 19.

Aug. quest. 33. sup. Exodum.

vs their speed in executing the Lords will; as likewise the celerity of Gods iudgements; vnto men they seeme slow and long delayed, but it is farre otherwise; if the commandment once come out from the mouth, it passeth, and fleeth till it be performed. Hitherto tends that *flying booke* in *Zachary*, figuring how the curle of God hath a speedy course vpon the wicked, howeuer they looke not for it.

By this Angell, *Brightman* vnderstands *Gregory the great*, *qui Antichristum praecepit, & praecepit aduentum eius instare*: who preceded Antichrist, and foretold that his coming was at hand: for these are his words, *Rex superbiae prope est, & quod discipulus est, sacerdotum ei est paratus exercitus*: The king of pride is at hand, and, which some may count scarce lawfull to be spoken, an armie of Priests is prepared to attend him. A great matter, a strange light reuealed to him in his time, that Antichrist should be a Prelate, and chiefe president of Priests, and Priests should be his chiefe spirituall pillars to vnderprop him. He poynteth him out yet more narrowly: *In foribus est rex superbiae. Ille est Antichristus qui vendicabit appellationem vniuersalis Episcopi, & cui sacerdotum paratus est exercitus ad assectandum eum*: The king of Pride is at the doores. He is Antichrist, who vendicates to himselfe the stile of an *Uniuersall Bishop*, and for whom an armie of Priests is prepared to follow him: and truth it is, after *Sabianus* his immediate successor, *Bonifacius* comming to the Papall Chaire, by decree of the Emperour *Phocas*, who murdered his Master *Mauritius*, he is declared *Uniuersall Bishop*. Thus, and at this time, began the Papall kingdome, as hee may perceiue, who pleaseth to reade *Platina* their owne man. All this I confesse to bee truth. Yet will we not limit this Prophecie into so particular bounds, as to affirme, this fleeing Angell is a figure of *Gregory the great*.

But to whom are these woes denounced? The Angell here tels vs, *To the inhabitants of the earth*. Worldlings, naturall and wicked men are frequently so described by the Spirit of God. *Dauid* calleth them, *Men of this world, who haue their portion in this life*. Our Sauour saith, *They haue receiued their consolation here*. As their generation is from earth, so is their disposition earthly: higher then the earth, in thoughts and desires, can they not goe, *terrena tantum sapiunt*. It is farre otherwise with the children of God: they are, as *Saint Peter* calleth them, *Pilgrims and strangers vpon earth*, they are not in-dwellers of the earth, they are *Citizens with the Saints*, their *portus*, freedome, and burghship is in heavenly Ierusalem, which is about:

though their bodies bee vpon earth, yet their conuersation is in heauen, and their affections are set on those which are at the right hand of God. The Lord make vs of this number, that we may eschew these manifold woes which are to come vpon wicked worldlings.

CHAP. IX.

Verse 1.

And the fifth Angell blew the Trumpet, and I saw a Starre fall from heauen vnto the earth, and to him was giuen the key of the bottomlesse pit.

Now follows the two last, and greatest battels, where by Satan in his instruments fights against the Church; the first is by Antichrist, the Pope, described from the beginning of this Chapter, to the thirteenth verse: and this is the first of the three woes denounced in the end of the last Chapter: the other is by *Mahomet* with his Turkes, described in the remainder of the Chapter; these are executors of the second woe. In the first battell wee haue first the head of the armie described in the first two verses, from his quality, his power, and his actions, which all againe are summarily contriued in the eleuenth verse, where he is called, *The King of the Scorpions, and Locusts, the Angell of the bottomlesse pit*, whose name in Hebrew is *Abaddon*, and in Greeke hee is named *Apollyon*.

And I saw a Starre fall from heauen. The Iesuites *Ribera*, and *Viega*, with some others, will haue this Starre to figure Satan, not considering that Satan had false foure thousand yeres before this booke was written, and y this booke is a Prophecie of things that should come to passe after the dayes of *Saint Iohn*, and not of things that were done before him. Sure it is, no man possessed with the spirit of Papistry, can vnderstand this Prophecie of Antichrist: no maruell to see them in their darkened minds groping in the noonetide of the day, and labouring all that they can, to lay on this Prophecie vpon any other, so that they may hold it off their Pope: which they shal neuer be able to do. And no lesse ridiculous is *Bellarmino*, who will haue this Starre to signifie *Luther*: by so doing, hee must make *Luther*, though he were as great an heretike as he accounts him, more ancient then *Mahomet*; in this he scorneth himselfe, and hurts not *Luther*.

Starres

Reuel. 1. 20.

Dionys. Carthus.

This false Starre is a type of the apostate Bishop of Rome, not of one particular man, but of the whole succession, and incorporation of them since their fall.

Rom. 1. 8.

Starres in this Prophecie signifie Pastors, so our Sauour, as wee haue shewed before, expounds them in the first Chapter: *The seven starres are the Angels of the seven Churches*: They might haue scene this, if they were not blinded. A false starre then must bee a type of some Apostate Pastor, who shined before as a light in the firmament of the Church, but now hee fales, his light is turned into darknes, and he becometh an instrument to darken others, as followes in the next verse: *Stella est quispian heresiarcha, aut heresiarcharum caterua*; this starre is some Arch-heretique, or a Band and Company of Arch-heretikes, said one of their owne: *Colum est ecclesia, quae regnum caelorum vocatur*, and this heauen is the Church, so that his fall from heauen, is a falling from the Church, or from a heavenly disposition to an earthly, and from veritie vnto heresie, as we shall heare.

This false Starre then is a type of the Apostate Bishop of Rome, not of one particular man, but of the whole succession, and incorporation of them since their fall: for as they themselves, when they call their Pope, Christs Vicar, restraints it not to one particular man, but extend it to the whole state of Popes, one succeeding to another: so is it here of this false starre.

Where if any man thinke it strange, that this should bee expounded of the Bishop and Clergy of Rome, and he should be called the Angell of the bottomlesse pit, and they the Locusts and Scorpions that come out of the smoke of the pit, considering that Rome once was a glorious and light-some Church, and her Faith was published thorow the whole world; let him know, that this so much the more confirms the exposition: for if the Romane Bishop had not been once a shining starre, which we confesse, and thereafter false from his light, and first puritie, which we will proue, hee could not here bee represented by a false starre, who by bringing smoke out of the bottomlesse pit, hath darkened the Sunne and Aire, hauing vnder him innumerable heapes of deuouring Locusts, figuring his Clergie, ouer whom he as their Head and King, hath absolute authoritie; this pointeth at them directly, and can no way bee diuerted, nor throwne to the reformed Churches in Christendome, as *Bellarmino* intendeth.

Certainly, if all the circumstances of this Prophecie be considered, specially that this Apostate figured here by the false starre, arises before the coming of *Mahomet*, ye shall find it, pointing (as I said) with the finger at the Bishops of Rome, from the sixe hundredth yeere of God, at which time *Bonifacius* began the supremacy and Kingdome of Popes, founded vpon a decree of *Phocas*,

murderer of his Master *Mauritius*. Was there any starre so big, so glancing in the eyes of the World, as the Bishop of Rome? Hardly could hee permit any light to shine beside himselfe, but forced them all, as inferior and smaller Lights, to borrow light from him: but hauing lost his owne light, he quickly darkened others, yea, the Sunne and the Aire. No more cause therefore hath the Pope & his Supporters to glory of the puritie of primitive Rome, then Satan hath to boast of his original holinesse, or Iraelites of their Bethel, which they turned into Beth-aen; or the Jewes of Ierusalem, which sometimes was a faithfull Citie, but by their vile apostasies it became an Harlot, as the Prophet complains.

Two manner of wayes did they fall; first, in manners; next, in faith. In the first, wee looke especially to their couerousnesse, ambition, and filthinesse of the flesh, wherewith they replenished the Church, when they tooke honourable Marriage, and the vndeified bed out of it: these were so euidently perceiued, that *Bernard* was forced to lament in his time: for then these euils had become inueterate; *Huius, heu, Domine Deus, quia ipsi sunt in persecutione tua primi, qui videntur in ecclesia gerere principatum*: Alas, alas, Lord God, they are the first in persecuting of thee, who are first in place and principallitie in thy Church. *Miseram eorum conuersatio, plebis tuae miserabilis est subuersio*: Their miserable conuersation, is the miserable subuersion of thy poore people. And he comes in particular: *Ipsa ecclesiae dignitatis officia in turpem quaestum transferunt, nec in his salus animarum, sed luxu queritur diuitiarum: propter hoc tondentur, propter hoc frequentant ecclesias, missas celebrant, &c. superest ut reueletur homo peccati filius perditionis*: Offices of Ecclesiastick dignitie are abused to filthie gaine, saluation of soules is not sought, but superfluity of riches: for this cause are they shaued, for this cause they frequent Churches, celebrate Masses, and sing Psalmes, &c. What remaines, but the Man of sinne, and Childe of perdition bee reuealed? It were long to repeate all; let any man reade his bookes *de consideratione ad Eugenium Papam*, doth hee not plainly affirme, that the Churchmen were *non amici sponsae, sed venditores, quem dabis mihi de numero prepositorum, qui non plus inuigilent subditorum enacuandis marcupij, quam vitis extirpandis*: Not the friends, but betrayers of the Bridegrome: whom will ye find (speakes he) among all them, who haue Ecclesiastick preferment, who labour not more to emptie the purses of their people of siluer, then to empty their soules of their sinnes? yea, doth hee not charge Pope *Eugenius* himselfe, that he was

M m m m 2

p r e t i o

Two manner of waies did they fall; first, in manners; next, in faith.

Rev. ser. 1. in conuers. Pauli.

Idem in Psal. qui habiat. ser. 6.

Greg. lib. 4. Epist. 34.

Epist. 38.

Woes denounced against wicked men.

Cesarien.

Ber. de consider.
ad Eug. lib. 4.Ibid.
Ber. ad Eugen.
epist. 237.

De confid. lib. 4.

Ibid.

Ber. de consid.
ad Eug. lib. 3.Bern. ad Hay-
mer. Romane
sedis Cancellar-
ium. epist. 48.

pretio creatus, created for money, that in his pompely behaiour hee was successor Constantini, not of Peter; and that hee loosed not his net, as the Apostles did in captivum animarum, sed auri & argenti; to take soules, but to take filuer and gold: and againe, taxing the manner of the Pope his pompous proceffion through the streetes, hee saith, *Quale est, quod de spolijs ecclesiarum emuntur, qui tibi dicunt Euge, Euge. Vita pauperum in plateis diuitum seminatur, argentum micat in luto, accurrunt undique, solis illud non pauperior, sed fortior*: What manner of doing is this? of the spoile of Churches men are hired to applaude you; the life of the poore is scattered in the streetes of the rich; Siluer shinech in the clay, the people runneth vnto it, and he takes it vp, not who is poorest, but who is strongest: *A te tamen mors iste, vel potius mors ista non capit, in te utinam desinat*; Yet from thee this manner, or rather this miserie began not, Oh that it might end in thee! *Inter hactum pastor procedis deauratus, oues quid capiunt? Si auderem dicere demonum magis, quam ouium pasua sunt hec*: Thou among all these, like a Pastor, goest on deckt vp in Gold, but what gets the poore sheepe? If I durst say, this is a fitter pastorage for Devils, then for the sheepe of Iesus. Bernard spared not eight hundred yeete since to charge the Church of Rome of her defection from the Apostolike manners of S. Peter and S. Paul: and now it is counted no uelkie and blasphemie, to heare any such matter.

And as for their ambition, hee did no lesse complaine of it: *An non limina Apostolorum plus iam ambitio teris quam deuotio?* Doth not ambition now, more then deuotion, tread vpon the thresholds of the Apostolike seate? for he it is that tramples al authoritie vnder his foote, and lifeth himselfe vp aboue all that is called God. See what the same Father speakes out of his owne experience: *Utinam, & super non issem, ubi vidissem aduersus ecclesiam, Apostolica (proh dolor) autoritate, violentam armari tyrannidem*: Would to God I had not gone, where I had seene violent tyrannie (which is a grieffe to record) armed and borne out against the Church by Apostolike authoritie. What ambition and vsurpation is here, when shew of Apostolike authoritie beareth out violence against the Church?

But to goe vp higher, long before the dayes of Bernard, did they ambitiously vsurpe supremacy, not ouer particular Churches onely, but ouer all; Bonifacius, as I said, in the end of the last Chapter, did boldly arrogate it: notwithstanding that

his predecessors Paschalis and Gregorius had condemned them for precursors of Antichrist, who should take to themselves the title of an Vniuersall Bishop, yet Bonifacius the third willingly accepted it from Phoc. u.

And yet long before him Zozimus pleaded for this primacy by his Legats, before the Fathers of the sixth Councell of Carthage, at which Saint Augustine is thought to haue been present: he produced for his warrant a pretended Decree of the Councell of Nice; *Patres nouum decretum mirantur*. The Fathers marueiled at this new Decree, affirming, that no such Canon was in any exemplar of the Nicene Councell, either Latine or Greeke. The tenor of the pretended act was, That it is lawfull to appeale from Bishops of any Church in the World, to the Bishop of Rome. To this the Councell of Carthage answered, That they had beside them the iust Copie of the Nicene Synode, which Cecilianus, Bishop of Carthage, who was present at the Councell of Nice, had brought with him out of Nice into Africk: neuertheless, for further triall, Legats are sent, sore against the will of the Legats of Zozimus, from that Councell of Carthage to Constantinople, Alexandria and Antiochia, to bring true Copies of the Nicene Councell from the Bishops of those Seates; by which when they came, the falsehood and vsurpation of the Bishop of Rome was plainly discovered. But ere the answer came, Zozimus was dead, and Celestinus had succeeded in his place, to whom the Fathers at Carthage sent back a sharpe reproofe; *Eumque iubent quiescere, nec quicquam huiusmodi postea tentare, ne fumum seculi typhum in Christi ecclesiam inducere videatur*. Thus was this Monster of supremacie begotten & conceived of pride and falsehood, borne and brought out by tyranny and bloudshed, nourished afterward, and brought vp to the height by the like foster-fathers; and thus haue we touched of their fall in manners, purposing (God-willing) shortly to speake more of their ambition vttered in that vsurped supremacy.

From falling in euill manners, they waxed worse and worse, proceeding to a falling in faith, till at last they fell from faith, and came to lay another foundation, then that which the Apostles had laid, Iesus Christ: For first, they began to doe without warrant of the Word, as when they mixed water with Wine in the Sacrament of the Lords Supper, and that because blood and water flowed out of the side of Iesus. But this was a needlesse addition and intrusion of a novelty vpon Christs institution, yet enacted first by Pope Alexander, in the yeere of our Lord 119. thereafter registred in

Dist. 2. cap. Non oportet.

in their Canon Law. Likewise, they added oyle to water in the Sacrament of Baptisme, and this was done by Siluester in the yeere 315. and these were euils great enough.

Thereafter they proceeded to do against the Word, and expresse practice of the primitive Church confessed by themselves: this is euident of their owne Canon Law, that I may but touch a few for many. It is strange they should not thinke shame to auow the like of this, *Licet in primitiua ecclesia huiusmodi sacramentum reciperetur a fidelibus sub utraque specie, tamen hec consuetudo ad euitandum aliqua pericula, & scandala, est rationabiliter introducta, quod a conscientibus sub utraque specie, at a laicis tantummodo sub specie panis sumatur*: Albeit in the primitive Church, the Sacrament was receiued of the faithfull both in bread and wine, yet for eschewing great inconueniences, this custome with reason is brought in, that the Priest shall receiue the Sacrament both in bread and wine, the people shall receiue the bread onely.

I might here set against them their owne Pope Gelasius, who (as they say) is aboue the Councell, and to whom, according to their doctrine, all Christians must be subiect vpon paine of damnation; these are his words registred in the Canon Law: *Comperimus quod quidam sumpta tantummodo corporis Christi portione, a calice sacrati crucoris abstineant, qui proculdubio quoniam nescio qua superstitione docentur astricti, aut integra sacramenta percipiant, aut ab integris arceantur, quoniam diuino vnus eiusdemque mysterij, sine grandi sacrilegio peruenire non potest*: He saith, it is superstition and sacriledge to communicate by receiuing of the bread, and not of the cup; either the Pope his Procurators must condemne Pope Gelasius for a liar, or then the Councell of Constance for superstition and sacriledge. Let themselves see, which of the two they will doe. But to speake for the truth, the Pope here hath the best part of the cause: for the Councell of Constance blackes their owne faces, when they plainly affirme, that they haue done, and done with a reason against the practice of Christ, his Apostles, and the primitive Church; for I hope they will not exclude Christ, and his Apostles from the primitive Church.

There needs here no other probation, since by their owne confession they grant, they haue done against the practice of the primitive Church: they bragge of antiquitie, and still are found fathers of noueltie. This is a fall, and a departure from the ancient, Apostolike, Catholike faith, excuse it as they will.

Yet greater defections from the faith

ensued, the Starre still fallles, till the Sunne and Ayre bee darkned. Many more abominable corruptions of the Word, and worship of God crept in into that backsliding Church of Rome. Truth it is, they came not all in at one time; for this mysterie of iniquitie wrought by degrees. As an house that falleth, falleth by parts; so haue they piece and piece false away, till at length they fell from the foundation, vnder pretence of the confession and profession of Christs name, they still pierce himselfe, they spoyle him not of his garments with those who crucifie him, but making a shew to giue a garment to his Image, when they please, they haue deuested himselfe (by their deede) of that superexcellencie of dignitie which hee hath aboue Angels and Men. *There is not any other Name vnder Heauen, by which men may be saved, but the Name of Iesus*. O but looke the Leiturgie of this false Starre, how many other names then the Name of Iesus, are prescribed to be vsed! yea, there must be other merits to supply his merits, and which is intolerable to heare, another blood is brought in, in their Masse-booke, by which men are taught to pray, that they may come to Heauen, *Tu per Thomas sanguinem, &c.*

This is a fearefull fall, a fall from the foundation Iesus. The Father cries, *This is my beloued Sonne, in whom I am well pleased*. The Apostle witnesses, *The blood of Iesus cleanses vs from all sinne*. But the darke doctrine of the false Starre is, that we must bring some more with vs then the Sonne, if wee would please the Father; and some other blood beside Christs blood is requisite necessarily to purge vs from our sinnes. It were a longsome labour to recount all the horrible Apostasies of the Church of Rome from the Word of God; and primitive puritie of Apostolike times.

It is most euident, that Rome now is not like Rome of old in the Apostles dayes; the Starre hath false, the Bishop of Rome hath made Apostasie, the Angell of the bottomlesse pit hath darkened the Sunne and the Ayre by the doctrine of Devils, hee hath obscured the light of the Gospell. Will any Papist affirme, that this Church of Rome, with such doctrine, such discipline, such iurisdiction, such orders; as now it hath, was in the World twelue, thirteene, or fourteene hundred yeeres ago? Then was she indeed when S. Paul wrote to the Romanes, a holy Church, a chaste Matron; but now shee is become a Whore her selfe, and a Mother of whoredomes vnto others.

But as touching this, I haue heard
M m m m 3 the

Concil. Constan.
Sess. 13. ex Car-
yan.De consecrat.
dist. 2. cap. com-
perimus.

the defenders of the Roman Church make the same obiection which was of old obiectioned to *Vincentius*, writing against the nouation of heresies, thus he saith, *Should there bee no increase in Religion?* The like now, say the Papists, that the Church in the Apostles dayes was in her infancy, and that it is no maruell that then she wanted many things, which now shee hath in her older age, and they had not. The best answer we can giue them, is out of the same *Vincentius*, as I finde him translated by a Papist Priest, yet a Countrey man of ours, *Ninian Winzet*, which Treatise translated by him into our language, he dedicated to the Queene of Scotland for the time, supposing in his darkened mind, that *Vincentius* vnderpropped Papistry, whereas in very deed by the generall rules which he giues, for the discouery and destruction of heresies which were before him; hee destroyes in like manner heresies of Papistry, that came in after him. For these are his words set downe by himse fe:

*Vincentius Li-
rinensis. cap. 28.*

Who will stay an increase, but yet so, that the increase truly may bee of faith, and no change thereof, since to increase, pertaines only, that every thing abiding in it selfe may be amplified? but it is proper to changing, that one thing is transferred and turned into another. Let the religion of soules follow the manner of bodies, which albeit they change with processe of yeres, yet they remaine still the same thing that they were. There is great difference betwene the floure of youth, and maturity of old age, yet the same are old men, who before were children, the same nature, the same person remaines; little are the members of infants, greater of young men, yet the same members, &c. But if the shape bee turned in another forme, or any be added to the number of the members, or any taken from the same, force it is, that either the whole body decay and perish, or then become monstrous. And such is now become the Apostatike Church of Rome; by changing, paring, adding to the body of the ancient, Apostolike, and Primitive Church of Rome, is now become a monstrous body.

Lyra.

And to him was giuen the key of the bottomlesse pit, &c. The false Starre, as Lyra hath well obserued, is, Episcopus malus, qui Stella dicitur ratione officij: some euill Bishop, by reason of his office called a Starre. Datur ei clavis, quia permittitur abusi potestate Episcopalis: The key is said to be giuen vnto him, because hee is permitted to abuse his Episcopall power. Keyes in holy Scripture signifies power. Properly all power is the Lords, therefore saith our Sauour, I haue the keyes of hell, and death. And againe, he is said to haue the keyes of David, he openeth, and none shutteth. Where if it bee shut,

Reuel. 1. 18.

Reuel. 3.

how is it then that the keyes of the bottomlesse pit are giuen to this false Starre?

The answer is, as we haue said properly, The Lord onely hath the power of life and death, the keyes of heauen and hell, but he commits the ministry and dispensation of both vnto others, to some in mercy for edification and saluation of the Elect. So gaue hee to the Disciples the keyes of the Kingdome of heauen: this is the mystery of wholesome doctrine by which heauen is opened, and by the preaching whereof Saints are made willing, ready, and able to enter into it. To others he giues the keyes of hell in wrath for seduction, and destruction of the reprobate. So did the Lord send out Satan to be a lying spirit in the monthes of Achabs Prophets; so testifies *Micaiah*, Behold, the Lord hath put a false spirit in the monthes of these thy prophets. And so heere power to bring darke and deadly doctrine out of hell, is giuen to the *Angell of the bottomlesse pit*.

We haue to consider this power, first, as it commeth from God, next, from the executioners by whom God giues it. The Lord in giuing it, is a holy and iust Iudge, no iniquity is in him, nay, not when he punisheth sinne by sinne: *The Lord is righteous in all his workes, and holy in all his wayes.* When he inflicteth corporall iudgements of pestilence and famine vpon the bodies of men, he is righteous; and when he also inflicteth spirituall plagues, or blindness of mind, or hardness of heart vpon the soules of men, he is no lesse righteous, iustly so punishing men who walke against their light, and detaine the truth of God in unrighteousnesse. Therefore God shall send them strong delusions, that they may be damned, and should beleue lies, who receiued not the loue of the truth. As our God hath a Palace, so hath hee a prison; hee hath messengers of mercy, to carry the faithfull into the one, and messengers of wrath, to carry infidels, that will not repent, nor beleue, into the other. O fearefull, and secret iudgements, but yet iust and holy! How unsearchable are his iudgements, and his wayes past finding out!

Yet this excuseth not the crooked and cursed instruments, by whom this *Angell of the bottomlesse pit* is promoted to this power of the keyes; God is so good, that by euill, and out of euill, he can worke good, yet both the guilt, and punishment of euill, iustly remaines with the euill instrument. The principall instrument of aduancing the false Star to superiority in the Church, was Satan. So the Apostle witnesseth, that the coming of Antichrist should bee by the effectuall working of Satan. The secondary was *Phocas* the Emperour, who murdered

Math. 16.

*2. Chron. 18.
21, 22.*

Rom. 1.

2. Thes. 2. 11, 12.

God hath a
Palace for the
faithfull, and
a prison for
the wicked.

Rom. 11. 33.

2. Thes. 2. 9.

thered his Master, and Lord *Mauritius*, he first gaue, as we haue said before, to Pope *Bonifacius* the third, the title of Vniuersall Bishop, notwithstanding his Predecessors had condemned it as Antichristian. Thus (in respect of men) came he to the keyes of the bottomlesse pit, which yet he pretends to be giuen vnto him by diuine authority, as being the Successor of *S. Peter*; a ridiculous allegation, abundantly confuted by the Writers of this age. Concerning it, now I onely touch this point; seeing themselves confesse that Apostles are aboue all Bishops, yea & Popes also, what Bish. could be supreme head of the Church all these twenty fife, or thirty yeeres, in which Saint *John*, the best beloued Disciple of Christ liued after the death of Saint *Peter*? I hope they will not say that another then *S. John*, as long as he liued, could enioy this dignity. And so heere will remaine the point to be searched, Who was successour to *S. John* in the Catholike Primacie? So weak are the Pillars which vphold Papall dignity.

The Bishop of
Rome challengeth to him-
selfe the Keyes,
and will haue
them for a
badge of his
Armes.

Alway seeing the Bishop of Rome challengeth to himselfe the Keyes, and will haue them for a badge in his Armes: Let him keepe them, but so, that he remember they are the Keyes of the bottomlesse pit: he got once a Key of heauen, the Ministry of the Word was committed to him; abusing it, the Key of the pit was giuen him; and with the one he hath crossed the other, with the one Key he hath clozed the Bible, and forbidden, by his Papall authority, people to reade it; and in so doing, hath shut vp heauen; and by the other he hath opened hell, and brought a smoake out of it, to obscure the Sunne and the Aire. And this power of the Pope ouer hell is so absolute, that if he would thrust himselfe with others headlong into it, we may not say, It is euill done by their Law. *Si Papa sua, & fraterna salutis negligens, innumerabiles populos secum ducat primo mancipio gehennae, cum ipso plagis multis vapulaturus, huiusmodi culpam redarguere nullus mortalium presumat, quod cunctos ipse indicaturus à nomine est indicandus.* If the Pope, negligent of his own saluation, and saluation of his brethren, draw innumerable people with him in heapes to the first fiend of hell, to be punished there with him by many plagues eternally: let no mortall man presume to reprove him: for he being to iudge all, is not iudged of any: he will not only haue power ouer hell, and a place for himselfe with liberty to goe to it, but he will haue it so, that none reprove him for it.

What is meant
here by this
bottomlesse
pit.

But seeing he will so leauing him to himselfe, let vs consider what here is meant by this bottomlesse pit, that we may learne to flee from it. This *Abyssus*, sometime signi-

fieeth the deepe Sea, as in the first of Genesis; but here it signifieth Hell, a place so horrible, that the very damned deuils feare it, and therefore choose rather to be cast into the deepe Sea, then into that deep pit of wrath, which they know is prepared for them. Out of hell then commeth darkenesse, lies, Heresies, and therefore called by the Apostle, *The doctrine of deuils*. Three points of Doctrine we find in Scripture so called. First, forbidding of marriage: Next, forbidding of meates: And thirdly, worshipping of Idoles, as witnesseth *Zachary*, comes from the vncleane spirit. Now it is euident, that these points of doctrine are taught and defended in the Romane Church, but condemned in ours. We forbid no meates, being receiued with thanksgiuing, and vsed in sobriety: we forbid not marriage to such as cannot containe: we allow neither Idoles nor Images, nor any kind of worship to be giuen vnto them. Wherefore this Doctrine hath come into the world, any man that hath eyes, may see in this place; it was bred in hell, brought out of the bottomlesse pit, and vented to the world by that false Starre, the Apostate Bishop of Rome; and to that pit it carrieth againe these miserable wretches, who are deceived and blinded with such damnable doctrine.

Now that we may eschew this fearefull pit, out of which bubbleth now vp, all corrupt and deuillish doctrine, and wherein the wicked shall at length be tormented with all sorts of wrath: let vs looke vp to the Father of lights: Let vs walke after the light of his Word, *The most sure Word, a light that shineth in darkenesse*. In Ierusalem which is aboue, there is a wholesome riuer of the water of life, which brings eternall life to all that drinke of it. The waters of the bottomlesse pit, are deadly, like those of the Lake of Sodom: But the waters of heauenly Ierusalem, which wee may draw out of the Cisterne of the Word, are liuely, cooling, and refreshing. Both heauen and hell haue their beginning vpon earth. There is a way vpon earth, if thou find it, which will lead thee vpward to heauen; Seeke it, Christ calls it the straight and narrow way. There is a pit vpon earth, which is the very port of the pit of hell, from the one the wicked goe into the other.

This is the pit of sinne, wicked men laugh oft times, when they are plunged in the deepe thereof, but little know they that out of this pit they must fall into another, where their laughter will be turned to weeping and gnashing of teeth. The pit of sinne with the vanishing pleasure thereof, is the very entry to the bottomlesse pit of endlesse punishment. Sore was *David* afraid of this

M m m m 4 pit,

Luk. 8. 31.

1. Tim. 4.

Zach.

2. Pet. 1. 19.

*Esa. 55.
1er. 2.
John 4.*

Mat. 7.

Psal. 69. 14, 15.

Remigius.

Aug. in Psal. 69.

Confession being lost, there is no place to mercy.

As Christ increaseth and raises vp his Kingdome by light, so Antichrist aduances his by darknes.

pit, earnestly did he intreat the Lord to pre-
serue him from it: *Deliver mee out of the
mire, that I sinke not.* Sinne is a filthy pud-
dle, wherein one is in danger of sinking: he
proceeds yet further, *Let not the deepe swal-
low me up;* and he subioynes the third, *Let
not the pit shut her mouth vpon me.* There
are three degrees of sinning, from which he
prays that the Lord would deliuer him,
which Remigius this way explaines, When
a man consents to a sinne, then he falleth in
the mire: when he commits the sinne, then
hath the pit swallowed him: when he con-
tinues in the sinne, and will not confesse
it, but defends it, then hath the pit closed
her mouth vpon him, *Cum post perpetratio-
nem, non facit confessionem, sed parat pec-
cati defensionem, tunc clauditur peccator in
profunditate iniquitatis.* Augustine ex-
pounds these words the same way: *Magnus est puteus profunditas iniquitatis, sed ta-
men ibi positus si confitetur peccata sua, non
super eum clauditur puteus os suum:* Sinne
is a great deepe, yet a man false in sinne,
if he confesse it, the pit hath not closed her
mouth vpon him: but if hee lye still in
sinne, and take pleasure in it, and plead
for his sinne, *Claudit super eum puteus os
suum,* then hath the pit shut her mouth
vpon him, *Qua eruat non habet,* hee is
inclosed, and there is no way for him to
winne out, *Etenim amissa confessione, non est
locus misericordie, confession being lost,
there is no place to mercie. Tu saluus es pec-
cati tui defensor, & quomodo erit Deus libera-
tor? thou art become a defender of thy sin,
and how shall God be thy deliuerer? Vi ergo
ille sit liberator, tu esto accusator, that there-
fore hee may deliuer thee, accuse thou thy
selfe. And this for the pit of sinne; let vs ear-
nestly cry with David, that God would de-
liuer vs from it, so shall we not fall into that
bottomlesse pit of endlesse paine.*

Verse 2.

*And he opened the bottomlesse pit, and there
arose the smoake of the pit, as the smoake of
a great Furnace, and the Sunne and the
Ayre was darkened by the smoake of the
pit.*

AS Christ increaseth and raises vp his
Kingdome by light, so Antichrist ad-
uances his by darknes. In the first Creation,
God began at the light; the same order he
keepees in the second Creation: and there-
fore the Apostles in their Epistles frequent-
ly pray for wisdom, knowledge, vnder-
standing, and the opening of their eyes,
whose saluation they would procure. Satan
on the contrary, his first care is to blind his
captiues, to pull the eyes from them, as the

Philistims did to *Samson*, at least to put out
their right eye, whereby they should see
that which is good, as *Nabash* King of Ami-
mon would haue done to the men of Ja-
besh-Gilead: in obscuring the light, in clo-
zing the Book of the Bible, in darkning the
Sunne and the Ayre, stands all the vantage
of his kingdome. Let Papists now answer
for themselves, they will haue ignorance the
mother of deuotion: Where haue they lear-
ned this? Doubtlesse in the schoole of Sa-
tan: for such deuotion as he alloweth, hath
smoake and darke ignorance for the mother
of it, and commeth not from light and hea-
uenly vnderstanding.

Satan the enimie of Gods glory and our
saluation, is called, *The Prince of darknesse:*
The workes of sinne, are called, *The workes
of darknesse:* The wages of sinne, *blacknesse
of darknesse,* and *viter darknesse,* where
there is weeping and gnashing of teeth: but
our God, whom we serue in the Spirit, is
called, *The Father of lights:* Our Sauour,
The light of the world; the fruits of the Spi-
rit, *The Armour of Light:* and the reward
promised vnto them, is called, *The inheri-
tance of Saints in Light.* Let vs therefore
walke in the light, and abhorre the workes
of darknesse, as wee desire to be deliuered
from viter darknesse.

This smoake comming out of the pit, is a
proper type of ignorance, errors, and here-
sies, wherewith the Romane Bishop, and
his Clergie, haue darkened the light of the
Gospel: for first, as the smoake is hurt-
full to the eyes, and diminisheth sight: so
Papisticke doctrine is noysome to the spiri-
tuall eyes of faith: it takes away the cleere
sight of saluation, and brings in dubita-
tion, which at length ends in desperati-
on; for they are not ashamed to professe
this, that no man can know certainly that
hee shall be saued, this is true of their Re-
ligion; for it shewes not the right way
of saluation, and so cannot make men sure
of it. Secondly, the smoake is a vani-
shing thing, and so is all the comfort of
Papisticall doctrine: they promise great
things to the poore people by their Mas-
ses, Indulgences, Pardons, but the comfort
thereof vanishes in the houre of death.

And the Sunne and the Ayre was darkened.
The Sunne in it selfe is alway alike light-
some; it is sayd to bee darkened, when
by interuening cloudes or otherwise the
light thereof is obscured from vs. Now in
this Prophecie the Sunne is a type of Je-
sus Christ, who in himselfe remaineth al-
way the same, *The God of glory, above all,
blessed for euer:* He is subiect to no change,
but then is hee sayd to bee darkened,
when the light of his Word in the holy
Scripture, whereby he shines to the world
is

1. Sam. 11.

Jam. 1.
Iohn 8.Popish doc-
trine is noy-
some to the
spirituall eyes
of faith.See Fox his
second booke
of Martyrs,
page 1160.

Viega.

is obscured. How grosse was this darkenes
in Papistrie, when the booke of the Bible
was closed, and men vnder paine of death
durst not reade it in any language which
they vnderstood! What ignorance pro-
ceeded from the want of the Word, may
appeare among many other by that questi-
on, disputed long, and debated by the
Church-men among themselves, *To whom
should the Pater Noster be said?* And albeit
now againe God of his mercy hath opened
the booke, and restored to the World the
light of the Word, yet is it with the great
misliking of the Antichristians, they mur-
mur, they grudge, they rage at it: if a man
doe but reade it for instruction, and speake
reuerently of it, their Inquisitors incont-
nient take him for an heretike.

Beside this, did not their Schoole Diui-
nitie darken the glory of Christ in the
minds of men? Was he esteemed of in Pa-
pistrie, according to his super-excellent dig-
nitie about Angels and Men? No, hee was
not acknowledged for a whole and perfic
Sauour; he was accounted only for an half
Sauour; other merits, other intercession;
yea, which is horrible to heare, other blood
was set vp beside his, and men taught to
pray, that they might bee saued by the
blood of *Thomas* of Canterburie, as it is to
be scene in their owne Missale. The men of
warre would not part his Garment, but
they parted his Offices, Royall, Priestly, and
Prophecticall: these (I say) Papisticall Doc-
tors haue parted, and imparted to Angels
and Saints; though sure it is, no elect An-
gell nor Saint will accept such honour, or
allow such horrible sacriledge. And thus
by their diuellshe doctrine did they darken
the Sunne, that is, obscure the glorie of
Christ.

Now, as the Sunne is a type of Christ, so
the ayre is a type of the Church. *Carthusi-
anus* by the Sunne, vnderstands *Prelatos &
Doctores*, Prelates and Teachers: by the
Ayre againe he vnderstands *plebem seu gre-
gem*, the people, or the flocke committed to
their charge. There is a light that giueth
light to others, as the Sunne; and there is a
light that receiueh light, a passiue light, as
the Ayre. So here in a word is foretold,
how that Preachers, as well as Professors,
should bee darkened with this smoake; so
saith *Iunius*: but both these are figured by
the Ayre. The Iesuite *Viega* acknowl-
ges, that the Ayre here is a proper type of
the Church: *quia sicut aer a sole, sic ecclesia
a Christo illustratur;* for as the Ayre is illu-
minate by the Sunne, so is the Church illu-
minate by Christ.

Among all the Interpreters, this exposi-
tion is reiectd by none, but onely by *Cot-
terius*: *Aliena sunt, quae de fumo haec seon hic*

ab interpretibus afferuntur: It is all by pur-
pose (saith hee) which is brought here by
the Interpreters of the smoke of heresies.
That the Sun signifies Christ, and the Ayre
the Church illuminate by Christ, are but
mere nugae, idle and vaine fictions: for why
(saith he) Christ cannot be obscured, and
the Ayre is but a void and emptie thing.
But we haue shewed before, in what sense
Christ is said to be obscured: and that wee
may see *Cotterius* speakes here more confi-
dently, then certainly, let vs see his reason;
*Vnus tuba vnus est effectus, tuba quinta effe-
ctum cruciatus est:* but he takes that for a
principle and sure ground, which no man
grants him; for why may not one Trumpet
haue many effects? the false Starre open-
ing the pit, brings out smoke; out of the
smoke come Locusts, who with poysona-
ble doctrine torment the consciences of
men. Here was no reason to say, that the
darkening of the Sunne and Ayre was not
the effect of the fifth Trumpet, because tor-
ment of conscience is the effect of it, for
euery one of these in comely order arises
vpon another. Adhering therefore to our
former exposition, we proceed.

Here then is foresheued what a great
darkenes and ignorance should be brought
into the world by the Apostate Bishops of
Rome, euen such as should obscure both
the Sunne and the Ayre, both Christ in re-
spect of men, and the Church of Christ. The
aduersaries make a mocke of this, they
scorne to heare tell that the world was in
darknes, that the face of the visibie Church
was obscured by the smoke of Popery, that
the Lanterne of the Word was couered vn-
der a Bushell. No such thing (say they) can
befall the Church, which must alwayes bee
conspicuous like a Citie on the top of a
Mountaine. But will they consider did not
the Apostle foretell, that there should bee a
defection from the faith? Is it not plaine
out of this Prophecie, that the Sunne and
Ayre was to be darkened by the false Star,
and that smoke which hee brought out of
the bottomlesse pit? Will they deny but
that this Prophecie must be fulfilled? And
why then thinke they so strange to heare,
that the face of the Church visibie was
darkened with hellish heresies? yea, seeing
themselves grant, that it will bee so, why
blame they vs for saying, that it hath been
so? These are their owne words, that in the
time of Antichrist, *The Church shall be with-
out publike state of regiment, and open free ex-
ercise of holy functions:* yet shall it not be
vnknowne to the faithfull who follow it,
nor to the enemies who persecute it.

That which they say will bee done here-
after, we affirme, hath bin done heretofore:
a defection from the Faith hath been; the
smoke

Remigius Re-
uel. 12.

smoke of the pit hath darkened the Sunne, and the Ayre. Such as had eyes to see it, more then eight hundred yeeres ago, hath lamented it. Was not this the complaint of Saint Bernard, *Dicam, dicam, presumptuosus licet dicar, quomodo lux mundi obtenebrata est?* I will say it, I will say it, albeit they should call me presumptuous for saying of it, *How is the light of the world turned into darknesse?* In his time he obserued this darknesse, hee lamented for it, and yet our Iesuites make it nice, such a thing hath not bene, the Sunne and Ayre hath not been darkened; the force of this Prophecie compels them, as I haue said, to acknowledge that it will be: but the corrupted and blind loue which they carry to themselves, will not let them see that it hath been so.

Verse 3.

And there came out of the smoke, Locusts vpon the earth, and vnto them was giuen power, as the Scorpions of the earth haue power.

THe Antichristian Church consists of an head, and body; the head is their Pope, the principall members of the body are his Clergy. In this Chapter, the head is described in the first and second verses, and after in the eleventh verse. Three things hath been told vs concerning their head, first, his quality, *A false Starre*, that is, an Apostate Church-man. Next, his power, *To him were giuen the keyes of the bottomlesse pit*. Thirdly, his action, hee darkeneth the Sunne, and Ayre, that is, the glory of Iesus, the grace and glory of the Church, standing in the sincerity of the Gospell, is obscured by his corrupt doctrine.

Not onely loseth he his owne light, but becomes an instrument of darknesse to others. The Bishops of Rome lost their owne light, when of high shining Starres in the firmament of the Church, they became false Starres; hee rests not there, but proceeds also to darken others, and force them to be conformable to him, not suffering them to follow the light of the Word, but compelling them to walke after the smoke of the bottomlesse pit, and to receive doting dreames in stead of diuine reuelations. This is to sinne after the similitude of Satan.

For Satan hauing by sinne lost his first estate, and left his habitation, as the Apostle speakes, rested not, till he drew man within the compasse of the same transgression: so his Vicegerent Antichrist, hauing lost his owne light, as we see here, rests not till he darken others: and thus by increasing his sin, he increaseth his iudgement. For if they who turne other to righteousness, shall shine

as the Starres for ever, is not double darknesse abiding them, who darken the light of others? The lesson is for vs all: It is too much that wee should sinne by our selues, but to draw others also to the same sinne, and so strengthen the party that strives with the Lord, the bloody man crying to his companion, *Come with vs, wee will lay waite for blood, and lye prinily for the innocent without a cause*. The drunkard, and glutton in like manner inticing others, *Let vs eate, and drinke, for to morrow wee must dye*: this kind of sinning, I say, is a sinning after the similitude of Satan. Personall finnes are deadly to the soule; but where thou wilt needs haue these same finnes which thou hast done, to be deriued from thee vnto another, thou drawest downe wrath vpon him, and doublest wrath from God vpon thy selfe also.

This being out of this part spoken of the head, now follows the description of his body in the principall members, to wit, the Romane Clergy. Where first wee haue their originall and order, without all order, (for what order can bee in darknesse) by which they come forth? First, the *false Starre* openeth the pit: Secondly, out of the pit comes a smoke which darkeneth the Sunne, and the Ayre: Thirdly, out of the smoke commeth Locusts, not common Locusts, but such as are also Scorpions; vnder both these types heere, is his Clergie described.

Marke then, that which Beda long before hath well obserued. As the body of Christ is knit together in an holy vnion with the Head, all the members thereof agreeing in pleasant harmony, and mutuall conformity among themselves: *Sic & membra carnis draconis coherentia sibi alia nascuntur ex alijs*: So the members of the Dragons body haue an agreement among themselves: and one of them is, as it were conceived, borne, brought vp, and nourished by another. As heere the false Starre brings out the smoke, & the smoke brings out the Locusts and Scorpions, and these become plagues to men.

But alas, who can lament enough, to see that causelesse diuision that oftentimes may be scene among Christians? We reade in the Gospell, that a Legion of diuels at one time dwelt in one poore man, they agreed among themselves to doe euill. Is it not then a pittie to see fewer Christians in larger bounds discordant among themselves? I know the reason is, that they are perfectly and altogether euill, so fully addicted to wickednesse, that the weaker yeelds to the stronger, who is able to work more wickednesse then himselfe. But as for vs, we are not yet perfectly and altogether

Pro. 1. 21

1. Cor.

good, and therefore cannot euen in that which is good, giue place vnto others, if it seeme not so to our selues.

Let vs at least learne here to amend our fault in this point, that we may studie ioyntly, and with one accord, one mind, walke forward in our Christian calling, that wee may cloze the doore vpon vnnecessary diuisions. Seeing the aduersaries powers agree among themselves in euill, is it not shame for vs to be discordant one from another? When Andrew was conuerted, hee conuerted Peter; and when Philip was conuerted, hee rested not till hee conuerted Nathaniel: *Dauid* pardoned of his fault, promised that he would teach others, and conuert sinners vnto the Lord. And what shall be our continuall care, but to conuert one another in the most holy faith? *Mark* the man that the Apostle who cause diuision among you. Who is this? Doubtlesse principally Satan; secondarily his Instruments: One is the God of peace; Satan the author of perturbation, working enmity and diuision betwene God and Man, betwene man and man. Oh that wee had an eye to looke to him, that we might beware of him! In the bodily warrefare it is a dangerous policie, when the one partie makes a mistake in the Campe of the other whom he pursues; but more dangerous when Satan, the common enemy of Christians, makes a mistake among Christians in the rown Campe, euen in one citie, one congregation. Alas, is it not too euident? Let vs beware of it, and God make vs wise, that we may toyne our hearts and tongues in one, against the common enemy vnto vs all.

But to come neerer vnto the words: Locusts in Scripture are two wayes taken, first, properly: next, typically, or by a figure. Properly they signifie a sort of food whereupon men liue in time of necessity: these are *summitates germinantium*, & *corallia siluestrium Rosarum*: The croppes of fruits growing out of the earth, or bushes, and hearts of wild Roses. These in the iudgement of some learned men, was the food of Iohn the Baptist, whereof S. Matthew makes mention, when he sayes that *his meate was Locusts and wild honey*: They will not haue this to be vnderstood of the living Locust or Grasshopper, a venomous Worme, or Flie, called also by this name, *Nefas est credere diuum Ioannem, quem Regis nostri praecursorem merito vocant, hunc tibi impuritate usum in eremo fuisse crudeli cibo & venenoso*: For it is not lawfull to beleue that S. Iohn, the fore-runner of our Lord, did vse such cruell, vnclane, and venomous meate, as is the Locust. This is the iudgement of many learned and great men: the place I pointed

out in the last Marginall note, will shew the Reader more concerning this matter.

Yet the Locust properly taken, signifies also a little sort of Flies, which goe about creeping things, but are not equall to flying Birds: it hath wings, but weake, and cannot flie high: it hath feet long and small, but cannot well walke. Yee haue them in many places of our Bible translated Grasshoppers. Naturallists record, that among fundry people they haue bene vsed ordinarily for meate, and that in some parts, as India, they are found three foot long. Very learned and iudicious Diuines thinke, that S. Iohn liued vpon them: *Apud orientales, & Lybia populos, quia per desertum, & calidam eremi vastitatem, Locustarum nubes reperuntur, Locustis vesci moris est, hoc verum esse Ioannes quoque Baptista probat*. Among them (saith he) of the East, and of Lybia, because in the vast and hot wilderness heapes of Locusts are found, their custome is to feed vpon Locusts, the example of the Baptist doth also proue this to be true.

Saint Augustine seconds him, who speaking of the cleanness or vnclanness of meate, so saith, *Non ego immunditiam oblongo timeo, sed immunditiam cupiditatis*. O Lord, I feare not the vnclanness of meate, but the vnclanness of my owne lust. *Scio Noe omne genus carnis, quod cibo esset vsui, manducare permissum*; I know that Noah had licence to eate of any sort of flesh that was good for meate. *Heliam cibo carnis refectum*, I know that Elijah was refreshed with meate of flesh, & *Ioannem mirabili abstinentia praeditum, animalibus, hoc est Locustis, in escam cedentibus non fuisse pollutum*: and that S. Iohn, a man of marvellous abstinence, was not polluted by the little beasts called Locusts, when hee tooke them for meate. The learned who list to inquire more of this matter, let him read Beza, Drusius, and therewith examine that place of Moses: *Of them ye shall eate these, the Grasshopper after his kind*.

Now the Locust in this sense properly taken, is one of the ordinary and accustomed instruments of externall wrath, whereby the Lord punishes the finnes of men: by them he plagued the Egyptians, for in the eighth plague, *God sent vpon them grievous Grasshoppers, like to them was neuer any before, neither after them shall bee such. They covered all the face of the earth, so that the land was darke, they did eate all the hearbes of the land, and there was left no greene thing vpon the trees*: for it is to be obserued, that albeit, as afterward we shal heare, the Grasshopper be a weake beast, and can neither wel goe nor flie: yet when God sends them in wrath, he giues them power to punish, and they are able to flie ouer very large seas, and

Plin. l. 11. c. 29.

Hier. cont. Iouinianum l. 2. c. 6.

Aug. confess. lib. 10.

Beza in Mat. 3. 4
Drusius praet. lib. 1.
Leuit. 11. 2.

Exod. 10. 13, 14

Psal. 51. 13.

Rom. 16.

See Calpurnius
Diction. in Locusta, and Authors cited by him.

Jude 6.

Dan. 12. 3.

Plin. l. 11. c. 29.

Joel 1. 4.

and spacious bounds of the earth, to such parts as the Lord appoints them to goe, and in flying, they goe in such multitudes, as darken the light of the Sunne, people of sundry Provinces being afraid, till they be past their bounds. Of this *Plinius* makes mention, and that Grasshoppers haue bene scene three foot of length.

By these the Lord plagued Israel in the dayes of the Prophet *Joel*. By the Palmer-worme, the Grasshopper, the Cankerworme, and the Caterpillar, God destroyed the fruits of the earth: to shew his glorious power, by small creatures hee punisheth the pride of man: These are his Officers whom he sends to arrest at his owne hand, when men refuse to pay due tribute to their Soueraigne Lord and King, and will not honour him with the first fruits of all their increase. And all the Monarches of the earth are not able to retrain or repell these Officers.

Now the Locusts figuratiuely taken, are types in holy Scripture of two sorts of men. First, of bodily oppressours: so the Madianites and Amalekites that came against Israel in the dayes of *Gideon*, are resembled by Grasshoppers. Secondly, they are types of spirituall oppressours of the soule, such as are Heretikes: so the bands of the Romane Clergie are heere figured, they come out of the smoake of the bottomlesse pit, authorized by the false starre; they come not from the light of Gods Word, neither are they warranted by it: these are not such Locusts as destroy grasse and fruits of the earth, the Romane Clergie delights not to feed vpon such like: these are such as are hurtfull to men. Such Locusts as are Scorpions also, tormenting and stinging the soules of men, as ye may see Verse 4. The naturall Locusts goe out in bands, and haue no King: but these Locusts are said to haue a King, whose name is *Abaddon*, and *Apollyon*. Therefore *Beda*, by these Locusts vnderstands *discipulos Antichristi*, the disciples of Antichrist: And *Lyra*, *sacerdotes*, & *Ministros*: And *Lyra* by them vnderstands priests, and corrupt preachers. It is but idle labour for *Ribera* to bring in heere *Goths*, or *Vandals*: but they would faine vnderstand it of any body, so that this false starre might not be vnderstood of their Pope, and these Locusts were not conceiued to be his Clergie, as indeed they are, the reasons of the comparison are very proper.

First, for their number, the Grasshopper is a small thing in it selfe, not to be regarded; their strength stands in their multitude: so is it with that noysome vermine of Rome, come out of the smoake deuised by superstitious men, authorized and allowed by the Pope: What heapes of these vnpro-

fitable creatures doe this day ouerspred the earth? *Sabellicus* records, that the Generall of the Franciscans offered to the Pope, to goe against the Turke, thirty thousand able men, and enow left behind, sufficient to discharge all these duties in their Religion, which their zeale required. By their owne confession was there not heere in this one order, or family, thirty thousand, that might aswell be spared, as Grasshoppers out of the land? Why should the Christian world haue bene burthened with such heapes of idle loyterers? *Polidorus Virgilius* hath the like, *Nullum vnquam fuisse humane pietatis institutum, quod magis breui tempore crenit, totum enim terrarum orbem una hac Franciscanorum impleuit familia, sic ut vulgus iam tum stupefactum, suspicaretur non tam pietatem, quam otium multis cordi esse*. There was neuer (saith hee) any order instituted by man, which in short time increased so much: for this one family of Franciscans filled the whole earth, so that the common people astonished heereat, began to suspect it was not piety, but idleness, and loue of loytering, which moued so many to imbrace that kind of life: and so it was indeed.

Robertus Richardinus, a Canon (as it seemes) of our Church of Cambuskenel, writes, *Exegesis in regulam Sancti Augustini*: and records in it, of thirty seuerall orders militant, according to that rule. But if wee will looke to times of old, we shall see, that it was better foreseene then, that vnder colour of Religion, idle bellies should not be burthensome to the Church. For by the constitution of the Emperour *Iustinian*, that in the Imperiall Citie of Constantinople, where was a most famous and flourishing Church, all the Ecclesiastikes that serued these Churches, Porters also being reckoned in among them, should not exceed fife hundred and twenty fife persons. But now in one Citie, ye shall find Priests, Monkes, Friers, and such like, exceeding this number, more then thrice.

The second reason of the type, is the variety of their orders. Look to the Grasshoppers, and ye shall see them noted with seuerall colours: so the orders of the Romane Clergie, distinguished by habites of sundry formes and colours, yet agree they all in *unanimitate aduersus Ecclesiam* *conspiratione*, that I may speake that of them which their owne man speaketh against other Heretikes. It were a needlesse labour, and but lost, to goe through all their orders: they liue not all by one rule, though the Apostle hath told vs, We haue one God, one Baptisme, one Faith, and hath plainly condemned Sects in the Church of Corinth, among whō, some would be called after

Sabellic. ennead. 9. lib. 16.

Polid. Inuent. l. 7. c. 4.

Richardin. in regulam Aug. l. 1. c. 1.

Vicia in Apoc.

after *Peter*, some after *Paul*, some after *Apollon*, he reduceth them all to one head, *Iesus Christ*, yet among them in the Romane Church, what shall ye finde? scarce can their sects be numbred: Basilians, Augustinians, Benedictines, Dominicans, Franciscans, Carthusians; who shall reckon in order, such an orderlesse armie? I wearie to name them. Now last hath been adioyned to the former, their Iesuites, who as they are the last, so the worst brood of the Beast: noted not onely by this type of Locusts coming out of the pit, but by one of their owne frogs proceeding out of the mouth of the Dragon, as a sect more helish and malicious then the rest; but their greatest fury, and continuall treasonable practices forshewes and prognosticates their short continuance. And God was not in the fire. The weapons of our warfare are not carnall, but spirituall.

Thirdly, for their earthly disposition, their insatiable couetousnesse, with idleness, euer desiring to haue, neuer delighting to worke, they are resembled by Grasshoppers, they sowe not, they labour not, but deuoure the fruit of other mens labors, they fall vpon the meadowes, vallies, and most pleasant parts of the Land: what fertile part was there in our Countrey, which these Locusts made not a prey to themselves? In a word, you shall finde nothing in the Locust but a mouth, and a belly: and what else in them? a mouth to sing, a belly to consume, but no hands to doe good. They haue wings like birds, but cannot fly; they haue feet like beasts, but cannot goe; when they meane to flee, they fall, and their going is an haggling leaping; thus seeme they to be a middle sort of creatures betweene the two. Not vnlike them are the Romane Clergie, they are not heavenly men, able to aduise others, by bestowing any spirituall gift out of the Word vnto them, nor yet are they common men to worke in their lawfull vocations, as other men doe; pray they cannot without their Porters; worke they will not; wings they haue like birds, that is, the similitude of spirituall men, but bellies like the Locusts, and are indeed carnall and earthly.

Last, the Grasshoppers leape figureth them who make assayes to religious exercises, but cannot prosecute them, making a shew of godlinesse, they are indeed profane. At midnight they will rise to sing, and pray, and thereafter returne to the practice of abominable vncleanesse. *Subito dant saltus, & protinus in terram cadunt*. To this alludes *Gregory*, and brings in the people of Israel for an example, sometime making a faire profession, but suddenly falling to a foule defection. *Videamus (inquit) quasi*

quendam Locustarum salinum: Let vs see in them (saith he) as it were the Grasshoppers leape: when *Moses* had read to the people the booke of the Couenant, they answered, *All that the Lord hath commanded vs we will doe, and be obedient*. Here is a faire leape, and a large promise, whereof followed no performance. It had been good they had seconded their promise with humble prayer; for piety promised out of presumption, is of short continuance. And so was scene in them.

For incontinent they made shamefull Apostasies; at the report of the spies they distrusted the Lords promise, they murmured, and grudged, *Would God we had died in Egypt, or in this Wildernesse, would God we were dead; ecce, quam subito ruunt*, see how suddenly they fall. Alas, this is too euident in many euen Professors of the Gospel, they are religious by starts, they continue not, *their repentance is like the morning dew*: they are like the seed that springeth to the blade, but cometh not to the fruit: they will (for the present) confesse with *Saul*, *I haue sinned*; they will mourne with *Esaie*, and shortly after, returne with the dog to that same sinne which they haue vomited, and with the sow to the puddle; but true godlinesse is crowned with perseverance, and men truly religious, leape not the Grasshoppers leape, they flee the Eagles flight, ascending vpward till they come to the height, *they goe from strength, till they appeare before the face of God in Sion*. Let vs pray that our hearts may be stablished by grace, that wee may be rooted and grounded in Christ, that like a people blessed of the Lord, wee may grow in grace and knowledge, and may increase with the increasings of God, till wee become perfect men in *Iesus Christ* our Lord.

And thus much concerning the Locusts, onely this to be added as touching variety of their orders, they all conspire in one cursed vnion, against the Catholike Apostolike Church, but neuer one of their orders gracious to another. For euerie one of them presumes that their rule is the surest way to heauen, as if there were not one common faith, and one common way, wherein all must walke that looke to be saued. I passe by the iarres betweene the Dominicans, and Franciscans. *Richardinus*, whom I cited before, in his dedicatory Epistle testifies, that one *Humbertus* had written in *regulam Augustini* before him, but by reason that he was a Dominican, the Augustinians did not regard him. *Nam institutis Dominicanis non teneri putant*: for they doe not thinke themselves bound to the rule of *Dominicus*; yea so far from it, that they would not willingly obey a Dominican writing

Nonn

vpon

Exod. 24. 7.

Numb. 14. 2.

Greg. moral. in Job 39. 23.

vpon their own rule: such is the sweet vnio
so much bragged of, and sweet harmony to
be heard among these chanting Grasshoppers.
But now they turne into Scorpions.

And to them was giuen power, as the, &c. To declare that they are not common Locusts, they are also compared to Scorpions, their sting is deadly, and yet deceitfull: *Scorpio est blanda facie, sed cauda pungit oculum*: the Scorpion looks as if it would not offend: but as *Plinius* records, *Cauda semper in istu est, nullogue momento meditari cessat, ne quando occasione desit*: the taile of it is in a continuall motion, euer ready to sting, when it may haue occasion: these heretikes in appearance are courteous, affable, and full of humanity, but with faire speeches and flattering they deceiue the hearts of the simple: Ita & Scorpio blanditur vultu, & percutit cauda, so the Scorpion flattering with the face, stingeth with the taile.

Secondly, *Scorpio cauda lingit, ita, & isti spiritualia temporibus postponunt*. This was the curse inflicted vpon the Serpent, *Thou art cursed above every beast of the field, vpon thy belly shalt thou goe, and dust shalt thou eat all the dayes of thy life*: this curse lyeth vpon all miserable worldlings, and blinded heretikes, they mind earthly things: and like these vncleane beasts vnder the Law, they creepe with all foure vpon the earth, and cannot doe so much as looke vward. Let vs feare to come vnder this curse. If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God.

Thirdly, the sting of the Scorpion is not felt at the first. *Plinius* records, it brings not death before the third day. In the place which I cited before, with the wound, it infuseth the venom, which piece and piece is diffused thorow the body, till it come to the heart: so the poyson of heresie is not perceived at the first, it seemes plausible, and they who are infected with it, reioyce in it, the deadly sting thereof is not perceived, till the conscience bee awakened with the feare and horrors of death; and then, O what terrour, tribulation and anguish is vpon that soule, which by deadly doctrine hath been diuerted from Iesus Christ, without whom no comfort can be to the soule!

And last, it may be a figure also of their filthy lechery, which the old Egyptians were in custome to resemble by a painted Scorpion. To this alludes *Jerome*, in that which he speaketh of a certaine Virginito *Anitus, Cauendum ne arcuato vulnere Scorpis vulneretur*. But of the Scorpions wound we will heare in the fifth verse.

Now how this power is giuen vnto them, wherefore, and by whom, we haue in a part touched already. It is giuen them by Antichrist, by Satan, by the Lord, but

diuersly. This is plainly declared by *Parasus*, and I will set it downe in his words. This power is giuen them, *primum, a suo rege Abaddon, stella apostolica, Antichristo, cuius potestate tot ordines sunt inauthorati, canonizati*: first, by their King Abaddon, the false starre, Antichrist, by whose power such orders were authorized and canonized. *Tum a Satana, cuius efficacia homo perditionis ad tantum fastigium in Templo Dei emerfit*: Then it was by Satan, by whose effectuell operation this Man of sin attained to such height in the House of God. *Demum a Deo, absque cuius permissione iustissima, nec Satan, nec Abaddon aliquid potuit*: Last, it is giuen of God, without whose most iust permission, neither could Satan, nor Abaddon doe any thing. *Habent igitur Locustae venenatam suam potestatem, etiam a Deo sed irato, cui vrbis Christiani horribilem cecitatem, & idolomaniam per Locustas iusto iudicio vlcisci visum est*: The Locusts then haue their venomous power euen from God also, but from an angry God, to whom it seemed good, in his most righteous iudgement, to punish the blindness and idolatry of the Christian by such Locusts. So testifies the Apostle, in that notable place, which so often in this Prophecie commeth to be considered: *The coming of that man of sinne is by the working of Satan, with all power, signes, and lying wonders, and in all deceiueablenesse of unrighteousnesse among them that perish, because they receiued not the loue of the truth, that they might be saved: And therefore God shall send them strong delusion, that they should beleue lies*. Thus we see how the Lord doth this, and yet in doing it, the righteous Iudge of all the world doth most iustly.

Verf. 4.

And it was commanded them, that they should not hurt the grasse of the earth, neither any greene thing, nor any tree, but onely these men, which haue not the Seale of God in their foreheads.

Now followes a limitation of the Locusts power, and it is threefold. First, there are some sort of men whom they may not hurt. Secondly, these men, who are giuen ouer to their power, they may not slay them out of hand, but torment them. Thirdly, in respect of time, they are also bounded, for the power is giuen them during nine moneths.

And this is subioyned for the comfort of the godly, to assure vs, that in the time of greatest defection, when the light of the Gospell in most fearfull maner is darkned, and the face of the Church visible obscured, and euen then when swarmes of heretikes doe abound (for all Interpreters agree, that

that by these Locusts, heretikes are signified) the Lord doth referue a Church to himselfe, like those seuen thousand in the dayes of *Ahab*, who bowed not their knee to *Baal*; their working may bee effectuell to the destruction of some, as a iust punishment of their other sinnes, but they are not able fully and finally to peruert the sealed ones: for, *It is not possible that the elect can be deceived*; as witnesses our Sauour. Al the World may follow the beast, and worship him, but they whose names are written in the *Lambs booke of life*, in all this prophecy are still excepted. Here then is an answer to the common question of the aduersaries, *Where was your Church before Luther?* whereof we haue written at greater length in our Sixe dayes conference betweene a Catholike Christian, and a Catholike Roman.

The word vsed here *immo, dictum est*, it was said vnto them: for Gods speaking, is his effectuell operation; his inhibition to the wicked, is his powerfull bridling, and restraining of them: when he cast out a Legion of Devils out of one man; hee gaue them but one word *exi*, Packe you: but it was a forcible, and a working word. Thus all are vnder the commandment of God, *He worketh all things according to the counsell of his will*. But note the difference, he commandeth some, and they obey him willingly; *Thy people shall come willingly at the time of assembling*. Saints pray for this Grace; *Teach mee to doe thy will, for thou art my God*. And they practise it; *When thou saidst, Seeke yee my face: my heart answered; O Lord, I will seeke thy face*. Seruants are commanded to obey their Masters from their heart for conscience sake toward God, *doing the will of God from the heart, with good will seruing the Lord, and not men*; how much more should the seruice, which immediately is giuen to God, be willing, and from the heart?

His enemies are also vnder his commandment, and they serue him; so *Nebuchadnezzar* is called his seruant; and the Angell of the bottomlesse pit with his Locusts are vnder his commandment, not willingly, but by constraint; they doe his will not with their will; they are euer opposite to his reuealed will; and yet by a way which they know not, they are euer controled by his secret will, and he doth his will in them, euen when they doe against his will; they will not doe that, which hee hath openly commanded, but hee forces them to doe that, which he hath secretly determined, *De his qui faciunt, que non vult, facit ipse, que vult, & miro, & ineffabili modo, non sit preter eius voluntatem, quod etiam sit contra eius voluntatem*: Vpon them, who doe what God will not, God doth what he will, and

by a marueilous and vnspeakable way; it is not without his will, which is done against his will. *So vnsearchable are his iudgements, and his wayes past finding out*.

Here then are some left to the power of stinging Scorpions, others exempted from it, to wit, those men who haue the Seale of God in their foreheads. This makes it plaine (saith *Beda*) *Locustas homines esse, qui non ad sanum, sed ad homines mittuntur*; That these Locusts are Men, sent to the hurt (not of Hay, or fruites of the earth) but of men. In the Church then, some are Christians by name, like that Angell of Sardis, *Thou hast a name, that thou livest, but thou art dead*: and these are giuen ouer to the destroying Locusts. Others are Christians indeed, sealed with the Seale of God, and these the Locusts may not hurt; figured here by grasse, greene things and trees, noting three sorts and degrees of Christians.

In holy Scripture, grasse sometime is a type vsed to expresse the mortalitie of man; *All flesh is grasse, and the glory thereof is as the flower of the field*: but here it is vsed in a better sense, to expresse the flourishing and fruitfull estate of the Saints of God, who beeing nourished with the sap of Christs grace, hath their owne increasing, and growing, like hearbes, flowres and trees planted in the Paradise of God, which haue a continuall spring-time, but shall neuer bee consumed by a withering Winter; *These are the earth which drinke in the raine, that commeth vpon it, and bringeth out hearbs meete for them, by whom it is dressed, and receiues a blessing from God*.

And these are of three sorts or degrees, some resembled by this, *xpr̄*, wallowed grasse, which hath sap, but little of it, weake, and infirme Christians; others are resembled by *xpr̄*, more greene, and flourishing Christians, through greater abundance of the sap of Grace. The third sort are figured by trees, which haue ascended higher, and beare fruit for the benefit of others. These three degrees are acknowledged by *S. Iohn*, *Fathers, young men, children*. In the Church some are children, little babes, to be nourished with Milke; others are young men, able for stronger meat; and some are fathers, able to gouerne, to teach, and to beget others vnto Christ. So then, by the grasse of the earth are figured *inferiores, & infirmiores Christiani*: by the greene things *proficientes*, such as are growing and increasing in Christianitie; by the trees, *maiores, & perfecti*, such as are greater both in place and gifts, more perfite then others. *Wincleman*, by the grasse of the earth, vnderstands such Christians, who in the vnhappy time of Papistrie, hauing drunken in a part of their poysonable doctrine, which made

Nnnn 2

Rom. 11. 33.

Beda.

Reuel. 3. 12.

Esa. 40.

1. Iohn 2.

Caylus. in Apoc.

Plin. lib. 11. cap. 25.

Rom. 16. 18.

Cerinth. in Apoc.

Gen. 3. 14.

Colos. 3. 1.

Hieron. ad Anitum.

Matth.

Ephes. 1. 11.

Psal. 110. 3.

Psal. 143.

Psal. 27.

Ephes. 6. 6. 7.

Aug. de corrept. & gratia. c. 14.

them like wallowed grasse; yet were they not altogether dead, but referred so much sappe of Grace, as caused them in their death to looke for saluation in the bloud of Iesus onely, which we haue more at length handled in our Sixe dayes Conference, whereof I made mention before: for though Papistrie, or the Popes Synagogue bee not the true Church, yet vnder it God had his Church, whom the stinging Scorpions could not hurt to the death.

And for our great comfort it is told vs, that the Lord hath a louing care of all that are his, euen of the weakest, and most infirme Christians, that none should bee discouraged for their weake measure of grace, *He breakes not the bruised reed, he quenches not the smoking flaxe.* All the power of Satan cannot preuaile against the least measure of grace in his weakest childre; though their faith were no more then a graine of Mustard-seed, yet can it not be overcome. Not in respect of temporall victorie: for Saints haue been and may be slaine: but it is not this life they contend for, they let it go willingly, as Ioseph left his garment with Putiphar's wife, that hee might preferue a better. And so some of the aduersaries expound this place, *Non dicit, Ne percuterent, sed ne laderent, electi enim licet percutiantur, non reputant lesionem.* He saith not, Ye shall not strike them, or slay them, but yee shall not hurt them, for Gods children count not the losse of their bodies any hurt to themselves.

But onely these men who haue not the seale. Here (as I touched before) the Spirit of God expounds himselfe, and shewes, that by the grasse greene, and trees, hee meant men sealed with the seale of God, as the opposition made here, of necessitie inforceth; and consequently by Grasse-hoppers, hee vnderstands not these common creatures, which destroy the fruits of the earth, but those which destroy the soules of men.

Thus in most obscure places of this Prophecie, it pleases the Lord euer to interiect some word for explication, which may serue as a Key, to open vp the rest. And this for a speciall consolation to the godly, that the Lord telles them, how hee hath them singled and sealed by others of the world, what euer wrath be powred out vpon the wicked, bodily, or spirituall, hee hath euer a speciall eye to his owne. When he plagued the first-borne of Egypt, hee sprinkled all the doores of the Israelites with the bloud of the Paschall Lambe, the destroying Angell might not enter there. When he destroyed Iericho, the house of Rahab was discerned from the rest by a red cord, the Sword entred not there. And before hee brought iudgement on Ierusalem,

he first commanded, that all the mourners therein should be marked. And here a speciall command is giuen, that none hauing the seale of God in their fore-heads, should be hurt by the Antichristian Locusts. What this seale of God is, and how Saints are sealed thereby, we haue shewed, as we could, in the explication of the seuenth Chapter.

Verf. 5.

And to them it was commanded, that they should not kill them, but that they should be vexed five moneths, and that their paine should bee, as the paine that cometh of a Scorpion, when he hath stung a man.

IN the former verse we heard, how the power of the Locusts, and stinging Scorpions is limited and restrained, that they might not hurt the Lords sealed ones, euen as the Lyons were bound vp, that they might not touch Daniel. Now is declared, how they may vse their power vpon the wicked, who are giuen ouer vnto them, they are commanded not to slay them presently, and out of hand, but to vex them, and so by degrees to draw death vpon them, as it is with them who are stinged with Scorpions; and this is the second degree of their limitation.

Here then is a cleare difference betweene the true Christians, and Antichristians. The Popish Clergy, howeuer they be else full of deadly doctrine, as a Scorpion is of venome and poyson, yet may they not hurt the soule of the true Christian, who by faith rests onely in the bloud of Iesus; but licence haue they to vex and torment Antichristians in their soule and conscience: thus their power striketh onely vpon the bodies of the one, but ouerpresses the soules, and vexes the conscience of the other.

And this is the meaning of the first inhibition, Hurt not them that haue the Seale of God in their fore-heads. Saints are in suretie within the Citie of refuge, the gates of Hell cannot preuaile against them, no instrument of Satan is able to twin them and their saluation; nothing can separate them from Iesus. This is the tenor of this inhibition, *Hurt not these men.*

The godly strue not for their bodies, they know, doe with it as they will, the body must goe to the dust, and therefore they let it goe, as Ioseph did let his garment goe, that hee might escape the snare of Satan; they contend not for this life, they know, it cannot be kept; they haue a watchfull eye ouer their enimie Satan, they know that the stroke which hee would giue them, is not in the body, but in the soule. Oh that we could alway remember this! by the first stroke that Satan gaue Mankind, hee hath beaten

beaten the bodie to the dust; now all hee seekes, is to draw the soule downeward also to the communion of his condemnation, that the life which is restored to it by Christ, might the second time bee stolne away from man.

Let vs alway keepe this in mind, in all our battels, it is not the body we haue to fight for now, but for the life of our soule: and our soule kept in life, shall assuredly bring life to the body againe. When the Apostle Saint Paul had exhorted Timothy, to fight the good fight of faith, he subioynes incontinent, *Lay hold vpon eternall life.* No Christian counts the losse of his body a hurt, if he lose it for Christs sake, that hee may saue his soule. The examples are innumerable; I bring onely one most memorable among others: When Ignatius was carried to Rome to be cast vnto the deuouring beasts, there was his most Christian resolution, *Nihil visibulum, nihil inuisibulum moror, ignis, & crux, incursum bestiarum, dissipatio ossium, conuulsio membrorum, totius corporis commolitiq. ac supplicia diaboli in me veniant, modo Iesum Christum acquiram;* as hee testifies himselfe in his Epistles to the Churches. I care for nothing visible, nor inuisible, let the fire, the gibbet, let beasts breake my bones, bruite my members, and grind the whole bodie, let all torments Satan can deuise come vpon me; I stand not for them, so that I may enioy Iesus my Lord. And Irenaeus witnesses, that he said also, *Fruentur Dei sum, & dentibus bestiarum commolior, ut mundus panis inueniar:* I am the Wheate of God (no Poppe) and I am content to be ground with the teeth of beasts, that I may bee found cleane, and good bread in the house of God. In this one in stead of many we may see, how little Saints esteeme of the hurt and losse of their bodies, so that they may keepe the soule vnto eternall life.

But the power of these Locusts in Antichristians giuen ouer vnto them, touches not their bodies; for any sort of people hath licence to liue vnder the Pope, if they will bee subiect to him, but it sticketh on their soules to vex and torment them in conscience, and that after the similitude of a Scorpion, the sting thereof is deadly, but not instantly; he who is stinged therewith, perceiue it not at first, but vnder a daile hope of life, daily languisheth on to death.

And hereby the deceite, and danger of Papistrie, is evidently figured, the poyson thereof is deadly, for in effect it is a torturing of the conscience, yet worketh it not a present death, for then all men would abhorre it; but vnder a vaine hope of life in a lingring manner it worketh death: for ye

shall see Papists swelling with such presumption, that they dare be bold to affirme, that they are able to keepe the whole Law of God, yea, that they can doe more then the Law requires; but when the terrors of death ouertake them, and their conscience is wakened, then they oppress with the sensible feeling of their guiltinesse, they die in most comfortlesse manner, neither can they find rest to their soules, vnlesse they repent, and returne to rest in the merits and bloud of Iesus, renouncing all other merits, wherein they foolishly gloried in their life time.

No false religion can render true peace of conscience: for no peace can bee without righteousness. Now *all our righteousnesses are like a menstruous cloath,* said Ieremie: where men therefore being ignorant of the doctrine of iustification by faith in Christ, depend vpon their owne falsely conceived righteousness, and merit of their workes, what peace can be to such? They are not ashamed to professe, that no man can be sure of saluation, except it be by reuelation: because their religion can render no surety of saluation, they thinke true Religion cannot doe it; and how can the silly people vnder them haue peace, where they cannot be sure to be saued? They teach, that Christ hath not satisfied for all our sinnes, but we must satisfie for them our selues, either in this life, or then in Purgatorie; and to cure ignorant people of the feare may rise of the remembrance of these paines, they bring Balme out of their Gilead, Vnctions, Indulgences, Pardons, Trentals of Masses, Pilgrimage to Saints, burying of their bodies in a Franciscans Hood. All these are deceiueable trumperies, and may well make their purses the bigger, who sell such rotten wares for money, but cannot make the trembling conscience of their blinded people the better.

The desperate and comfortlesse death of the Cardinall *Crescentius*, the Popes Legat at the Councell of Trent, recorded by *Sleidan*, with many mo, may proue this: where, by the contrary, most ioyfull, and glorious is the death of them, who resting in the merits of Christ onely, in whom the Father is well pleased, die in the peace of God, euen our children, our young men, our old men going out of the body reioycing, triumphing, and trampling all contrary power of the aduersarie vnder their feete, like men more then Conquerours, glorying of their entrie into heauen, or euer they were loosed out of the bodie. Of this I could bring many examples, which I haue seene and heard, but I spare.

Five moneths. The third degree of their limitation, is in respect of time, their power lasts

lasts but siue moneths. The Interpreters busie themselves about the reckoning of this time, but the simple truth is, that allusion is made here to the endurance of naturall Locusts, which come out in Aprill, and continue till September. Hereby then is figured, that these stinging Scorpions haue their owne appointed time, wherein they shall perish. *Quinque menses breuitatem temporis exprimere arbitramur*; so doth *Andreas Casariensis*, that 5. moneths signifie shortnes of time. We are the foretold here, that howeuer the smoke of the bottomles pit should darken the Sun and Aire, and the Locusts coming out thereof, should in great heapes ouerspread the face of the earth, yet they with their poisonable doctrine should not alway continue: but as *S. Paul* speaketh of *Iannes and Iambres*, they withstood *Moses*, so doe these also resist the truth: But they shall preuaile no longer for their madnes shall be euident vnto all men. So shall it faire with Papistry, yea, the Lord hath already begun to performe this Prophecy, their madnesse is made manifest, their September is come, and they are cast out of many places of Europe, wherein they were wont to sit, & sing in great security before; the Light of the Gospell, which brings to all true Christians a flourishing Summer, brings to Antichristians, a withering and consuming winter. Great paines are taken by them to recouer their old estate, no vnlawfull meane is left vnassayed: let vs not be afraid, when we see them fighting with such armour, their disappointed plots against the Churches in Britaine, France, Flanders, Germany, Bohemia, against the State of Venice, where they feare the rising of a Church, might let them see, if they were not blinded, that God is against them, they shall no longer preuaile. The wound which the Lord hath giuen to that beatt of Rome by the sword of his Word, shall neuer bee cured. If they can raise the millstone which the Angell threw into the bottome of the sea, then may they bee in some hope that their Babel may be restored again, but the Lord hath said the contrary.

Thus then are they limited concerning their power. *Parus* hath wel obserued, that in this Prophecy the word *habe* is twentie times repeated, Satan and his instruments may do no more then the Lord giueth them power. It is true of al our aduersaries, which our Sauior said to *Pilate*, *Thou couldst haue no power as alouer me, if it were not giuen thee from above*: they haue proud conclusions, and imaginations high, which mount vp to Heauen to giue battell to the Lord himself, but the vanitie of them is apparent, in that one band of them, the builders of the first Babel, they intended to raise vp a Towre vnto heauen, but had nothing, except brick

made of clay to performe it; these were too weake meanes for so strong a purpose: and no lesse is the folly of all them who fight against the Church. Our God hath, and he wil for his names sake disappoint them, and cause the rage of mā to turne vnto his praise.

Verse 6.

Therefore in these daies shall men seeke death, and shall not find it, and shall desire to die, and death shall flee from them.

This verse conceiues an amplification of the former plague. Men stinged in conscience with the deadly, corrupt, and comfortlesse doctrine of Papistry, finding in themselves a sense of wrath, by reason of their finnes, and no sound remedie thereof by the doctrine which they haue embraced, shall wish to be out of the world, yea, that they were not at all: *Per hoc ingens huius mali magnitudo indicatur*: hereby is the greatness of this euill, that it makes euellife it selfe, which of all things men loue best, most vngacious to the. *Cotterius* standeth here by himselfe against all the Interpreters, and will haue this to be vnderstood *de cruciatu corporeo, non de tormento conscientie*. But leauing him to his owne warrant, this is to be obserued, that albeit men vexed with a tormenting conscience, doe foolishly imagine, that death would ease them of their paine, yet are they farre deceived; for death is no remedie of the paine of conscience. In life it may be cured, but after death it cannot bee cured, yea, men in seeking to cure it by the shortening of their dayes, do but increase it no other way, then if one, to eschew danger of drowning in water, should cast himselfe violently into fire. But as concerning Christians, how it is that sometime they eschew death, and sometime desire it, we haue spoken in our Treatise on Rom. 8. and Defiance to death.

Vers. 7.

And the forme of the Locusts was like vnto horses prepared vnto battell; and on their heads, were as it were crownes like vnto gold, and their faces were like the faces of men.

We haue heard the Originall, and limited power of the Apostles: now followes a large description of their forme, their *comparatio*, what they were like in similitude and resemblance, is here many wayes figured: carefull is the Spirit of God to describe them, that we might be careful to eschew them; they are enemies in a mystery, they are Serpents stinging in a secret manner. The aduersaries themselves grant, that these Locusts are types of heretikes, the *Manuscript* touches them somewhat more neerely: *Determinat hic Ioannes qualitates ministrorum Antichristi*. *S. Iohn* determines here,

Men vexed with a tormenting conscience, do foolishly imagine, that death would ease them of their paine.

Manuscript.

here, and declares the qualities of the Ministers of Antichrist. If Satan and his Vicars, Poasts and Proxies were knowne in their own colours, all men would abhorre them: but *he transformes himselfe into an Angell of light*. So doth his falsely named Apostles, their cursed fellowship is couered with the stile of the Church; their deadly doctrine is called the Catholike faith, & therefore doth the Lord particularly point them out, that we may beware of them.

This Antichristian Clergie is represented to vs like a Monster, manifold, composed of sundry kinds of creatures. In the body they seeme to be horses, on their head they haue crownes, their faces are like to the faces of men, their haire is like the haire of women, they haue Jacks of iron, and rattling wings, their tails are like tails of Scorpions. Thus from head to foot they are all monstrous, and maruelous, al most properly (as we wil heare) agreeable to the Romane Clergie.

Man, since his transgression, communicates with the euill of euery creature. Indewed with reason, not ruled with reason, hee is the companion of beasts; yea, vsing reason, against light and reason, what is he but an incarnate deuill? Nor vnto one beast, but to all euill beasts doth the Spirit of God resemble him; he is a Sow, for his walltering in the filthie puddle of sin; he is a Dog, for returning vnto his vomit; he is a Lyon, and a Tyger for his cruelty; he is a Viper for his venomous hatred of those whom he should loue; he is a Serpent, for his subtilty, & crooked wiles; a Fox, for his craftie and double dealing; a monster, composed of many most abominable monsters. Oh how farre is hee changed since his Apostasie, from that which he was! Where is now the similitude and Image of God, which hee had before? that *Lyer from the beginning* promised, that he should make him like vnto God, but in effect he hath made him like to himselfe.

For what a change is this? *Cum Angeli, et filij Dei esse debeamus, ne hoc quidem nobis, ut videamur esse homines, seruamus: rapere enim, & inuadere violenter aliena, non humane mansuetudinis, sed immanitatis est belluarum*; where we should be Angels, and the sonnes of God, we haue not kept so much to our selues, as whereby we may seeme to bee men: for to spoile violently, and inuade those things that pertaine to others, belongs not to the meeknes of man, but to the fury and immanity of beasts. *Quinimo ipsi quoque deteriores sumus, illis enim hoc naturaliter instum est, nos vero qui ratione honorati sumus, & tamen in eam quae prater naturam est, excedimus uilitatem, quae tandem uenit digni sumus*? Yea, we are worse then beasts; for to them it is naturall to doe so; but as for man, whom God hath honoured with rea-

son, and yet liues against reason in vnnatural filthinesse, how can he be excused? but we come to the particulars.

First, they are resembled by horses, not common horses, imployed in daily labouring, but horses fed, and prepared for the battell; they are not labouring beasts, they feede well, but worke not: here their idleness is noted. Secondly, their beastly sensuality, they are as brute beasts led with sensuality. Thirdly, their furie out of blind zeale, *cum seruire, & impetu procedentes sine Dei timore, & discretione currentes in conculationem electorum*: running without discretion, or feare to tread and trample vnder foot the elect. *Et sicut equi non sua ratione, sed sessoris impulsu aguntur, ita doctores pestiferi diabolico spiritui agitati, feruntur contra ecclesiam*: And as horses are ruled by him that rides on them, so are these pestilent Doctors turned, driuen, spurred against the Church by the Spirit of the deuill, by whom they are led. In this fury they feare not to murder Kings, to plot treasons, to destroy with one blow (if they could) most famous Kingdomes; yea, without one stroke to cut off (as *Nero* would haue done to the Citizens of Rome) all true Christians from the earth. For this their ignorant and desperate furie, they are resembled by horses, rushing into battell; *He that mocketh at feare, is not afraid, and turneth not backe from the sword*: but this courage is beastly, not Christian. Besides, here is noted, how these Locusts, the Antichristian Clergie, go forth in multitudes with order, resembling the face of a battell. *Ierome* writing on *Ioel*, records, *Agmina Locustarum etate sua volasse tanto ordine, ut illarum nulla de loco suo dimota sit, ne ad latum quidem ungulam & vise sint, tanquam tessella artificis manu in pavimento posita*: That in his time there did flie armies of Locusts in such order, that not one of them left their place, so much as the breadth of a finger, & that they were scene in such order, as are square tile-stones placed by the Artificer in a pavement or floore, after the manner of a Checker. An exāple of this ye shall see in Popish Processions, they come out in multitudes, in order distinguished in seuerall ranks, with seuerall colors, & habits, al hauing for euery order, their Standards, Crucifixes, Crossestaues, Banners, very like an army proceeding to battell.

Lastly, their cruelty is here pointed out, they are a people giue to bludshed. How competent this is to the Romane Clergie, former experience may tell vs. There haue bin few wars, this long time in Christendom, which the Pope and his Clergie haue not rayfed; yea, Cardinals and Church-men haue been Generals and Gouvernors in many of them; they pretend the name of Pastors, but their

Nnn 4

bloudy

Andreas Casariensis.

2. Tim. 3. 8, 9.

Antichristian Clergie is represented to vs like a monster, composed of sundry kinds of creatures.

Man since his transgression, communicates with the euill of euery creature.

Crys. in Mat. hom. 22.

Ibid.

2. Pet. 2. 12.

Manuscript. Caribuf.

Beda in Apoc.

Job 39. 25.

Ier. in Ioel. c. 1.

Coffer encherid.
in pref.

bloudie teeth bewrayes them to bee raue-
ning Wolves. By their fruites yee shall know
them (said our Sauour.) The Iesuite Coffer
in the preface of his Encheridion, confesses,
that in the Primitiue Church there were
many thousand Christians, who were able
by force of Armes to haue resisted the ene-
mies, and established Christian Religio, but
they chose rather patiently to suffer death,
then to range, by shedding the blood of o-
thers. Ita Catholicos pia quadam misericor-
dia, & desiderium conuersionis hereticorum
tenet: Such is the tender mercy of Catho-
likes, and so great is the desire they haue to
haue heretikes conuerted.

These are his words, by which he black-
eth his owne face, and declares the Church
of Rome, which now is to be flatly and di-
rectly contrary in disposition to the ancient
Primitiue Church: for now their mouths
breathe nothing but battels; their writers
maintaine it, their hands are defiled with
the blood of Saints. The murder of Paris
will witnesse it to their eternall infamie. See
how the Romane Locusts discouer them-
selues! they looke with the faces of men, but
bite with y^e teeth of Lions. Where was your
tender mercy, O falsely named Catholikes,
when the tender suckling in the cradle was
stabbed to death with your swords & dag-
gers? Scorpions (said the Iesuite Viega) canot
be banished the house, but by the burning
of some; so heretikes cannot bee rid out of
the way, but by putting some of them to
violent death. When the Disciples cryed,
that Christ would bring downe fire from
heauen vpon Samaria, he would not, but
answered them, *Yee know not of what spirit ye
are.* The Iesuites crying for fire, and where
they may, committing pure worshippers to
the fire, declare they are not inspired with
the Spirit of God: yet though it were,
as they would haue it, in this they should
proue farre deceived. It was said of old,
that *Sanguis martyrum was semen Ecclesie*;
it proved so in effect: and late Writers haue
found by experience, that the burning of
Martyrs hath increased many more. Looke
the Historie of that last Martyr in our
Church, *Walter Mill*, Vicar of the Church
of Dolor: the very enemies were forced to
acknowledge, that they on whom the
smoke of his fire did blow, were all blacked
with his heresie. And thus for the generall
and first point of the description of these
Locusts, figuring the Antichristian Clergy,
that they looked like Horses prepared for
the battell, representing their idleness with
pampering and feeding their fury, their
multitude, and order, and their cruelty.

And on their heads as it were crownes, &c.
This is the second point of their descrip-
tion, which points them out more particular-

ly: their Clergy is an ordered Army of
crowned men, hauing their heads all sha-
uen after the similitude of a Crowne. The
aduerfaries themselves are forced so to ex-
pound this place; they confesse themselves,
that it is to be vnderstood of Antichristian
heretikes, and now they are forced to ex-
pound it of such heretikes as hath shauen
crownes: they are said (saith *Lyra* on this
place) to haue crownes, *quia propter consue-
ram clericalem & ordinem, homines bonorem
illis deferunt*, because for their shauen head
and their Order, men giue them honour.
These are plaine words, their crowne here
is *tonsura clericalis*, the shauen head of their
Clergy. *Rabanus Maurus* calles their sha-
uen crowne, a token of their Royall and
Priestly dignity. To them subscribes *Bellar-
mine*, that the shauen crowne signifies their
royall dignity: *Nam seruire Deo, est regnare*,
for they are Kings who are seruants to God.

But doth not S. Peter affirme, that all
Christians are a royall Priesthood vnto God?
Shall they all be shauen in like manner? but
it is meetest it should be as they will haue it,
the similitudes of these crownes to be their
owne, that they may be knowne to be these
Locusts represented here to S. Iohn; neither
is it to marueiled, that they appropriate to
themselves that, which is the common pri-
uiledge of all Christians, seeing they are
bold to vsurpe ouer Crownes, & lawfull au-
thorities, and subiect their crownes vnto
theirs. We are not then to seeke these Lo-
custs crowned else-where, but in the Anti-
christian Clergy their King the Pope: hath
a tripple Crowne, their Cardinals, Bishops,
Abbots, haue their Miters, contending with
the Crownes of Kings; all of the haue their
heads shaued in a circular forme like a crown.

Now it is to be noted, he saith not, that
they had Crownes of gold, but like vnto
gold: for they haue no true honor and dig-
nity as lawfull Kings haue, whose power is
of God, and therefore are said to haue a
Crowne of pure gold vpon their head: their
dignitie and pretended superiouritie is vsur-
ped: neither are they indeed honourable, as
these are, who are truly Christians; their
crownes are counterfeit, Papistry is but a
shew of religion: the power, the solid grace,
true comfort for a conscience, is not to bee
found among them; yet there are many a-
mong them, who in effect are not of them.

To cleare this yet further, let vs consider
how this Prophecy expounds both the my-
steries of Christ and of Antichrist. Christ
commeth out riding vpon a White Horse,
a type of Preachers, by whose Ministerie
hee is carried thorow the World. Anti-
christ bath his owne Horses also, where-
upon he rides; but as wee heard, they are
mixed monsters. Againe, Christ hath his
twentie

Lyra in Apoc.

Rab. Maurus de
instr. cler. lib. 1.
cap. 3.
Bellar. lib. de
Monachis, c. 40.

2. Pet. 2. 9.

Psal. 21. 3.

Papistry is but
a shew of
Religion.The mysteries
of Christ, and
of Antichrist,
how it is ex-
pounded by
this Prophecy.

Reuel. 21. 21.

Reuel. 3. 18.

Greg. hom. 17.
super Euang.

twenty foure Elders, with Crownes of gold
vpon their heads. Antichrist, the angel of
the bottomlesse pit, the king *Abaddon*, he
also hath Locusts with their crownes, not
of gold indeed, but like to gold: heere wise-
dome is iustified of her children, and it is a
great point to discerne the one from the o-
ther, that we may ioyne to the best.

In holy Scripture, gold is a type of grace,
by which we are led to true glory; therefore
in the end of this Prophecie, heauenly Ieru-
salem is resembled all deckt ouer with gold,
to shew the great glory thereof. And as for
grace, it is also resembled by gold. *I counsell
thee to buy of me gold tryed by the fire.* Now
these Locusts are said to haue crownes, not
of fine gold, but like vnto gold, their faith
and charity is not true, but counterfeit,
which *Gregory* properly expresse of the
Clergie in these words, *Aurum obscuratum
est, quia sacerdotum vita, quondam per glori-
am virtutum clara, nunc per actiones infimas
reproba ostenditur.* The gold is obscured,
because the life of Priests, sometime glori-
ous by vertue, now by their base actions is
prooued reprobate gold: It is not gold of
the Sanctuary, *Quia hi qui per orationem,
& contemplationem semper intus esse debe-
bant, per vitam foris vacant, ecce iam pene
nulla est seculi actio, quam non sacerdotes ad-
ministrant:* because they who by Prayer and
Contemplation should haue alwayes beene
within, walking in secret with God, in their
life wander without, so that now there is no
worldly action which Priests do not admini-
strate.

But leauing them, let vs take heed to our
selues, for alas, many Professours haue the
similitude of grace, who want true grace.
Our Sauour teaches this, in that Parable of
the ten Virgins, whereof fise were wise, and
fise foolish, they seemed both to bee alike
till the day of tryall came, then was it found,
that the one had a lampe, a glancing shew
of Religion, but without the oile of grace.
Let vs see that we haue gotten grace, sa-
uing grace with our Profession, otherwise
profession without grace will not profit vs,
but increase iudgement. Now true and sa-
ning grace brings with it foure iewels,
Faith, Righteousnesse, Peace, and Ioy: eu-
ry one of these is procreate of another, for
faith gets vs righteousness, euen that fine
and vnspotted righteousness of Iesus Christ.
Righteousnesse againe begetteth peace,
true peace, not deceiuing security; and
peace bringeth forth ioy vnspokeable
and glorious: These are foure wedges of
fine gold, whereby the Lord Iesus decketh
his Saints.

All haue not faith, saith the Apostle, there-
fore doth he command vs to try our selues, if
we be in the faith: there is a counterfeit and

fained faith, which is temporary, and shortly
vanishes: there is another faith working by
loue, a faith that purifies the heart; a faith
which the Apostle calleth *faith vnfained*, he
commendeth *Timothie* for it, and by this
Epithite he distinguishes it fro fained faith:
let vs beware that wee take not the one for
the other, the similitude for the substance,
the appearance of gold, for true gold; where
if ye speare at me, wee are commanded to
try if we be in the faith: how shall we try
it? how shall we know the true faith, from
the counterfeit? The answer is, We may
know the one from the other, three man-
ner of wayes: first, as I said, vnfained faith
purifies the heart: Secondly, it worketh by
loue: and thirdly, it abides the triall of ten-
tation: true faith may be sore tumbled and
tossed with temptation, but it cannot be o-
uercome, it will not giue ouer: it wrestles
(as *Iacob* did) for a blessing, it answereth as
patient *Iob* did, when the Lord shewed
himselfe (in his sense) an aduersary vnto
him: *Albeit the Lord would slay me, yet will
I trust in him.* Consider that notable place,
*Now yee are in heauinesse through manifold
temptations, that the triall of your faith being
much more precious then gold, that perisheth,
though it be tryed with the fire, might be found
to your praise, and honour, and glory, as the ap-
pearing of Iesus Christ.*

Now then, let the Christian try himselfe
by these three: hath thy faith purified thine
heart? is it become a new heart? I will not
say, voyd of all vncleannesse, *quis gloriabi-
tur, castum se habere cor?* who can glory in
that? But findest thou in thy heart a loue of
righteousnesse, a hatred of iniquity, a willing-
nesse to inquire for good, and follow it, a care-
fulnesse to eschew euill and flee from it, a ioy
when thou dost that which is good, a griefe
when thou doest that which is euill? then
hast thou a purified heart. Secondly, doth
thy faith worke by loue? I will not say, thou
canst do all the good which thou wouldest
doe. The holy Apostle attained not vnto
that: yet findest thou a liuely power in thy
faith, making thee to produce the workes
of loue? Art thou vpriight, and holy in thy
dealing with God? Art thou iust in dea-
ling with thy neighbour, and mercifull to
the poore vnder thee? Art thou sober in
thy selfe? then hast thou a faith working by
loue. Thirdly, hast thou indured temptation,
yea euen the terrours of conscience? Hast
thou by it been stirred to a feruent crying
vnto God? Hast thou offered violence to
the Kingdome of God? Hast thou wrestled
with God, and preuailed? Victory in par-
ticular temptations, is a pledge of the full and
finall victory. Hast thou refused to take a
refusall of thy petitions for mercy, as did
that woman of Canaan? then hast thou a
faith

2 Cor. 13. 5.
Gal. 5. 6.
1. Tim. 1. 5.
2. Tim. 1.True faith
may be sore
tumbled and
tossed with
temptations, but
it cannot be
ouercome.

1. Pet. 1. 6, 7.

Mat. 19.

Viega in Apoc.
cap. 9. sec. 12.

Fox. tom. 2.

True and sa-
ning grace
brings with it
foure iewels,
Faith, Righte-
ousnesse, Peace
and Ioy.

faith more precious then gold tryed in the fire. This shortly for discerning the substance of sauing grace, from the shew thereof.

And they had faces like the faces of men. The third thing figured heere in them, is their hypocrisie, *exterius apparebunt boni, & interiorum erunt mali*, without they appeare to be good, but within they are very euill. Our Sauour by another type expresses this Hypocrisie of false teachers, *they come in sheepes clothing, but within are rauening wolues*: A plaine Commentary for this place: *Eloquentes, prudentes, discreti apparebunt inanis heresiarcha*: These Heretikes shall seeme, albeit vainely, to be eloquent, prudent, and discrete, they make a faire shew of sanctitie, humility, and humanity, yea, they seeme most humane and courteous of all other men: but as Saint Peter speaks of them, *Through couetousnesse, with fained words they make marchandize of men*. Let vs study for sincerity; of all finnes the Lord abhorres hypocrisie most, for an hypocrite scorneth the Lord in his face, as if our God (his name be blessed for euer) were like the Idoles of the nations, which haue eyes, and see not. But as they haue God in their mouth, when their heart is farre from him; so the Lord hath them not in his heart, as he had *Dauid*, to doe them good, but he hath them in his mouth, as he had the *Laodiceans*, to spew them out of it.

Verse 8.

And they had haire, as the haire of women, and their teeth were as the teeth of Lyons.

Some of the Interpreters following, as it seemes, Andreas Casariensis, expound these Locusts, thus diuersly figured, to bee Devils, or euill spirits, persecuting the godly: *Hi enim semper accincti sunt ad bellum nobis inferendum, gestantque in caputibus suis coronas auri speciem pra se ferentes, certos utique victoria contra nos obtenta indices, nos enim sumus, qui toties illos coronamus, propositamque victoriam turpiter abicimus, quoties voluptatis sensu superamur*: For they are euer ready to battell against vs, and they carry on their heads crownes, hauing the appearance of gold, as euident witnesses of their victory obtained ouer vs, for it is we, that crowne them so often, losing the victory which is set before vs, as oft as wee suffer our selues to bee overcome with the sense of carnall pleasure.

But in very truth, as we haue said, It is a description of the Antichristian Church in the head and members thereof, whereof some are seducers, and some seduced: and there is in all the parts thereof to be obser-

ued, a proper opposition betweene the Church Christian, and Antichristian, as God willing, shall bee declared, when wee come to the last part of the description of this Monster.

He attributed vnto them before, the faces of men: now he saith they had haire, like the haire of women; and this hee ascribes vnto them, not in respect of the thing it selfe, which is good, and lawfull, for *long haire is a praise to a woman, and is giuen vnto her for a couering*, said Saint Paul, but in respect of the abuse of it, which is euill, hurtfull, and alluring vnto sinne, and therefore forbidden by Saint Peter: *The apparrelling of women, let it not be outward, with broided haire, and gold put about, or putting on of apparrell*. But let the hid man of the heart bee uncorrupt, with a meeke and quiet spirit, which before God is a thing much set by. Where ye may perceiue, he doth not simply condemne the vse of haire, or of gold, or of apparrell; but as it is opposed to an vncorrupt heart, and vsed to corrupt either them that haue it, by a proud and vaine-glorious setting out of themselves, or then to corrupt others who behold them, and whom by such entisements they would in-tangle and allure vnto their loue.

And in this point now the folly of women hath proceeded vnto manifest madness. They haue not onely learned from *Isabel*, to paint their faces, and tyre their heads: but they couer one sort of haire with another, and change the colour of the haire which they receiued from God, into another; and all, that out of their pride they may seeme to be better then they are, and may insinuate themselves the more readily into the hearts of those, whose eyes behold them: they thinke it a part of their glory, but in very deed, it is a proclaiming openly of their shame. This folly, I find it condemned of old, by worthy Doctors of the Church, as not fitting for a Christian; but farre lesse now, in so cleere a light of the Gospel, *The Kings daughter is all glorious within*. Among them shall they be ranked, who neglecting inward glory, labour onely to seeme glorious without, carelesse to please the Lord, carefull to please the eyes of men?

Multis prae-textu tegenda turpitudinis, in aliam turpitudinem incidunt: Many vnder pretence of couering their filthy nakednesse, draw on another more filthy nakednesse, yea, manifest their nakednesse to the world: *Manus Deo inferunt, cum illud, quod formauit, reformare conantur*: They doe, as it were, lay violent hands on the Lord, who dare preasse to reforme that which hee hath once formed: Wilt thou alter the Workmanship of God, and thinke to escape iudge-

1. Cor. 11. 15.

1. Pet. 3. 3, 4.

2. King. 9. 30.
The folly of women, in changing the colour of their haire.

Cyrl. cathed. 4.

Cyp. tra. 2. de habit. virg.

iudgement? But most heauy is that which followeth, *Non metuis, quae talis es, ne cum resurrectionis dies aduenerit, artifex te tuus non recognoscat*? Thou who makest another colour to thy face, or haire, then God hath giuen thee, exchanging thy naturall, with an artificiall; art thou not afraid, that in the day of Resurrection, thy Artificer, and Maker do not know thee? he means, with the knowledge of approbation: may he not iustly giue vnto thee that answer of the workers of iniquity: *Away from me, I know you not*? *Interno se produnt decore nudas, quae tanto studio, & pretio, de vniuersis, & variis speciebus eius, quae prae-terit figura mundi, conficere sibi satagunt, unde in oculis insipientium appareant speciosa*: They bewray themselves to be naked, and void of inward beauty, who with such labour and expences, decke vp themselves with a variable beauty, borrowed from the shape of this world, which vanishes and passes away, that they may appeare glorious in the eyes of the foolish, to the destruction both of themselves, and of others also.

I haue spoken the more of this, because in our dayes this sinne is reuiued againe, that it is thought an vnholiness and deformity, to walke without excessiue apparrell, and haire curled vp, or hanging downe, coloured, or borrowed from another. They say who know it, that Painted faces cannot abide the fire: but let them foresee in time, how they wil stand before God, whom such deformed creatures shall find to be a consuming fire.

But to accommodate this to our purpose. The haire of women, attributed to these Antichristian Locusts, noteth first, *Variae fraudes*, their sundry sorts of deceits, as *Cotterius* hath obserued, by the which they allure others to commit spirituall adultery with them, which is Idolatry; or, as *Lyra* thinks, *Ornatum illicitum*, it noteth their vnlawful attire: Looke to a Priest at a solemne Masse, ye shall see him in such pompe, with his cloth of gold, that he seemes rather like a Persian Monarch, then an humble seruant of Christ. Againe, it noteth in them *effeminatos mores*, womanly fashions, and effeminate fashions; they professe chastity, but practise villanie, for which, in Chap. 17. the Romane Church is described vnder the similitude of a whore: that no better fruits can flow of compelled continencie: Pope Gregories fish-pond will proue it. Bernard will approoue it, *Tolle de Ecclesia honorabile coniugium, & replebis eam molibus incestuosis, &c.* Take out of the Church honourable marriage, and ye shall replenish it with all sort of vncleanness, not worthy to be named. Thirdly, the haire of women, which is giuen them for a couering, now attributed to the Antichristian Clergie, figureth

their hypocrisie, couering abominable euils vnder the shaddow of fained sanctity. Long since Saint Augustine noted this in the Monkes of his time, whom hee called *fratres crinitos, qui venalem circumferrent hypocrisin, timentes ne vilior haberetur tonsa sanctitas, quam comata*. And last, that hauing giuen them before the faces of men, he now also attributeth to them the faces of women. In the iudgement of the same Augustine, wants not their owne mysterie: for here not onely is shewed an effeminate or womanly sex, but either of both sexes, they are not simple men nor simple women, they serue for both, and communicate with both. But this vnnaturall vncleanness is fitter to be buried, then reprooued.

And they had teeth as the teeth of Lyons. In all this Prophecie, the Spirit of God speaketh in such termes as the Prophets did of old; and heere he seemeth to allude to that which *Isaiah* hath of the Assyrian oppressors, *Their teeth are like the teeth of a Lyon: Dentibus significatur crudelitas eorum*: By their teeth, their cruelty is signified, saith *Lyra*. Of this we haue spoken in the verse preceding, and elsewhere: so that heere three things are pointed out in them. First, *Falsi boni simulatio, & ostentatio*: A simulation, and ostentation of a good which they haue not; for their faces of men pretend great humanitie, which indeed they haue not. Secondly, *Veri mali occultatio & dissimulatio*: A hiding, and dissembling of euill which they haue; and this is pointed at in their *womans haire*, which they vse for a skonce, and couering of their greater nakednesse. Thirdly, *Aperta sententia*: Their open cruelty, figured in the Lyons teeth: for where by the first two they cannot preuaile, neither by faining good, nor by dissembling their euill, their custome is to proceed to the third, to wit, open and manifest cruelty, as their massacres, murders, treasons, conspiracies, in all Christiendome, this day may witness. This Prophecie forewarnes vs to expect no better fruit from such trees: their restless plotting against true Professors in so many Prouinces and Kingdomes, proues the same; yet doth the Lord daily disappoint them, for which the Christian Church now hath cause to praise the Lord, as *Israel* did of old, *Praised be the Lord, who hath not giuen us a prey to their teeth*. That same God, who bridled the Lyons in the den, that they might not touch his seruant *Daniel*, hath put his hooke also into the nose of that Romish *Rabshake*, who hath breathed out threatenings and slaughter against the Disciples of the Lord, and many a time laid downe cruell conclusions, which the Lord suffered not to come to execution.

Verse

Aug. de opere Monachorum. cap. 31. 32.

Aug. in Apoc. 7.

Rom. 1.

Isa. 1. 6.

Manuscript.

Psal. 124. 6.

As. 9. 1.

Manuscript.

Mat. 6.

Carthuf.

2. Pet. 2. 3.

Andr. Casariensis.

Bern. ad Sophiam virginem, Epist. 113.

Painted faces cannot abide the fire.

Apoc. 17.

Verse. 9.

And they had habbergions, like vnto habbergions of Iron, and the sound of their wings was like the sound of Charets, when many horses runne into the battell.

Their habbergions, or breastplates of Iron, signifies their outward defences, by which they haue made themselves very strong, to maintaine themselves against all whom they count enemies: of this sort they haue many, whereof, this is not the least, that they are exempt from secular censure; yea, they hold Princes, and secular powers in subiection to them, to doe as they command, they feare not the Powers which are of God: no, secular powers are rather forced to feare them. And this vsurped immunity imboldeneth them to liue at the greater liberty, and is indeed an Iron defence against such as both would, and should punish the grosse inormities eident in them.

And of this also proceeds hardnesse of heart, and obstinacy in their error, which many of the Interpreters thinke to be signified by their breasts of Iron: *Loricæ falsæ sunt excusationes malorum suorum*: the habbergions are their falsie excuses, and defences of their euils. Or as Beda obserueth, their Iron breast signifies, *Obdurata contra veritatem præcordia*, hearts obdured against the verity. The same hath *Andreas Cæsariensis*, *Obfirmatam notant duritiem*, said he, they note a confirmed hardnesse. *Corda habent adeo obstinata, ut sagitta veritatis ea non penetret, irremediabiles existentes in erroribus suis*. These are the words of a certaine Commentator cited by D. Hoe, who wrote on this Booke two hundred yeeres agoe, long before Luther, and expounds this Prophecie of the Pope, whom he calls Antichrist, and of his Antichristian Clergie. The like I finde in the manuscript also, *Loricæ ferrea corda sunt obstinata, quæ non possunt sagittis sacra Scripturæ penetrari*: the habbergions of Irons are their obstinate hearts, which cannot be pierced with the arrowes of holy Scripture.

And this is a desperate euill, when the heart poysoned with Papistry, is locked vp also with obstinacy and induration harder then Iron, that it cannot giue place to the truth, and the warnings of the Word cannot enter into it, to informe and correct it.

And this is told vs before-hand, that we should not be discouraged, when in so cleer a light, we see so few of them illuminated with the knowledge of the truth: pertinacie makes heresie incurable: yet let them know, that they shall not preuaile, persist

as they will. It is hard for them to kicke against the pricke; their breasts of Iron are not so hard, but that our Lord his Scepter of Iron can breake them in pieces, like a Potters vessell, and confound them, that will not conuert vnto him; which daily may be scene in his working, if men could marke it. And yet on the other hand, herein doth hee magnifie the power of his grace, that with his arrowes he pierceth the hearts of his enemies, euen thorow their breasts of Iron; he brings them to the knowledge of his truth, and illuminates them with his true light, and draweth them from the fellowship of that Antichristian Church, to adioyne themselves to the Church truly Christian, worshipping God according to his Word. And of this there wanteth not also daily examples in many of all sorts of people, secular and Ecclesiasticall.

But lesuing them, let vs take heed vnto our selues, that hardnesse of heart possesse vs not, and that we put not on these breasts of Iron to hold out, and resist the calling of God, offering vnto vs daily, mercy and grace, by the preaching of the Gospell. It is a fore plague which God threateneth by *Moses*, *Thine hæuena that is ouer thine head, shall be Brass, and the earth that is vnder thee, shall be Iron*: but it is a forer plague, in as much as it is spirituall, when the Lord restraines the dew of his grace that it descends not, for then the hart becomes Iron, hard like the Adamant: this plague is procured by contempt of the Word: for it, the Lord stricke the Israelites of old: *Goe, make the heart of this people fat, make their eares beaue, and shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstand with their heart, and conuert, and he heale them*. A fearefull wrath, yet such as men draw downe vpon themselves by custome of sinne, and contempt of the Word: let vs therefore beware of those sins which procure it, and cry feruently to the Lord, to preferue vs from a hard heart, which in it selfe is a sinne, a fruit of sinne, and a iust punishment of sinne.

And the sound of their wings was, &c. Beda writing on this place, saith, *Expansendum hoc magis, quam exponendum, quod tante huic exercitui accrescunt*: It is rather to be trembled at, then interpreted, how the forces of this armie increaseth. For first, the bottomlesse pit is opened, then smoke commeth out, and out of the smoke Locusts, which are not simple Locusts, but Scorpions, Horses, Lions, not naked, but armed with habbergions of Iron, figuring enemies, cruell, crafty, fierce, strong, forcible, armed with all meanes that may hurt, and annoy the poore Church; these are fore enemies, such, as it would seeme, simple men

Psal. 2.9.

Psal. 45.

A caueat for the hard-hearted heere.

Deut. 28. 23.

Esa. 6. 10.

Beda.

The Churches enemies often strong.

men were not able to resist, yet this is more which followes, they are said to haue wings, the sound whereof is like the sound of Charets, when many horses runne vnto the battell, and they haue also a King ouer them.

And this power of the enemies is at length, and particularly described, for the praise and glory of Gods mercy, and great power: for the manifold wayes which Satan, and his instruments haue hurt the Church of God, commends vnto vs the manifold mercies of God, who in despite of them conserues a Church to himselfe, against which the Ports of hell, the power of the diuell, the force and fury of man is not able to preuaile. Satan is resembled in the Gospell to be a strong man, but our Lord is that stronger then he. Many are our enemies, but as *Elisba* said to his seruant, *They that be with vs, are mo then they that bee with them*. The stronger, and mo that our enemies bee; the greater is the glory of our God, who deliuere his seruants out of their hands. Doe what they will, conspire, confederate, conclude cruell decrees, breathe out bloody threatnings, Sure it is; *O Lord, the rage of man shall turne to thy praise*. It shall fare with all his enemies, as he said of *Pharaoh*, *For this cause haue I raised thee up, that I might shew my power vpon thee*. The greater power enemies haue to persecute the Church, the greater glory (as I said) God hath in confounding them: let vs feare our God, and not be discouraged for our enemies; there is not a horne which riseth to push Ierusalem, but it hath a Carpenter with a hammer waiting vpon it, to beate it downe.

But to retutne. Wings are attributed vnto them, as they were of old attributed to the Chaldean armie, by *Habakkuk*, *Their horsemen shall flee, as the Eagle hastning to meate*. Hereby then their celerity, forwardnesse, restless labour to aduance the kingdom of their prince *Abaddois* is signified vnto vs. It is true in them, which our Sauriour said of the Pharises, *They compassed sea and land to make one a Proselyte, or conuert to them, and when they haue done it, they make him the child of the diuell tenne times more then themselves*; for it is the diuell, that compasser of the earth, who inspires them with a furious, mad and restless spirit to run thorow the world, peruerter and infecting all whom they may ouertake, with their deadly heresies.

Through all this, there is alway to be obserued a direct opposition betweene the armie of Christ, and Antichrist, which wee shall more particularly collect, when wee come to speake of their King, which is the

2 King. 6. 16.

A comfort against the strength and cruelty of our enemies.

Exod.

Zach. 1.

Abak. 1. 8.

The enemies of the Church are swift to doe mischief.

Math. 23. 15.

Job 1. 7.

A direct opposition betweene Christ, and Antichrist.

last poynt of the description. These wings of the Locusts, are no more like to the wings of the Cherubims, mentioned chap. 4. then their crownes are like to the Crownes of the foure and twenty Elders, which wee touched before. The Locusts haue wings, whereby they leape from one part of the earth to another; from one meddow, or midding, to another meddow, or midding; but still they are vpon earth, they cannot mount vpward to the Lord: they cannot fly the flight of the Eagle, with Angels, and redeemed Saints. Antichristians, and other wicked men of the world can raise their affections from one sinne, and turne them to another; like a bird with wings flying from one part to another, but they cannot mount vpward toward the Lord. But they that wait on the Lord, shall renew their strength, they shall lift up the wing as the Eagle. Where the carrion is, thither doe the Eagles resort: the prey, the food, the life, the delight of a true Christian is Iesus Christ: *Hee hath ascended on high, and sits at the right hand of his Father*. His Saints daily ascend after him, setting their affections on things which are aboue: vpon the wings of faith, and feruent prayer, they fly vp, and enter within the vaile, and get access to the Throne of grace.

And this difference will yet better appeare by the sound of their wings. The heavenly Angels with their wings send out a sweet and comfortable sound; for when they fly, they cry *Holy, holy, holy, Lord God of hosts, who was, who is, who is to come*: this is the sound which they send forth toward God. Now toward men there is the tenor of their voyce, *Glorie be to God on high, and peace on earth to the children of his good will*. So sounded the heavenly souldiers to the shepherds: but the sound sent out by these Locusts, first, it is confused; secondly, it is comfortlesse. Confused it is, like the sound of many Charets, uttering no distinct voyce, which men may vnderstand, yet rattling with a mighty noyse, terrifying the world with horrore by their thunder-bolt of excommunication, by their loud dinne of idle disputations, their clamorous voice in processions vndistinct, such as neither themselves, nor others rightly vnderstand.

Comfortlesse againe is their sound, for they neither sound glory to God, (they diuide that among creatures) neither sound they peace vnto men, but in rebellion against God; they persecute his Saints, and breathe alway battell against them. Of old, they were wont to fight in their Charets: so King *Iabin*, and his chiefe Captaine *Sisera*, had nine hundred Charets of Iron, wherewith for the space of twenty yeeres

O o o o

he

Esa. 40. 31.

Luk. 17. 37.

Esa. 6. 3.

Luk. 2. 14.

The voyce of Antichrist is both confused and comfortlesse.

Confused.

Comfortlesse.

Judg. 4. 2. 3.

Popery exempts Priests from secular authority.

Lya.

Beda.

Andreas Cæsariensis.

Manuscript.

The heart poysoned with Papistry, is commonly locked vp with obstinacy.

Manuscript.

he vexed Israel very sore. Every Chariot had the owne number of men of warre: but how many soeuer they were, they all went forward against Israel, *Diuerſi currus diuerſis vijs, & equis tracti, cum impetu currunt in bellum contra eundem hoſtem: ſic iſti Antichriſtiani, diuerſis hereſibus infecti, & diuerſi rationibus pramuniti, current unanimiter contra Eccleſiam, quorum vox clamoſa, impetuoſa, irrationabilis, multiplex erit:* As diuers Chariots, drawne diuers wayes, by diuers horſes, doe runne all furiously to the battell againſt one common enemy; ſo theſe Antichriſtians, infected with diuers hereſies, and diuers wayes armed, ſhall run with one conſent againſt the Church, whoſe voyce ſhall bee clamorous, furious, vnreaſonable, manifold, with their diuers orders, in great diſorder agreeing againſt the Church. It is ſtil to be marked throughout this whole Prophecie, that the Spirit of God direct vs, to take vp theſe Popiſh Antichriſtians by their cruelty, and bloody diſpoſition to battell, their contentions are reſtleſſe, where they are any way contradicted. Hath not this been (theſe many yeeres) their common and conſtant policy throughout Chriſtendome, to diſturbe the eſtate of Kingdomes with inſurrections of people, with treaſons ſecretly plotted, and where they may, with murder of Kings, and open rebellions againſt lawfull authorities, ſeeking to come to their owne purpoſe, and by diſturbing of all other eſtates, to re-eſta bliſh their owne againe, which is impoſſible to doe?

Verſe 10.

And they had tailes like vnto Scorpions, and there were ſtings in their tailes, and their power was to hurt men ſine moneths.

Antichriſt
Clergie com-
pared to Scor-
pions, becauſe
of their ſecret
ſtinging.

THis ſimilitude, whereby the Antichriſtian Clergie is compared to Scorpions, is, as you ſee, twice touched in this deſcription, becauſe they doe more deadly harme by their ſecret ſtinging like Scorpions, then by their ſcene teeth of Lions, figuring their open cruelty, and that in two reſpects: firſt, when they come with manifeſt cruelty, and ſhew out the bloody teeth of Lions, either they may be eſchewed, or then with patience ſuſtained, without loſſe of ſaluation: but when they come like Scorpions, looking with a countenance not like to offend, and then vnlookt for, or that they know not of, they ſting the ſoules of men with poiſonable and deadly doctrine, which cannot bee cured. Secondly, the wound they giue by their teeth, is ſenſible, and hurteth only the body; but the wound they giue by the taile, is like the ſting of the Scorpion which he carries in his taile, at the

firſt it is not perceiued, but within few dayes, paynes him that is ſtinged, vnto the death without remedy. The doctrine of Popiſtry giues deadly wound to the conſciences of men, but is not able to cure them. That place of *Eſay* may leade vs to vnderſtand this, *The taile is the falſe prophet.* So then in effect, the end of this repetition is to ſhew, that theſe Locuſts are euery way deadly; but their ſecret ſlaying of ſoules by falſe doctrine, is much more to be feared, then their open cruelty, where-with as it were with Lions teeth they deuoure and deſtroy the bodies of men.

Some Serpents ſlay with the eye, as the Cockatrice; ſome with their tongue, or bite of their mouth, as the Viper; and ſome with the ſting in their taile, as the Scorpion. Not one, but many manner of wayes hath Satan, whereby he ſlayeth the ſoules of men. Now that their ſting is ſaid to bee in their tailes, noteth vnto vs the nature of all ſinne: the loſſe that cometh by it is not perceiued, but in the end thereof, *ſinne when it is finiſhed, bringeth out death.* *Si cupis peccati cognoscere turpitudinem, commiſſum conſidera, cum liber, non amplius eius perturbans affectu:* If thou wouldeſt know the turpitude of ſinne, conſider it, after that it is committed, when thou art free, and not perturbed with the ſolliciting affection thereof. As to their limited time of ſine moneths, we haue ſpoken of it before, in the fifth verſe of this ſame Chapter.

Verſe 11.

And they haue a King ouer them, which is the Angell of the bottomleſſe pit, whoſe name in Hebrew is Abaddon, and in Greeke he is named Apollyon.

IN this deſcription of the Antichriſtian body, conſiſting of a head, and members, which are ſubtil ſeducers, and miſerable ſeduced men, wanting the marke of God in their foreheads, as hee began at the head, ſo he endeth with it: this their King is the head of their Church, the Apoſtate Biſhop of Rome, to whom the Lord giueth names conuenient in effect vnto him; vnder the ſhadow of faire names he deceiueth the world, giuing out, that he is Chriſts Vicar, and the Succeſſor of Saint Peter: But the Lord Ieſus here giues him the right name, *he is the Angell of the bottomleſſe pit, Abaddon, and Apollyon.* The naturall Locuſts, ſaith *Salomon*, haue not a King, ſo this cannot be literally expounded of them. *Bellarmino* vainly labours to turne ouer this vpon Lutheran profeſſors: Are ſhaue crownes to be found in Churches reformed? or haue they one viſible head, and Generall ouer them, who is their king? He might haue learned

The Nature
of all ſinne.

Jam. 1.

Chryſoſt. in
Ioan. 8. hom. 51.

Pro. 30. 27.

Hugo.

learned the truth from his fellow *Cardinalis Hugo*, that this king is Antichriſt, ſo hee expounds it long before him: with him agrees that Commentator cited before, who two hundred yeeres agoe expounded this place, *And they haue ouer them, regem ſcilicet Antichriſtum*, a king, namely Antichriſt; and throughout his Commentary he ſpareth not to call the Pope this Antichriſt.

His name is ſet downe in the Hebrew and Greeke Languages, becauſe both the old Teſtament written in Hebrew, and the new written in Greeke, poynteth at him, ſaith *Bullinger*. Or the, becauſe he deſtroies both Iewes and Gentiles: for as ſome of both theſe Nations get ſaluation by Ieſus, ſo ſome of them both get perdition by *Abaddon*, as thinkes *Iunius*, and *Grasserus*. As hee is both a ſpiritual, and a ciuill Magiſtrate, ſo he deſtroies both ſoule and body, as ſaith his *Majeſty of great Brittain*. The Latine Tranſlator, to the Hebrew, and Greeke names, ioyneth alſo a Latine name, *& Latine habens nomen exterminans*. The Ieſuite *Ribera* confeſſeth, that this is not in the Greeke Text, yet hee defends it: *Interpres merito illud addidit, ipſum Ioannem imitatus: quemadmodum enim Ioannes, quia Græcis ſcribebat Hebraicam vocem, Græce interpretandam putauit, ita noſter, quia Latinis hominibus Scripturam vertebat, Latine etiam Hebraicum, & Græcum vocabulum expreſſit:* The Interpreter, ſaith hee, hath iuſtly added this, following the example of Saint *Iohn*: for as Saint *Iohn*, becauſe hee wrote vnto Grecians, thought good to turne the Hebrew word into a Greeke; ſo our Interpreter, becauſe hee translated the Scripture for Latine men, expreſſeth the Hebrew and Greeke word with another Latine word: In Hebrew hee is called *Abaddon*, in Greeke *Apollyon*, and in Latine *Exterminans*. This is preſumption enough. Doth their Latine Interpreter write by diuine inſpiration, as S. *Iohn* did? hath hee the liberty which Saint *Iohn* had? he might haue expounded the words by way of Commentary, but to adde any thing to the Text, which Saint *Iohn* had not, is too great boldneſſe, ſpecially ſeeing vnder paine of a curſe it is forbidden. But the Pope and his Clergie take liberty to dally with the holy Scripture as they pleaſe. For why? *Papa canonicis ſacris authoritatibus ſua præſtat, ut illis ſeipſum non ſubiciat:* The Pope giues authority to Canonically Scripture, but ſo, that he himſelfe is not ſubiect vnto it.

And his Doctors, when they pleaſe, aduance the Latine translation, and preferre it to both the originals of the Hebrew and Greeke, otherwiſe, as liberally they reiect it. *Pererius* the Ieſuite, writing on the four-

teenth of *Genefis*, handling the hiſtory of *Melchizedech*, granteth that in ſiue ſundry points, the Latine translation differs from the Greeke, Hebrew, and Chaldaicke, in one ſentence: *And Melchizedech brought out bread:* yet is this the firſt foundation, as they alledge, of their Maſſe. The Diuines of Louaine, in their Preface before the Bible, allowed by the Councell of Trent, *De prehenſum eſt (inquunt) diſcrepare Latinam translationem à fonte, ex quo fluxit:* It is found (ſay they) that the Latine translation differeth from the Fountaine from which it floweth. The ſame is obſerued by *Lyra*, *Translatione noſtra in multis differt à literis Hebraicis:* our translation in many parts differs from the Hebrew. *Viega* the Ieſuite, writing on the Reuelation, Chap. 14. Ver. 3. *And none could learne the new ſong: Aduerte, inquit, pro eo, quod nos habemus dicere, haberi Græce µαδιν, id eſt, diſcere: facile auſem eſt in Latinis codicibus, ut diſcere in dicere corrumperetur:* A plaine confeſſion of the corruption of the Latine Translation, and difference of it from the Greeke: His Companion *Ribera* is of the ſame iudgement with him vpon that place. In the Greeke, ſaith he, the word is µαδιν, which ſignifieth, *diſcere*, to learne, but by little and little, in one letter the error came in, *Atque adeo increbuit error, ut non ſolum in codicibus, ſed etiam in expoſitoribus ſemper legamus, dicere.* And this error, ſaith hee, proceeding of the change of one letter, hath ſo preuailed, that not only in the bookes themſelues, but in the Interpreters, who expound them, wee reade *dicere*, that is to ſay, where it ſhould bee *diſcere*, that is, to learne. And againe, *Ribera* on the one and twentieth Chapter of the Reuelation, Verſe 12. *In quibusdam Latinis codicibus vitioſe legitur Angulos, pro Angelos, ſed errandi occaſio, quæ in Latinorum nominum ſimilitudine ineſt, nulla eſt in Græcis:* In ſome Latine Bibles, corruptly Angles (or corners) are read for Angels, the occaſion of the error is in the ſimilitude of the Latine names, which is not in the Greeke. Thus by their owne confeſſion, the Latine translation of the Bible in many places is corrupt, and hath erred from the Fountaine out of which it was drawne, yet will they maintaine it to be the beſt, for the maintenance of their errors namely.

But to returne to his names: in Hebrew he is called *Abaddon*, in Greeke *Apollyon*; both which in our language ſignifie a *Deſtroyer*: This is a phraſe ſo familiar to the holy Spirit, when he ſpeakes of Antichriſt, that it is maruell how any man could accommodate it to any other: Saint *Paul* calleth him, *The man of ſinne*, noting him to be a ſecond *Ieroboam*, who is often mentioned with this blot in the Bible, that hee

Oooo 2 caused

A place on
which the Pa-
piſts do ſound
their Maſſe.
Theolog. Lo-
uaniens.

Lyra. prolog.
in Cant.

Viega Ieſuita,
in Apoc. 14. 3.

Antichriſt a
deſtroyer.

A notable
note of Anti-
chriſt.
Cauſ. 25. queſt. 1
cap. 10.

Popiſh Do-
ctors aduance
the Latine
translation be-
fore both He-
brew and
Greeke.
Perer. in Gen.
14. 18.

2.Thef.2.3.

Reuel.17.11.
Distin.19. cap.
Si Papa.The Turke a
fore destroyer
too.Aug. de Ciuit.
Des. l.18. c.51.Who made
Antichrist a
King?

caused Israel to sinne, by giuing worship due to God, to the Creature. Againe, he calleth him *the sonne of perdition*, That some of Perdition, declaring him to be a second Judas, a professed Disciple, but a trayterous enemy to Christ: him our Lord called, *The child of Perdition*. That which our Lord and his Apostle hath of Judas and of Antichrist, is in effect a Paraphrasis, Circumlocution, or Exposition of this name *Apollyon*, for it, and *Apollia* come both from one theme: & so is he called, both because he destroyes the faith of others, and himselfe also, for he goeth into destruction. Yea, hee glories in it, as we shewed before, *Si Papa, &c.* If the Pope, being negligent of his owne saluation, and the saluation of others, draw with him into hell innumerable heapes of soules, yet let none reprove him, nor say to him, *Why doe ye this?* And yet they will make vs in another place beleue, that no soule can bee saued which is not subiect to the Pope of Rome: *Omnem animam subijci Romano Pontifici, de necessitate salutis est.* But follow him who will; such as loue their saluation, let them not looke to finde it vnder this *Prince of Perdition*.

It is true, the Turke is also a fore destroyer, but in a different sort, he dissembles not, he openly blasphemeth Christ Iesus our Lord, God ouer all, blessed for ever. No Christian heart can approue, yea, they cannot but abhorre such an enemy of Iesus; but the Pope is so much the more perillous enemy, because hee is not perceived, but lurketh vnder coverings. Who would not bee rauished with these pretences? O the Pope is Christs Vicar, he hath the keyes of heauen, he is the successeur of S. Peter; but heere he is discovered in his owne colours, hee is *The Angel of the bottomlesse pit*, *A Prince of Perdition to himselfe and others*. Satan hath not at any time done more euill to the Church of Christ, then vnder the shadow of the name of Christ. And this was long since obserued by S. Augustine, when Satan saw his Temples forsaken, and his Oracles put to silence, by the ouer-ruling power of Iesus, hee deuised this policie, to send out agents against Christ, vnder the name of Christ, *qui sub hoc vocabulo Christiano, doctrina resisterent Christiana.* And this manner of way this day preuaileth hee more then by plaine, and open contradiction.

But heere it commeth to be enquired, Seeing it is said, *They had a King ouer them*, whom we haue shewed to bee Antichrist, that Apostate Pope of Rome: How came hee to this preferment? Who made him a King? For answer of this: In Gods action, it holdeth sure which himselfe speaketh of the Kings of Israel, *Dedi illis Regem in fu-*

rore meo: I gaue them a King in my wrath: so Antichrist is sent of God: He shall lend them strong delusions, but sent in wrath to punish the contempt of the glorious Gospel, by giuing them ouer to beleue lies, who beleueed not the Gospel. But looke to him in himselfe, and that which he is by the meanes of man: of himselfe, and of the Deuill, we shall find him no lawfull King, to be followed or obeyed, but an intruded tyrant, of all to be abhorred, that would haue part in eternall saluation.

As to himselfe, he is that second *Adonijah*, Who exalted himselfe, saying, *I will be King*, and got him Chariots, and Horsemen, and men to runne before him. The Pope hath set vp himselfe as a King, against the Great King, or to speake with the Apostle, he hath exalted himselfe above all that is called God. *That aduersarie*. To this presumption was he puffed vp, by the instigation of Satan, and therefore called in the first Verse, *The Angel of the bottomlesse pit*: distinguish these two well, he is sent from God, as we shewed a little before, with a message of delusion; hee is also sent from Satan, as a messenger from the bottomlesse pit, for his *comming is by the working of Satan*. Thus is he the Devils Lieutenant: for *unto him the Dragon giueth his throne and authority*.

And as to men, how they helped him vp to the height of his Kingly estate, it is well knowne, that an Vniuersall Councell made him a Patriarch, but so, that there were other three of equall authoritie with him; and the Emperour *Phocas*, who murdered his master *Mauritius*, made him Vniuersall Bishop. Thus an Vsurper of the Imperiall Crowne, aduanceth first this Vsurper of Supremacie into the Church. And this Monster, being this way procreate, like a Viper, destroyeth his Parents, for Councels, Kings, and Emperours, hee hath now subdued vnder his power. He blindeth the world, and maketh them beleue that his Primacie is of God, and that all should be subiect to him, vnder paine of damnation.

But to vrge the point, wee passe by all that the Romish Doctours alledge of Saint Peters Primacie, and power of the Keyes giuen him more then to the rest of the Apostles, which yet they are neuer able to prouoe. I demand of them, What hath the Pope to doe with Saint Peter? how came he to bee his Successeur? ye say, all people are bound to bee subiect to him, as to the Vicar of Christ, and successeur of Saint Peter. What warrant is there for this? for there must be a Diuine Warrant for euery thing I am bound to beleue vpon my saluation. Let Saint Peter stand now in as high

Hosea 13.10.
2.Thef.2.11,12.

1.King.1.5.

2.Thef.2.4.

Antichrist the
Devils Lieuten-
nant.
Reuel 13.2.
How he came
by his Kingly
estate.Whether the
Pope be Peters
successor?How came the
Pope by Pe-
ters priui-
ledge?

2.Thef.2.4.

The Bishop of
Rome was
none of Peters
successor, but
rather S. Iohn.

Reuel.21.14.

high an estate, as they alledge; answer me this: *How fell the Pope heere to all the Priuiledges of Saint Peter?* I desire any con- fessionable Papist to shew me a warrant of his faith in this point: *upon this ground de- pends his Primacie, and in effect all Pa- pistris*: but yet may see how vntrue, yea, how false this ground is whereupon Papists doe build their faith, search as they will, they shall neuer shew mee a Diuine War- rant to confirme their faith in this point, that the priuiledges of Saint Peter belong to the Pope.

If they will object the Decrees of the Popes of Rome for a warrant, examine well, and see if that will iustifie thy faith, in that the Pope takes a Decree to himselfe, he declares himselfe to be that *Man of sinne*, who exalts himselfe above all that is called God. Marke the point, he exalts himselfe, and by his owne Decree, aduanceth him to bee the successeur of S. Peter, and his Chaire, to be the Chaire of S. Peter: but thou must first haue a warrant for thy faith in this, that the Pope succeeds to all the power of S. Peter, otherwise his owne Decree is of no power nor force.

O, but seeing Saint Peter was Primate of the Catholike Church, say they, must he not haue a successeur? I dispute not now with the Papist, whether Saint Peter was Pri- mate of the Catholike Church, or not? This I say, The Bishop of Rome was not his successeur in the Primacie, neither *Linus*, nor *Clement*. For after the death of Saint Peter, Saint Iohn the Apostle, *The best be- loved Disciple of our Lord*, liued five and twenty or thirty yeeres; for Saint Peter, they say, died at Rome vnder Nero, and Saint Iohn was banished to Pathmos vnder Domitian, so that Saint Iohn liued the time of fixe Emperours after the death of Saint Peter. After Nero, Galba ruled, then Otho, then Vitellius; after him Vespasianus; and his sonne Titus, to whom succeeded Do- mitianus. Now it is euident that Saint Iohn was to bee preferred before all Bi- shops in the world, in that hee was one of the *three Pillars of the Church*, and one of the *twelve foundations*, whereupon Je- rusalem the true Church is builded. There is no Church in the world which nameth not Apostles before Bishops, yea, the Church of Rome will not refuse to preferre Apostles before Popes. Of this then it is cleare, that if S. Peter had a Primacie ouer the Catholike Church, his successeur in that Primacie after his death, must be Saint Iohn, the longest liuer of all the Apostles. It is an absurd thing to say, that *Linus*, or any other Pope or Bishop of Rome could bee Primate or Head of the Church, so long as the Apostle Saint Iohn liued. I hope the

Papist will thinke shame to make the Pope Primate to an Apostle. So no way can the Pope haue his Primacie from S. Peter; if he will needes haue it, hee must draw it from Saint Iohn: but what way the Pope shall enter heere to Saint Iohn; I leave that to his Canonists and Doctours to be aduised vpon.

If their Decretall Epistles bee true, *Cle- mens*, who is thought by some of them- selues to haue beene Pope before *Linus*, writeth in this manner to *Iames* the Apo- stle: *Clementis Iacobi fratri Domini & Episcopo Episcoporum regenti Hierosolymitanam Ecclesiam Hierosolymis sed & omnes Ecclesias quas ubique Dei providentia fundatae sunt: Clementis, to Iames* the brother of our Lord, Bishop of Bishops, ruling the holy Church of the Hebrewes at Ierusalem, yea, all Churches where-euer they bee founded, by the prouidence of God. If this, I say, be true, ye see plainly he acknowledges another, then himselfe, *Oecumenicke* Bi- shop; he giues it not to Saint Peter, neither challenges he it to the Church of Rome and if it be not true, then let Papists bring better warrants for the Papall Primacie, then these out of the Decretall Epistles.

Now to conclude this description of the Church Antichristian; let the Reader ob- serve more diligently a direct opposition betweene it; and that description of the Christian Church, which we haue in the 4. Chapter; I doe now but summarily point at it. Here the *bottomlesse pit is opened*, *smoke commeth out of the pit*, and out of the *smoke* *Scorpions*, and of the *crowns*, with *breast- plates of yron*, having wings, and voyces breathing battell; and a King ouer them, *Abaddon*, who is indeed a destroyer. But in the Church of Christ, consisting of Saints Militant, and Triumphant, all is cleane con- trary, there is heauen opened, a light, sur- passing the light of most excellent Crea- tures; there are Seniors crowned, Angels winged, no habbergions, but white Robes, sweet voyces, sounding glory to God, and peace to men; there is a King sitting vpon his Throne in most glorious manner, not a destroyer, but a *Prince of peace*, a *Prince of saluation*, Iesus, a Saviour, whom the Father hath appointed, and set for a King in *Sion*, to saue vs that wee should not bee destroyed; hee was content to suffer death himselfe, but God hath lift him up with his right hand to bee a *Prince* and a *Saviour*; so, giue repen- tance to Israel, and remission of sinnes: happy are they who are vnder this Kingdome.

Oooo 3 Verse

Or S. Iames.

Esa. 9.6.
Psal. 2.6.

Act. 5.31.

Verse 11.

One voice is past, and behold, yet two more come after this.

This Verse contains a transition from the fifth Trumpet to the sixth. Three woes were denounced to the Inhabitants of the earth, in the end of the last Chapter. Now one of them is said to be past, to wit, in respect of prediction, it is foretold already, as it were by apparition exhibited to us, and two remain yet to be foretold unto the Church: thus as we said, this Verse is a conclusion of the fifth Trumpet, and an introduction to the sixth. God giueth warning of the woe before it come, that his Children may be awakened and stirred to repentance: the wicked, at least, may be inexcusable.

As vnder the Law there was a mount Ebal for cursing, and a mount Gerizim for blessing: so vnder the Gospel are both blessing and cursing, most sweet consolations, and abundance of blessings to such as are heirs of grace: and as fearful woes and terrible threatenings to the inhabitants of the earth.

These woes are very heauie, yet not the worst which abide the wicked, for these are temporall: but there is a woe denounced against them, which will neuer passe away, it shall not bee changed, farre lesse ended, for their Worme shall not die: neither shall their fire bee quenched. And againe, hee will burie vp the chaffe with unquenchable fire. Thus temporall woes conuey the wicked to woe euerm-lasting.

Where the denunciation and execution of one plague workes not repentance, it is the Lords righteous doing to proceed to another, increase of sinne, increase of iudgement. *Many sorowes shall come to the wicked: many finnes breede many sorowes. If by these yet will not bee reformed by mee, but walke stubbornly against mee, then will I also walke stubbornly against you, and will smite you yet seven times for your finnes, for with the sword hee will smite himselfe forward.* What did *Pharao* gaine by repining against the strokes of the Lords hand? Onely procured that strokes and plagues should bee doubled vpon him: the wicked multiplying finnes, doe heape up wrath to themselves against the day of wrath: for the Lord will turne their owne wayes vpon their owne head: They fill vp the cup, which at length they must drink out; and they frame the scourge with their owne hands, wherewith they themselves shall be plagued.

After this. This is to bee referred to

the order of the Vision, and not vnto the Time: for in respect of time, when *Abel* was set downe in his Royal Throne, shortly after, *Mahomet* giues out himselfe for a Prophet: Some of the Interpreters will haue the sixth Trumpet to containe a prediction of the Pope also, but against reason: for why? it is a woe different from the former, and expressly called An Other: so it cannot be the same. Again, by this, the third part of men are murdered: so this plague is inflicted on the bodies of men, where the former was a spirituall plague, striking, especially, the soules and consciences of men. And last, it is evident out of the twentieth verse, that this plague is a proper punishment of Popery, and Idolatrous worship therein maintained, so can it not be Popery it selfe.

Verse 13.

Then the first Angel blew the Trumpet, and I heard a voyce from the foure hornes of the golden Altar, which is before God.

From this Verse to the end, followes the second part of this Chapter, containing a prediction of most fearful battels to bee fought by *Mahomet*, with his murdering armie of foure mighty nations against the Church, so that this is both a plague it selfe, and a punishment of the former euill of Popish Idolatry: for that the Turke is a scourge of God, to plague the world for idolatrous worship, is plainly declared in the two last Verses of this Chapter, as the iudicious Reader may easily perceiue.

Now in this Prophecie wee haue three things set downe. First, the euill which is foretold and denounced, from the thirteenth Verse to the eighteenth. Secondly, the effects which this euill produceth, from the eighteenth Verse to the twentieth. And last, the cause of this euill, in the twentieth and one and twentieth Verses. In the denunciation of the euill, we haue first to consider, that it is proclaimed by a voyce from the Altar, figuring that it comes from God as a iust Iudge: then is declared by what instruments this euill shall be effected: these are two, principally, euill angels; secondarily, wicked men, inspired and stirred vp by euill spirits; and thirdly, their qualities are described.

This Altar, from which this voyce cometh, is a type of Iesus Christ our Lord; he is the Altar wherupon all our Oblations of prayer and praises must be offered: another Altar was not tolerable in Israel, then that which was in the Temple, and no sacrifice now can bee offered to God by any other then by Iesus from him in the manner proceeding

Here is both a plague it selfe, and a punishment.

Here are three things contained.

- 1.
- 2.
- 3.

This Altar, a Type of Christ Iesus.

shedeth iudgement on his enemies: for all power in heauen and earth is committed to him. In the last Day he will iudge the quick and the dead, yet euery day: doth hee iudge the wicked, and him that contemneeth God. O what a sore punishment is this, when the Saviour of sinners, for the sinne of man, wherof he will not repent, is turned into a Iudge, and sentence of wrath comes out of his mouth, who by his death haue brought mercy to man: yet this will be the portion of all them who abuse the mercy of God; and turne his grace into wantonnesse.

It may make a mans flesh to quake, and his bones to tremble, to heare that fearful sentence which Iesus Christ will pronounce against the wicked in the last day, *Depart from me, ye wicked, into euerm-lasting fire, prepared for the diuill and his angels.* A sore and heauie sentence to bee pronounced by any that hath power, but much more heauie, when it cometh from the mouth of so sweet a Saviour. Cursed sinne, that turneth the meeke Lambe of God, into a Lion! Let vs not abuse the mercy of God; for the greater the grace be which is offered vnto vs, the greater is the wrath that followes the contempt thereof. From this Altar, The Lord Iesus, who is both Sacrifice, and the Sacrifice, and the Altar, Saints get the benefit of protection, soules of Martyrs lye vnder it, the benefit also of intercession, and from it also iudgement, and sentence of wrath comes vpon the wicked, because, as I said, it comes from him, without whom no mercy, grace, nor peace is to be found.

And againe, that this voyce soundeth from the Altar, is to declare vnto vs, that this wrath denounced heere, cometh vpon men, for polluting and defiling of the seruice and worship of God commanded in his Word. And what else is Popistry, but a corrupting of the pure worship of God? it is the erection of a new Altar in the Temple of the Lord, like that which *Achaz* the King sent from Damascus to Ierusalem: wherupon another Blood is offered, and other Meates are presented to God then Christs owne blood, and his personall merits, his perfect sacrifice is defaced and counted insufficient, when other supplements of his sufferings are ioyned thereunto, as necessary vnto saluation.

Now in that this Altar is said to bee before God, he alludes to the golden Altar in the holy place of Ierusalem Temple, which stood before the Propitiatory, that was in the most holy place, a vail being interposed betweene the one and the other; and the truth signified by this type is, that Christ is before God, as the Sonne before the Father, in whom he is well pleased: And

also as an Advocate before the Father, to intercede for vs. The typical high Priest *Aaron*, had the names of the twelve Tribes of Israel vpon his breast: and the high Priest presents his owne children by their names vnto his Father, and intercedes for mercy vnto them. Now hee appeares in the sight of God for vs. If any man sinne, wee haue an Advocate with the Father, Iesus Christ the iust.

Verse 14. *Saying to the foure Angels, which had the Trumpets, Loose the foure Angels which are bound in the great River Euphrates.*

Now followes the report of the voyce, containing a commandment to the Angel who blew the Trumpet: the foure Angels bound before at the River Euphrates, are now commanded to be set at liberty, that as the Executioners of the Lord, they might execute the wrath sounded and denounced by this Trumpet. Thus then doth the iudgement proceed, the Decree cometh from God, as a iust Iudge, punishing the world for polluting the Altar, the principall Executioners thereof are cursed angels, and euill spirits, who for this cause are loosed, where before they were restrained. The secondary instruments are wicked, fierce, and cruell men, yet foure mighty Nations of them, raised vp, and stirred by euill spirits to execute this wrath, as will be shewed hereafter.

Some of the Interpreters following *Primasius*, will haue these foure Angels to bee the same foure, wherof mention is made in the beginning of the seventh Chapter. *Grasserus* puts this out of all question: his reason is this, that these Angels were sometime to trouble Sea and Land, for they are plainly forbidden to hurt the earth, or the sea, till we haue sealed the seruants of our God in their forehead: this inhibition was given them by the great Angel who had the Seale of the liuing God. Now (saith he) the sealing of Gods seruants being past and done, certainly they were to be loosed. In no other place is mention made of their loosing but here; and therefore these must be the same, who there for a time were restrained, and now are loosed.

But the ground wherupon hee builds his argument, holds not sure, *Nondum parata est signatio*: the sealing of Gods seruants is not yet done. It is past, in respect of the prediction, but not yet accomplished; the Lord is daily gathering his Saints, calling them, and sealing them; when they are perfected, then shall these foure Angels fold vp this world like an old vesture, but till that bee done, they are restrained

God warneth before hee warreth.

Deut. 27. 13.
Deut. 27. 12.

Esa. 66. 24.

Mat. 3. 12.

Where the execution of one plague workes not repentance, the Lord sends another.
Psal. 32. 10.

Mat. 25. 41.

Sinne turneth a Lambe into a Lion.

Reuel. 6.

Gods anger at such as defile his seruice and worship.

Such is Popery.

2. King 16. 3, 4.
11, 12, 13.

Heb. 9. 24.
1. Ioh. 2. 1.

The Executioners of the Iudgement for pollution of the Altar who?

Reuel. 7. 3.

strained by the commandment of Iesus. These foure Angels standing on the foure corners of the earth, are types of them, by whom this world shall bee destroyed, and there we propoed them to be good Angels. But here foure bound by Euphrates, are euill angels, executioners of a temporall wrath vpon the third part of men, and so cannot be the same.

Now that the Angell, who by sound of Trumpet foretold this euill, is commanded to loose these foure Angels who were to execute it, let vs see how the Lord makes his seruants sometime executers of that same message, whereof he hath made them denouncers. So the Lord sent his seruant Esay to denounce iudgement on rebellious Israel, *Goe and say, Ye shall heare, but yee shall not vnderstand*, and therewithall giues him commission to execute it: *Make the heart of this people fat, make their eares beaue, and shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstand with their hearts*. Let people take heed they despise not the message, for the messengers sake: if he be faithfull, execution will follow his denunciation; *Preaching* is not naked speaking, it is an effectuall working: if he that comes to thee with a message from God, bee not to thee *the fauour of life vnto life*, be sure he shall be to thee *a fauour of death vnto death*. *My word shall not returne to me voyd, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it*. Therefore Preachers sometime are called *Sauours* of others, and sometime *slayers*, *I haue cut downe by the Prophets, and slaine them by the words of my mouth*. In euery preaching there is an executing: if the heart by hearing be not helped and conuerted, it is hardened and indured. Let men take heed how they heare, for preaching is not the proclaiming of a message, but an executing of it also.

Loose the foure Angels, &c. They are called *foure*, not that they are *precisely foure*, but in relation to these foure mighty Nations, enraged, stirred and spurred by these euill spirits, who are let loose vpon them, to cast them loose also to worke all mischief. These Nations are Saracens, Arabians, Turkes, and Tartarians. This Euphrates from which they are loosed, is not heere allegorically Rome, as afterward, but it is to be taken properly & literally, as poynting out that part of the world from which these rods of the wrath of God should arise. Euphrates is that most famous Riuer of Asia, springing out from a Mountaine of Armenia, called Niphat, it runneth thorow Syria, by Mesopotamia, hard by old Babylon, the chiefe City and seat of the old Assyrian Empire, from it degorgeth into the

Persian Sea, which on the one part looketh to Persia, on the other, to Arabia; and on that side stands that great City Mecha, where the Sepulchre of their false prophet *Mahomet* is, vnto the which Turkes goe in pilgrimage. On the North and East of this Riuer, Turkes and Tartars haue their seats; on the South thereof are Arabians, and Saracens: these are they who heere are sent out as scourges to Apostate Christians to punish their idolatrous worship, and polluting (as I said) of the Altar.

In holy Scripture wee finde, that good Angels are appoynted by God to their severall charges, some ouer Prouinces, some ouer Cities, and some ouer particular persons. See that yee despise not one of these little ones, for I say vnto you, that their Angels alway behold the face of my father in heauen. This the Lord doth not for any need hee hath of them, but to shew the great glory of his Maiesty, who hath innumerable such excellent creatures ready to execute his will. Where it is to bee obserued, that the charge committed to them of the creature, takes not away their communion and fellowship with the Creator. For as wee heard in the fourth Chapter, they haue eyes before, eyes behinde, and eyes within. With their eyes before, they behold the Creator, with their eyes behinde, they behold the creature, with their eyes within, they behold themselves. Thus is there a threefold knowledge expressed vnto vs, so that their attending the creature according to the charge committed to them, cuts not away, neither interrupts their continuall fruition of the face of God.

So there are also euill angels scattered through the world, in the ayre, in the earth, in the water, in houses, in particular persons, for they are not yet sent into their place, *blacknesse of darknesse, wherunto they are reserved in chaines*: wee finde a Legion of them in that possessed man, out of him they are driuen into Swine, from Swine into the Sea. By these, the righteous Iudge of the world punisheth wicked men, and exerciseth the godly. First, by these the Lord punisheth sinne by sinne in the wicked, letting them loose, to tempt and intice men with power also to preuaile. Thus was an euill spirit sent vnto *Achab*, *Thou shalt intice, and shalt also preuaile, goe forth, and doe so*. And here foure euill angels are let loose, to stirre vp these foure wicked Nations to bloodshed and all mischief. Secondly, by these he vexeth them: so an euill spirit from the Lord vexed *Saul*: so also hee punished the rebellious Israelites, *He cast vpon them the fiercenesse of his wrath and vexation, by sending out of euill Angels*.

And

Angels severall charges.

Mat. 18. 10.

Angels described with Eyes.
1. Before.
2. Behind.
3. Within.

Euill angels scattered throughout the world for punishment of the wicked.

1. King. 22. 22.

God sometimes maketh his seruants Executioners of that iudgement whereof they are messengers.

Esa. 6. 8. 10.

A caueat for such as despise the Message for the Messengers sake.

Esa. 55. 11.

The power of Preaching.

Euphrates what, and where.

These also are sometimes sent for to exercise the godly.

Luke 22. 32.

2. Cor. 12. 7.

Verse 9.

How the good Angels exceed the bad in power.

Heb. 1. 14.

Ephes. 6. 12.
Aug. lib. 3. de trinit. cap. 8.

And with these hee exerciseth sometime godly men, whom they are permitted to tempt, and to trouble, but neuer with power to preuaile ouer them, as they doe ouer the wicked. Satan sought to winnow *S. Peter*, But the Lord Iesus prayed for him, that his faith should not faile. And an Angell of Satan was sent to buffet *S. Paul*; hee cried the more feruently vnto the Lord, and receiued this answer, *My grace is sufficient for thee*. As mothers by Bug-beares terrifie their children, to cause them runne into their bosome; so the Lord by Satan terrifies his Saints, and causes them to seeke his face more feruently by prayer.

Now that one good Angell is commanded to loose foure euill, is to let vs see how the elect Angels exceed the wicked in power, and this is for our comfort: for the holy Angels are our fellow-seruants, *Ministring spirits for our saluation*; they are moe, and stronger, which are with vs, then they who are against vs. The wicked Angels can doe marueilous things, and are called by the Apostle, *Principalities and powers*: but (as Saint Augustine hath obserued of them, all they can do, is by vertue of the creature: without bounds of nature, and naturall meanes they cannot goe: but good Angels by the power and vertue of God, transcend all that is in the creature, as wee see in that Angell, who by troubling the waters of Siloam once in the moneth, healed all manner of diseases; he did it not by the vertue of the water, but by the vertue of God.

Verf. 15.

And the foure Angels were loosed, which were prepared at an houre, at a day, at a moneth, and at a yeere, to slay the third part of men.

As the Lord commanded, so is it done, for according to his will all things are. That Centurion considering himselfe, learned to acknowledge this absolute authoritie, and power of God, when our Saviour had promised to come and heale his seruāt, who was grievously pained with the Palsey, he answered, *Master, I am not worthy thou shouldst come vnder my roofo, but speake the word onely, and my seruāt shall bee healed*. When he looked to himselfe, how at his commandment seruants were obedient to come and to goe, he collected, that much greater, and more absolute was the power of Iesus. A great faith indeede to know, that the Word of our God is a working power to doe whatsoever he wil. When therefore our enemies visible or invisible trouble vs, let vs make the Lord our refuge, who can restraints and binde them at his pleasure.

And indeed comfortable is it for vs to

Matth. 8. 8.

It is a great part of faith to beleue the Words power.

know, that all aduersarie power of the creature, euen from the beast to the Angell, is bound, and loosed according to the will of God. When hee brought Israel out of Egypt, he made them a promise, that a dog should not barke against them. When *Daniel* was cast to the Lyons, the Lord sent his Angell, and bound vp their mouthes, that they could not hurt him. To come from beasts vnto men, *Senacherib* King of Ashur railed against the Lord by his Ambassadour *Rabshake*: but what faith the Lord vnto him? *Because thou hast lifted up thy voyce, and eyes on high against the Lord, euen the Holy one of Israel: thou hast ragged against me, and thy tumult is come up into mine eares; therefore will I put my hooke into thy nostrils, and my bridle in thy lippes, and will bring thee backe againe the same way that thou camest*. And to go vp higher vnto Angels, this place lets vs see, that they are bound, and loosed at the pleasure of God. And both Saint *Peter*, and *Iude* beare witness, that the Lord hath them reserved in *euertlasting chaines, vnto the iudgement of the great day*: reele as they will, they are still restrained by the power of God which ouerruleth them, so that they may not doe so much as enter into Swine, but by diuine permission.

Which were prepared at an houre, &c. This enumeration of the foure parts of time, an houre, a day consisting of twentie foure houres, a moneth consisting of thirty daies, a yeere consisting of twelue months, lets vs see the restless disposition of the deuill to doe wickedly: he is euer prepared, if hee be permitted, he slips no time, no occasion, he will not slip a yeare, no, not one month, nor a day, nor an houre in all the moments thereof. It is true which *Salomon* said of his wicked instruments, *They cannot sleepe, except they haue done wickedly*. Naturall necessitie forceth them to rest sometime, but this cursed Serpent and deuouring Dragon, ceaseth neuer to doe euill; therefore doth Saint *Peter* warne vs, *Watch and pray, for your aduersarie the Deuill goeth about continually, seeking whom he may deuoure*.

The shorter time he hath, the more busily doth he bestirre himselfe to doe euill: *Satan* is come downe with great wrath, because his time is short. *Quanto potestas diaboli decrescit in tempore, tanto crescit in malignitate*; Looke how far Satans power decreaseth in regard of time, as far it increaseth in regard of malicioufnesse. Cursed is he of the Lord, and heauy is the wrath that abides him, more then fife thousand and sixe hundredth yeeres hath he been working wickednesse, and yet is he not wearie of euill doing. It is a shame for vs, who are creatures of short continuance, that we should so soone be wearie

Comfort from Gods power.

Exod. 11. 7.

Dan. 6. 22.

Esa. 37. 23. 29.

2. Pet. 2. 4.
Iude, vers. 6.

The restless disposition of the Deuill to doe wickedly.

Prov. 4. 16.

1. 2. Pet. 5. 8.

The shorter Satans time is, the more restlesse is he.
Reuel. 12. 12.
Manusc.

A caueat for slothfull Christians.

Gods enemies
vncessant in
euill, yet Chri-
stians slow to
that which is
good.

Comfort for
the godly.

Psal. 13. 1, 2.

wearie of well doing. Alas, how many yeeres haue wee lost, wherein we did no good at all! yea, we committed much euill, let be moneths, and dayes, which passe by vs vnprofitably. The seruice of one houre vpon the Sabbath, is a wearinesse to many of our Professors, and breeds them such a melancholy, as must be dispatched by spending of many houres of the afternoone in vaine and licentious exercises. Our time is threescore yeeres and ten: though many attaine not to it, yet if all did, is it not a short time, and are wee not commanded to redeme it? Fie vpon it, that the enemies of the glory of our God, and our saluation, can neuer cease to doe euill, and wee are so ready to faint in doing that which is good. Alas that there should bee so many professed Christians baptized in the name of Iesus, carelesse in all the course of their life to doe any good, for his glory, who died for them! The Lord in mercy waken vs in time, that at least the residue of our yeeres, seeing we haue foolishly spent so many, may bee sacrificed to him, and wee may become more feruent in prayer, and better prepared for euery good worke, which may tend to his glory, and the furtherance of our reckoning in the day of Christ.

Againe, this particular enumeration of the time is set downe for our comfort, that our enemies are not able to trouble vs one houre longer, then for our triall the Lord hath permitted them; there is a Diuine power aboue them, which hath appointed to euerie one of them *tempus et modus, quos anteuenire, nec morari nequeunt*, times and occasions, which they can neither preuent, nor hinder. Oft-times wee finde in the booke of the Psalmes, Saints complaining, *How long, O Lord, wilt thou forget mee, how long wilt thou hide thy face from me? How long shall I haue wearinesse in my heart? How long shall mine enemy be exalted aboue mine head?* Yea, in their owne experience they find a short absence of the Lord, to bee a long time; and a small crosse, when the Comforter that should refresh the soule, is away, seemeth to them an insupportable crosse: but when in this estate they shal cry, *O Lord, how long?* here is their answer, Not one houre longer can thy enemy trouble thee, then the Lord thy good God thinks expedient for thee: beare therefore patiently.

Now out of this limitation of time, by all the parts thereof, to collect how long the Turkish tyrannie shall endure, which many labour to doe, is but vncertaine diuination: the Papists affirme, that Antichrist shall last three yeeres and a halfe, because in the like speech, *a time, two times, and a halfe*, is assigned to him: this is a childish and ridiculous

imagination: they might as well determine out of this place, that the Turkes power should endure no longer then an houre, a day, a moneth, and a yeere.

To slay the third part of men. This slaughter is not spirituall, as was that of the Locusts, who in miserable manner torture the consciences of men: but it is bodily. In Papistrie the bodies of men are spared, who wil render themselves subiect to the Pope, but their soules are poysoned and flaine with corrupt doctrine. Vnder the Turke Christians are tolerated many thousands of them, but their bodies are vnder heauie bondage, and their liues made a prey at the pleasure of the Turke. Alway we may perceiue out of the twentie verse, that the purpose of God is to waken and stirre vp men to repentance by this tyrannie; but his purpose is, to slay and destroy men. Wicked Angels and men, in doing that which the Lord employes them to doe, are not iustified or approued for well doing; for though they doe the worke which the Lord commands them, yet they doe it not for that end, which hee hath proposed vnto him. The Lord hath one purpose, and they haue another: So was it with that King of Asshur, of whom thus saith the Lord; *I will giue him charge against the people of my wrath, to treade them vnder feet like mire in the streets: but hee thinkes not so, neither doth his heart esteeme it so.* Pilate, Iudas, and the Iewes did nothing to our Lord, but according to the determinate counsell, and fore-knowledge of God: but this doth not excuse them; let vs so doe the worke of God, that wee may doe it the right way, and for the right end.

Verf. 16.

And the number of Horsemen of warre, were twentie thousand times tenthousand; for I heard the number of them, &c.

IT may seeme strange, that hauing spoken in the preceding verse of Angels, or euill spirits, let loose by the Lord to punish men, now in this verse he makes mention of Horsemen. *Cotterius* thinkes, that this is *mutatio typi*, a change of the type, and that they who before were called Angels, are now called Horsemen; but we are to consider the instruments by whom the Lord executes this plague, and to distinguish the inuisible instrument from the visible. The inuisible, are euill spirits; the visible, euill men, stirred vp, and inflamed by euill spirits to worke all crueltie. This is no new thing, that Satan, if the Lord let him loose, can get readily to himselfe great armies of wicked men, by whom he executes his wicked wil. A notable example of it we haue in the Historie of *Iob*: for so soone as Satan got liber-

The destroyer
shall be de-
stroyed.

Esa. 10. 6, 7.

Acts 2. 23.

Satan let loose,
can readily get
multitudes of
men to execute
his wicked
will.

Iob 1. 15, 17.

Thres things
to be consi-
dered.

The first thing
to be consi-
dered.
Lyra.

The original
of the Turkes
Religion.

tie from the Lord to afflict him, did hee not incontinent stirre vp the Shabrans against him, and after, the Caldeans to oppresse him? even so is it here: the foure euill angels being loosed, they soone gather together a mightie murdering Armie of foure great Oriental Nations, Turkes, Tartars, Saracens, Arabians; all ioyned in the profession of *Mahomet*; professed enemies of Iesus Christ.

So that here the externall instruments, to wit, the murdering Armie of Turkes, consisting chiefly of Horsemen, is described vnto vs. Concerning them, three things are noted vnto vs, first, their number in this verse: next, their armour, and terrible manner of fighting in the subsequent verse: and thirdly, their great successe, verf. 18.

For their number of Horsemen, they are said to be twenty thousand times ten thousand, which is (as *Lyra* saith) *Numerus determinatus pro indeterminato*; a certaine number for an vncertaine: yet declaring vnto vs, that they were to fight with huge multitudes of men, as indeed they doe: such great armies for multitude haue not beene vsuall in the world, as these are which customably the Turke bringeth into the fields. Neither are we to thinke, that one particular armie of any of these Tyrants is here pointed out, but a generall representation made of their great multitudes for all the time of their endurance. And now left any man should doubt, how so great an armie could bee numbred by Saint *Iohn*, hee subioynes himselfe, that he numbred them not, but heard them so numbred by the Spirit, who did present these Visions and Revelations vnto his eare and eye. Now how it is that Saint *Iohn* heard and saw these things, his bodily senses being now benumbed, and the functions thereof suspended for a time, we haue spoken in the first Prophecie.

For the better vnderstanding of this Prophecie, we are to know, that in the beginning of the seuen hundredth yeere, vnder the Emperour *Heraclius*, shortly after that King *Abaddon* was aduanced to his throne, arose that false prophet *Mahomet*, a fellow base borne, but subtile; to him resorted *Sergius* a Monke, banished out of Constantinople, because he was corrupted with the heresie of *Nestorius*: these two make vp of their owne braine a new religion, which vnto this day is embraced by the Turkes as the onely true religion. So that the parents of monstrous Mahometisme are these, a vile Atheist, and a faithlesse Papist; the damnable doctrine deuised by them, doth plainly resemble the manners of both the parents, as by collation of a few Articles of that religion, may easily be perceiued.

With the old and new Testament they ioyned their Alcoran, a booke containing this new Law, which they reuerence as a heavenly Oracle, indited by God himselfe; not vnlike them doe Papists ioyned with the Bible, their Decrees and Traditions, which they call, The Word of God not written: *Mahomet* denies that *Moses* wrote all which was needfull, but that he deliuered some things in secret to them, who were more perfite: even as Papists deny the sufficiency of holy Scripture, and affirme, that many things necessary to saluation, are not to be found in it, but must be sought *ex scripturae Pape, Mahomet & Sergius* grant vnto Christ the dignity of a prophet, but deny his Diuinity; and that he was not crucified, but another for him, and that he himselfe stood by in a manner inuisible, and beheld it. Not farre from them are Papists, who giue the honour of Christ crucified, to creatures, who were not crucified for vs, yet by their merits and bloud they seeke mercy from God. Againe, they maintaine, that by intercession of Angels the world is preserved, that good workes are meritorious, specially pilgrimages vnto Mecha, where the Sepulcher of *Mahomet* is; that prayer is meritorious *ex opere operato*; and that by fire and sword all people should bee forced to embrace the Law of *Mahomet*; and that they who flee in fighting for his Law, will goe to Hell. How like these are to Popish opinions, the indifferent Reader may easily iudge.

Mahomet with *Sergius* hauing thus inuented this abominable doctrine, to the end hee might make it the more readily to be embraced, hee gaue himselfe out for a Prophet, which by sundry falsehoods and forgeries of his owne, he caused the simple and ignorant people to beleue, so that in great multitudes they resorted to him: but he was specially helped by the defection of Saracens, called before Hagarens; but thinking it more honourable for them to draw their descent from *Sara*, they stiled themselves Saracens.

The occasion of their reuolt from the Romane Empire to *Mahomet*, was, that their wages were not duly paid by the seruants of *Heraclius*, after he had obtained victorie against the Persians, but rather were dismissed with disdainfull answeres, that the Emperour had enough to doe to pay Romanes and Grecians, but had no money to bestow vpon such dogs as they were. Vpon this contemptible answer, they reuolted from the Empire; their Captaine *Hannar* vowed obedience to *Mahomet*, and swears to propagate his Law. Thus hee who before made himselfe a Prophet, now being made the Captaine and King of a mightie

Turkes and
Papists pa-
ralleled.

The occasion
of the Turkes
reuolt from
the Romane
Empire.

mightie people, proceeds by violence to subdue others round about him, and forces them to embrace his accursed doctrine, as at more large the Reader may perceiue by them who writ the life of *Mahomet*: from these beginnings arose this great scourge of the World, a new *Hammer of the earth*, the *Ottoman* Emperour, who now commandeth at his will, as the onely absolute Monarch.

And his strength especially stands in these two, his *Ianizaries*, and *Timariots*: the *Ianizaries* being the tribute children of Christians, he vses for his Guard, and otherwaies as he employes them: the *Timariots* are his Horsemen; for as he conquers any Land, he giues out of it more or lesse to such, as are bound for it to furnish to the warre Horsemen, more or fewer, according to the quantitie of the land assigned to them: by this policie, his armie still continueth; for though in one battell an hundred thousand of *Timariots* should bee slaine, in the next as many are sent out in their roome; so long as he keeps the land, his Horsemen cannot bee diminished. The Spirit of God here forewarnes vs of it, that the strength of this murdering armie consists chiefly in their Horsemen.

Verf. 17.

And thus I saw the Horses in a Vision, and them that sat on them, hauing fire Habbergions, and of Iacinth, and of Brimstone; and the heads of the Horses were as the heads of Lyons, and out of their mouthes went out fire, and smoke, and brimstone.

HAuing spoken of their number, hee proceeds now to their terrible manner of fighting, both in respect of their Horses, Riders, and Armour; first, they are said to haue Habbergions of fire, Iacinth, and brimstone. Iacinth is an hearbe, and a gemme; here it is named onely for the colour thereof, which is blue, and therefore in the end of the verse, for the Iacinth, smoke is nominated. *Brightman* will haue this referred to their fire-worke, or gunnes, pernicious instruments for the destruction of man, inuented also by a Monke: not long after the rising of the *Ottoman* Empyre, the barbarous Turkes, especially their *Ianizaries*, haue now learned to excell in this radic making of fire, with smoke and powder. And *Parauis*, who repeats this same opinion, seemes not to mislike it.

Alway a Habbergion wee know, is a piece of armour defensiu, that it is said to bee of fire, noteth, first, terror, for it is customeable among warriours with terrible pictures to affray their enemies: secondly, it noteth their agilitie, and nimblenesse in

fighting; they are not heavy, but in light armour: and thirdly, these hyperbolick and allegoricall speeches, attributing to them Habbergions of yron, is to point out vnto vs, how deadly and dangerous enemies they are; for euen their defensiu armour is offensiu.

The heads of their Horses are said to be like the heads of Lyons: of old, the Caldeans were said to haue Horses like Eagles, noting their marueilous celeritie. Now the Mahometans are said to haue Horses with Lyons heads, figuring their great power and crueltie. The Locusts had the teeth of Lyons; for the Romish Clergy is cruell also, but teeth are covered with lips, and they excuse their crueltie with faire words, for which faces of men are ascribed to them: the Pope is Christs enimie, but secret and mysticall; *Mahomet* is his open and professed enimie, there the Lyons head may be seene, their cruelty against Christians is openly auowed: and by this note still throughout this Prophecie, these two fearefull enemies, the Pope and the Turke are plainly distinguished.

Now to this same purpose, fire and smoke and brimstone are said to come out of their mouthes. Certaine it is, that by these in holy Scripture, horrible iudgements are figured, and in this place they are vsed to signifie, that the Turkes shall be fearefull, cruell, consuming instruments of wrath: for fire nourished with brimstone, is a destroying thing, yea, the smoke thereof is deadly. Their mouth is *Mahomet*, hee breathes battell, and prides him to defend his law by the power of the sword, for this he promises Paradise.

In a word then, by these speeches they are pointed out to bee most pestilent and pernicious enemies, they are like a fire deuouring, and laying all waste where they come; their Alcoran-Law is a smoke, darkning and blinding the minds of men, and killing their soules; hereunto is added brimstone, to expresse their vile and stinking filthinesse, and that their tyranny is most vngracious and vnfauor: seruice of the body contents them not, they lay grievous imposts vpon the goods of men, the fourth part of all increase must come to their great Lord, euen from those who labour with their owne hand: beside this, euery one in the family of a Christian must pay a Duckat in the yeere; he who hath it not, is permitted to beg it in chaines; and if hee cannot obtaine it, is condemned to prison. But all this is little, in respect of that tyranny vsed toward their children, who in their young yeeres are taken from their parents, the most likely and able man-child of the family is taken as a tribute for the Turke, circumcised,

Mahomet power and crueltie. The little difference betwixt Mahomet and the Popes cruelty.

Gods enemies like a deuouring fire.

The Alcoran Law disciphered.

The Turkes policie for maintenance of his Armies.

The second thing to be considered, is the manner of his fighting.

The originall of Gunnes. *Polid. Virgil. lib. 2. cap. 7.*

A Habbergion in waake, what?

circumcised; and brought vp in *Mahomet*s law, who before were baptized in Christs name; these are brought vp as children to the Turke, ignorant of their owne parents and kindred, more ignorant of Iesus Christ: these are a guard to the body of that Tyrant, and are called his *Ianizaries*; being children of Christians, they are forced to fight against Christians: wee reade not of an earthly bondage so intolerable, so vngracious as this is.

Verf. 18.

Of these three was the third part of men killed, that is, of the fire, of the smoke, and of the brimstone which came out of their mouthes.

The third thing to be considered, is the prosperous successe of Mahomet.

Of relying on second causes.

Esai. 10. 5, 7, 13.

Verf. 19.

Gods enemies euer restrained.

Esai. 37. 29.

THe third and last thing noted, concerning this murdering armie of Mahometans, is, their prosperous successe: for we are here forewarned how they should preuaile ouer the third part of men. The blind world commonly considers the second causes, yea the Tyrants themselues ascribe all their victories to their strength and policy. So did the King of Ashur, the Lord sent him out as a rod of his wrath, to punish a dissembling Nation; but hee thinks not so, neither doth his heart esteeme it so, but saith, By the power of mine owne hand I haue done it, and by my wisdom. But the Lord tels him, that it was not so: Shall the Axe boast it selfe against him that beweth therewith? But when the Lord hath accomplished all his worke vpon Mount Sion and Ierusalem, I will visit the fruit of the proud heart of the King of Ashur, and his glorious and proud lookes. Like vnto him, this proud Tyrant the Turke ascribes his victories to his strength and wisdom, and to his *Mahomet*: but we see heere wherefrom, and wherefore he commeth, namely, hee is raised vp by the Lord, a rod of his wrath, to punish the idolatry of Apostate Christians, as is plaine in the twentieth verse.

Neither hath the Lord failed in all ages to declare, that when he giueth greatest liberty to tyrants, he hath still a power ouer them to bridle and restraints them at his pleasure. *Senacherib* by *Rabsache* railed against the Lord, but the Lord put his hooke in his nostrils, and his bridle in his lips, and made him to goe backe the same way that hee came, he preuailed not according to his great presumption. And blasphemous *Babylazet* the Turke, howeuer hee boasted of his power, yet was he overcome by *Tam-berlane*, taken prisoner, and carried about in a Cage of Iron: so little worth is the arme of flesh, if the Lord worke not with it. This greatnesse then of the Turke, and

his successe in battels, commeth from the Lord for the finnes of men.

By the third part of men, *Cotterius* vnderstands men in the third part of the world. *Caribian*, and some others will haue the third part put for a great multitude of men. And indeed, if wee should looke into the largenesse of his Dominions, in Asia, Europe, Affrick, which for the most part is tributary to the Turke, wee may soone see what great multitudes that Tyrant hath deprived of liberty, and subdued them vnder his slavery, which is worse then death, beside innumerable thousands, whom hee hath put to the edge of the sword.

Yet is he still restrained, and further then the bounds limited vnto him by the Lord, can hee not goe, which is to bee noted in this third part. Some wicked men are punished in this life, that men when they see the vengeance may say, *Verily there is fruit for the righteous, doubtlesse there is a God that iudgeth in the earth*. And some wicked men are spared in this life, to declare vnto vs, that the time of iudgement is not yet come.

Fire, and smoke, and brimstone in holy Scripture are vsuall types and figures of fearefull iudgements, and horrible desolation. They who will compare Scripture with Scripture, may see, that the tyranny of Turkes is described here in such types, as of old were vsed to describe the tyranny of the Caldeans. So *Nabum*, *They shall seeme like Lampes, they shall shoot like lightning*. More clearly, saith *Joel*, *A fire deuoureth before him, and behind him a flame burneth up: the Land is as the Garden of Eden before him, and behind him a desolate Wildernes*. By which speeches, horrible desolation by fire and sword is signified vnto vs. Pleasant Countries, which before were like vnto fruitfull Paradise, now ouer-runne by Mahometanes, are turned into a barren Wildernes. And this seemes the most sure and simple interpretation of this place.

Verf. 19.

For their power is in their mouthes, and in their tails, for their tails were like vnto Serpents, and had heads wherewith they hurt.

THis, in the iudgement of *Parauis*, may bee two wayes vnderstood: first, of the manner of the Turkes fighting; for not onely fight they in the comming to, but also in fleeing and returning; they shoot their arrowes ouer their shoulders, which fall downe like showres vpon them who follow them. Secondly, they not onely fight with open battell, (then they haue

Pppp

Lions

Psal. 58. 10, 11.

Fearfull iudgements, described by fire and brimstone.

Nabum 2. 4.

Joel 1. 3.

The manner of Turkish fights.

The gaine that
Christians get
by Turkish
helpes.

The power of
the Word.
Ephef. 6. 17.

Rom. 1. 16.

False religions
do exceed the
true, in volun-
tary afflicting
their bodies.

Esa. 9. 16.

Lions heads) but also with subtil and tray-
terous wiles: these are their Serpents tailes;
vnder pretence of helping, how many
Kingdomes haue they hurt! they who haue
entred in league with them, haue found
they haue taken a Serpent in their bosome.
The Emperour of Constantinople sought
helpe from the Turke *Amurath*, the third
from *Ottoman*, against *Marcus* Prince of
Bulgaria, and other Princes of Grecia; hee
got helpe, but it was the beginning of the
destruction of his Empire. In our dayes,
Iohn Vainod, Prince of Hungary, sought
helpe from the Turke, against the Empe-
rour *Ferdinand*, but by this meanes the
Turke got first footing in Hungary.

But some other thing seemes rather to
be noted here. Our Lord Iesus Christ is said
to haue in his mouth a sharpe two-edged
sword: this is the Word of God, the sword
of the spirit, of which the Apostle beares
witness, that it is the power of God to salua-
tion. By the contrary, the destroying power
of this murdering armie is said to be in
their mouth, that is *Mahomet*'s law pre-
cisely obserued. This is the common
mouth, doctrine, and confession of all that
are vnder the Turkes dominion: this law
doth so binde and constrain their consci-
ences to the seruice of their great Lord, that
for obedience to *Mahomet*, they regard
no danger, but onely looke to the com-
mand which is giuen them. In this sense,
the first rising, the increasing, the standing;
in a word, the power of the Turkish Em-
pire, is *Mahomet* their mouth. Now it is
said also to be in their tailes, that is, in the
Priests, Prophets, and religious orders a-
mong them professing *Mahomet*, such as
Geomancers, who walke naked, couered on-
ly with skinnies of beasts. Calendars, these
professe chastity, and haue their genitall
member pierced with a ring, that they may
not violate their vow. *Deuies*, who runne
thorow the streets at certaine times, and
cut their flesh with sharpe Lances, with di-
uers others: for all false religion in volun-
tary and carnall zeale, hath euer exceeded
true Religion; so that if Papists in these
things will glory, let them remember they
are farre behind the Priests of *Baal*, and
Mahomet his Priests, in the afflicting of
their bodies. Now that in the holy Scrip-
ture the taile is the type of a false prophet,
is euident out of *Esa.*

Their tailes are said to be like the tailes of
Serpents, for they are the organs, and vene-
mous instruments of the red Dragon, that
old Serpent the Diuel, and they haue heads,
these are their *Caliphaes*, *Bassas*, *Begs*, *San-
chiacs*, and such like, clad with authority,
and ciuill power to protect and maintaine
them. Or rather hereby is noted, that they

are like to the *Amphisbena*, a Serpent,
which hath a head in both the ends, to de-
clare that euery way they are dangerous
and deadly.

Of all this, let vs remember, how in this
battell two sorts of enemies fight against
the Church; euill spirits loosed by God,
and euill men inflamed and stirred vp by e-
uill spirits. Seeing the visible enemies are so
terrible and noysome, as wee haue heard
them described, hauing so many wayes to
hurt vs, both strength, and subtilty, for
which they are figured by Lions, and Ser-
pents, what may we thinke of the inuisible
enemies? For we wrestle not with flesh and
blood, to wit, onely, but with principalities,
powers, and spirituall wickednesse. Seeing
our fleshly enemies are so terrible, what are
the spirituall? This should waken vs to be
more seruent in prayer, that wee may be su-
stained by the strength of God, as *Iehosa-
phat* prayed against *Ammon*, *Moab*, and *E-
dom*: so let vs against our enemies visible,
and inuisible. O our God, there is no strength
in vs to stand before this great multitude,
neither doe we know what to doe, but our eyes
are toward thee. Let the Lord bee with vs,
and wee shall not feare them which are a-
gainst vs.

Verse 20.

And the remnant of the men, which were not
killed with these plagues, repented not of
the workes of their hands, that they should
not worship diuels, and Idols of Gold, and
of siluer, and of brasse, and of stone, and
of wood, which neither can see, nor heare,
nor goe.

WE haue heard in the preceding
verses, of the rising, and encrease
of the Turkish Empery; now is declared
the cause for which this tyranny is sent in-
to the world. As of old the Lord raised vp
Ashur, to punish the Apostasie of Israelites,
so now raiseth he vp the Turke, to punish
the Apostasie of Christians, the corruption
of his worship, by manifest defection to
Idolatry, in worshipping things of gold,
siluer, or brasse, which haue eyes, and see
not, &c. This poynts with the finger so di-
rectly at Popery, that none can deny it: for
this day in all the world ye shall not finde
such things worshipped, except only in the
Popish Church. The Iewes abhorre all
Images: the Turkes condemne them, and
will haue none of them in their Temples:
the reformed Churches of Europe haue
reiected them: the Pope maintaines and
defends the worshipping of them; he in-
forced them vpon the Churches of the
East, when they, after long resistance had
embraced them, the Lord by the Turke, as the

Vtroque capite
mordet vtroque
ore venenum
effundit. Idor.

There are two
sorts of men
fighting a-
gainst the
Church.

Ephef. 6. 12.

2. Chron. 20. 12.

Apostasie pu-
nished.
Esa. 10. 15.

The Turkes
greatnesse
ascribed to
wrong causes.

Lyra.

the scourge of his wrath did punish them:
and from the East, the scourge hath been
sent into the West, Hungaria is stricken
with it before our eyes, and yet the rem-
nant of them repents them not.

The greatnesse and successe of the Turke
is ascribed vnto wrong causes: if men will
consult with this Oracle, it giues this an-
swere, The Turke is a scourge of Idolatry to
punish it. There is great crying almost in
the mouth of euery man, Oh that the Prin-
ces of Christendome would ioyne them-
selues together against that common ene-
mie! and so it were to be wished indeed: but
let them first take out of the earth those
gods that made not the heauen nor the
earth, let them cast away the works of their
hands, Idols of gold and siluer, and such
like, which haue eyes, and see not; for it is
in plain speech, without type or figure told
vs heere, that the Turke is a rod of wrath,
sent from God to punish the Idolatry of
Papists.

And the remnant, &c. Most part of the
Interpreters take this speech to be defici-
ent: *Reliqui in peccatis obstinati permanse-
runt subintelligitur, grauius in inferno puni-
entur, quae quidem grauitas non potest explica-
ri verbis humanis, ideo ad hoc significandum
tacetur*: It is to be vnderstood heere, saith
Lyra, that the remnant who repented not,
are to bee punished in hell with greater
iudgements, the greatnesse whereof cannot
bee expressed by the words of man; and
therefore to signifie it, there is a preterition,
and passing by of it with silence. This is
true, but too strict a sense of this place: for
the words are plaine, that those who were
spared from the seruitude of the Turke, re-
pented not by the example of such as were
punished and subdued by him; and secretly
they import a threatening of further wrath,
euen temporall, if they repent not.

Here then wee see some spared, and some
stricken: all the wicked are not punished
now, to tell that the time of full iudgement
is not yet come; and yet some are punished
now, to tell that there is a righteous Iudge;
of this we spake before. Now wee haue to
learne how wee should be humbled, when
others before vs, or beside vs are stricken.
But in this age there are few like *Dauid*:
he trembled when *Uzzab* was stricken; but
many like *Lamech* of the house of *Cain*: hee
was encouraged to sinne, because *Cain* was
spared. This was marked by *Salomon*, Be-
cause iudgement is not speedily executed on
the wicked, therefore the heart of the children
of men is set in them to doe euill.

The end of all the Lords crosses is, that
man may be brought to repentance; if hee
spare, his patience should lead vs to repentance;
if hee strike, wee should in like manner bee

stirred to repentance: but the wicked are
incurable; *Bray a foole in a mortar, he will not
learne to be wise. Pharaoh* for one, resembles
the nature of all: but the children of God
tremble at the least beame of his counte-
nance, and humble themselves at the sha-
king of the rod. Satan delayes no time to
tempt a man to sin, and then all his care is,
to tempt him to delay his repentance; but
as wounds not cured in time, become in-
curable, and fire not quenched in time, con-
sumes that whereinto it entrench, and flesh
not salted in time, putrifieth: so sinne not
repented in time, destroyes him that com-
mitted it. Many motives hath man to repen-
tance, but this by others to be remembered;
for sin the Lord protests, *It repents me that
I made man*. Of all the rest of his workes
the Lord reioyces; only he repents that hee
made man. O man, how shouldest thou re-
pent for sinne, which prouoked the Lord to
say, that he repented the making of thee? But
of this subiect we haue spoken elsewhere.

Of the workes of their hands. All sinne in
generall is called the workes of our hands,
we made it our selues. *Moses* forewarned
Israel, *Ye will commit euill in the sight of the
Lord, by prouoking him to anger through the
workes of your hands*. Wee our selues are the
workes of the Lords hands; sinne is the
worke of our hands: a sore thing, that by
our workes wee should anger him, whole
workmanship we are, but the hurt return-
eth to thy selfe; for the Lord will recom-
pence man after the worke of his hands. And
again, *The wicked is snared in the worke of
his owne hands*.

But more specially the worke of our
hands is put for the sinne of Idolatry,
which is here particularly touched by a de-
scription borrowed from the Psalmist, *Their
Idols are siluer, and gold, such the workes of
mens hands; they haue a mouth, and speake
not; they haue eyes, and see not; they haue eares,
and heare not, &c.* The worshipping of
them is a horrible sinne, and therefore cal-
led the worshipping of diuels. Idolaters do
not so thinke, but the Lord so iudgeth. A
cleere prooffe of this we haue from *Moses*,
*They prouoked him with strange gods, they of-
fered vnto diuels, not vnto God, but to gods,
whom they knew not*. The Israelites would
haue abhorred to professe worshipping of
diuels, but the Lord iudgeth so of their
Idolatrous worship, and in plaine termes
calls it a worshipping of diuels.

And Papists, I doubt not, will say, they
abhor the worshipping of diuels: but they
see not how in plaine termes the Word of
the Lord condemnes three poynts of do-
ctrine allowed by them, but called by the
Lord, *Doctrine of diuels*: as namely, the for-
bidding of marriage, forbidding of meates,

expresly called by the Apottle, *Doctrine of deuils*, and the worshipping of Idoles of gold, siluer, &c. called heere also, worshipping of Deuils. Their distinction of Idoles and Images helps them not: The one (say they) is the presentation of a false thing which is not, such as heathen gods; the other is the representation of things which are: But what saith the Commandement? For worship thou shalt not make the similitude of any thing that is, neither in heauen nor in earth, nor vnder the earth. It forbids not onely similitudes of things which are not: these are their Idoles, but similitudes of things which are, euen Images, to bow downe and worship them, nay, not with the worship of *idols*, for that kind of worship cannot bee giuen to them which by nature are no Gods, as the Apottle plainly affirms to the Galatians.

Beside this, let them tell vs what difference there is betweene an Idole and an Image, either in the matter or the forme, by which the Spirit of God describes them; for matter, are they not of gold, siluer, timber, stone, brasse, or such like? for forme, haue they not eyes and see not, eares and heare not, feet and walke not? doe your Images see more then their Idoles? This is a poore shift, and it will neuer excuse you of Idolatry.

Verse 21.

Also they repented not of their murther, nor of their forcerie, nor of their fornication, nor of their theft.

With the former sinne of Idolatry, are now ioyned other foure rankes of sinne against the second Table, which may bee called the foure cardinall vices of the Apostaticall Church of Rome. The first is murther, the crueltie of the Romane Church is manifest to the world, they pretend to be the Sheepe and flocke of Christ, but indeed are rauening Wolues with bloodie teeth: and therefore the colours and badge assigned to them by the Spirit of God, is red Scarlet.

The next sinne is forcery. *Platina*, their owne man, records, that of their Popes, two and twenty were Necromancers; I will onely set downe his words of *Siluester* the second: *Gilbertus antea vocatus Necromanticus, ambitione, & diabolica dominandi cupiditate impulsus, largitione primo Archiepiscopus Rhemensis, inde Rauenatensis adeptus pontificatum, postremo adiuuante Diabolo, cui se tradidit, obit hac lege, ut post mortem totus esset illius*: It is a horrible thing to heare, that a man in couenant with the Deuill, should bee acknowledged as the Head of the Church of Christ, which yet I haue

heard with mine eares obstinately maintained by a defender of the Church of Rome: as for charmings, exorcismes, and such like, these are but points of their deuotion.

The third sinne is fornication: Vnder this, all forbidden filthinesse of the flesh is noted: they haue taken holy marriage out of the Church, and filled it with all sort of filthinesse, not worthy to be named among Saints. Saint *Iohn* calleth Rome, Sodom, for vncleane and vnaturall abuse of the flesh. Sinne is fruitfull, and spreads out it selfe in many branches. If it may, it workes by violence, if not, then by benefit, for Satan is a murtherer from the beginning; beside both these, the filthinesse of it spreadeth out by so many twigs, as are meeter to be cut away, then distinguished.

Last of all is named theft: a common sin in the world, but ioyned here with false worship, is, as I said, a cardinall sinne of the Church of Rome Apostaticke, it hath risen by theft, it stands by theft, but cannot continue, for *wee to him that builds his house by iniquity*. Vnder pretence of deuotion, the houses of the poore are spoiled: If there were no more for the Orphanes, the Priest must haue the vppermost cloth of the defunct? the purses of men are emptied for Pardons, Kingdomes are exhausted, the Emperours rent is deuoured, as being the Patrimoine of Saint *Peter*, by a counterfeit donation of *Constantine*. Many doe maruell this day at the successe of the Turke, and cast the blame thereof vpon the discords and negligences of Christian Princes, which are indeed deplorable; but here is the true cause of the Turkish greatnesse, the defecti- on of Christians, the corruption of pure Religion and manners: when these shall be amended, there is no doubt, but the Lord will cast the scourge into the fire. The Lord make haste to performe it.

CHAP. X.

Verse 1.

And I saw another mighty Angel come downe from heauen, clothed with a cloud, and the Rainebow vpon his head, and his face was as the Sunne, and his feete as pillars of fire.

Now the course of the Prophecies changes: heavy and dolorous troubles haue we heard foretold in the preceding two Chapters; heere commeth in glad and comfortable newes

3. Fornication.

4. Theft.

Fourerankes
of sin against
the second
Table.

1. Murther.

2. Sorcery.

*Platina in vita
Siluest. 2.*

A glorious and
mighty Prote-
ctor descen-
deth from hea-
uen, to take
part with his
Saints against
their enemies.

to the Church, the heauens incountring hell, and the earth in defence of the poore afflicted Church, against *Abaddon*, the angel of the bottomlesse pit, and that *Amphisbeme*, murdering armie of the Turkes. If nothing were heard but the voyce of enemies, oppressions, and troubles of Gods Children, who could endure it? but heere commeth consolation, a glorious and mighty Protector descendeth from heauen, to take part with his Saints against their enemies; hee driueth away the smoake which the Apostate Bishop of Rome brought out of the bottomlesse pit, and wherewith hee darkened the Sunne and the Aire, he openeth the Booke, reuereh Prophecies, and buildeth the Temple againe, as we haue in most comfortable manner foretold heere, and in the subsequent Chapter.

The parts of this Chapter are two, first, we haue a description of the messenger that brings the consolation: and next, the message it selfe.

And I saw, to wit, in the Vision: of the sundry sorts of sight, we haue spoken in the first Prophecies, *Another*, namely, then these Angels who blew the Trumpets, they were *serui*, seruants, *hic est Dominus*, this is the Lord. *Anonymous*, cited by *D. Hoe*, who wrote two hundred yeeres agoe, as hee expoundeth the Angel of the bottomlesse pit to be Antichrist, so this Angel descending from heauen, he will haue to be Christ, contrary to him. *Casariensis* interpreteth this of a created Angel: sundry Recents follow him: the reason brought by that worthy and laborious man, Master *Fox*, cannot inforce this, Christs humane nature, saith he, cannot descend now, for heere is not meant any corporall descending. *Primasius*, with many others, hath with greater reason acknowledged this Angel to be Christ; an argument for this, I see in the end of the Chapter, vnder the name of Saint *Iohn*, hee sends out his seruants in these last times, after discouery of Antichrist, to prophecies againe, as he first before his Ascension gaue his Disciples power to preach the Gospell throughout the world. Now we know, to giue calling, commission, and gifts to men for Preaching, is properly competent to Christ Iesus.

Heere then first the messenger who proclaimeth this comfort, is described in the first foure Verses; then a twofold consolation is subioyned in the rest of the Chapter. He that brings this comfort to the Church, is the Lord Iesus, called heere an Angel, not in respect of his nature, for *hee assumed not the nature of Angels*, but in respect of his office, for *hee is the Angel of the Couenant, and of the counsell of God*. Hee comes from the Father, as the great Ambassadour, to de-

clare vnto Saints the counsell of God, concerning their saluation. Some names are giuen him in respect of his Diuine Nature, then is he called *Iehouah*; and *Ghamish Iehoua*, which is, as the Apottle expoundeth it, equall to *Iehouah*. Some names are giuen him in respect of his Humane Nature, and then he is called, *The Man Iesus*, and *Our good Kinsman*. Some names are giuen him in respect of both his Natures, then is he called *Gnimmanuel*, *God with vs*. Some againe are giuen him in respect of his office, and so heere is hee called, *An Angell*.

Wherein comes to bee considered, the great worthinesse of the Diuine Maiestie toward vs, that he should vouchsafe to send an Ambassadour to vs, and none lesse then his owne Sonne. He is the partie offended, and hee is the first that by Ambassage intreateth vs to be reconciled; if we receiue not this message of mercy, we shall draw vpon our selues a double damnation; first, because we sinned against our Lord; and next, because when he hath sent his owne Sonne, Ambassadour of mercy, we would not receiue it. Such as come not at his cry to be reconciled, *Come to me all ye who are weary, &c.* shall be forced to goe at his command, and for euer bee diuerted from him, *Depart from me ye cursed*. Let vs welcome this Ambassadour; let vs accept the conditions of peace which are offered, yea, let vs againe send vp our ambassage with him, Prayers with a penitent and beleeuing heart, powred forth in his Name. Wee need not doe as the Gibeonites did, who came with counterfeit ragged garments, and old bottels, and torne shoes, to moue *Ioshua* to pittie them, and enter into a Couenant with them, for wee are miserable indeed: all the good that wee got by Creation, is worne away in the seruice of sinne, we haue neither food nor raiment, nothing pertaining to a happy life, till the Lord furnish it. Let vs not therefore delay nor refuse any more to enter into couenant with him, since he seeketh it of vs; let vs remember we haue much more need to seeke it of him.

Mighty. As he is called an Angell, so is he called, *a mighty Angell*; this is also for our comfort. Satan is that strong man, who keepes the house; but Christ is that stronger One, who comes to dispossesse him. The Pope and the Turke are mighty aduersaries, and in the iudgement of naturall men, it seemes impossible that they can be moued out of their place: but our Lord is a more mighty one, who takes this worke in hand to deliuer his poore Church from their tyrannie when he will. He can worke by himselfe without meanes: so he destroyed *Pharaoh*.

Zach. 13. 4.

Phil. 2. 6.

1. Tim. 2. 3.

Job 19.

IJa.

Let vs wel-
come this Am-
bassadour, let
vs accept the
conditions of
peace which
are offered.

Satan is that
strong man
who keepes the
house, but
Christ is that
stronger One
who comes to
dispossesse him.

Exod. 14.
2. Chr. 20.

2. King. 19.

2. Chro. 14.
2. King. 6.

Iudg. 7.

1. Sam. 14.

Gen. 14.

raob and his Armie in the red Sea: so he difcomfited the Armie of the Ammonites, Moabites, and Edomites, that did come againſt *Iofaphat*, the Armie of the Affyrians that came againſt *Ezechia*, the huge hoſt of the Ethiopians before *Aſa*, and the Armie of Syrians that beſieged *Dothan*, where *Eliſha* the Prophet was. Sometime againe, he workes with ſmall meanes, as when by *Gedeon* and his handfull hee ouerthrew the hoſt of *Midian*, by *Jonathan* and his Armour-bearer the garrifon of Philiftims; by *Abraham* and his houſhold, hee defeated *Chedorlaomer* and his confederate Kings; by *Dauid*, he ſlew *Goliath*; by a woman, *Abimelech*; by *Iael*, *Siſera*; yea, contrary to meanes he can ſaue his owne, as the three Children in the fire, *Jonas* in the ſea, *Daniel* in the Denne. We are not then to looke to the multitude or greatneſſe of the enemies of the Church, but to the mighty power of our Lord, who is with it to work her deliuerance from her bondage, as hee hath promiſed.

Come downe from Heauen. Antichriſt had his riſing out of the bottomleſſe pit, and he brought a darkeneſſe of the Sunne and the Aire: but Chriſt by a plaine contrary courſe, commeth downe from heauen and bringeth light. Where wee muſt not thinke that his deſcending imports any locall motion; for in that nature wherein hee was crucified, dead, and buried, hee roſe againe, aſcended into heauen, and ſitteth at the right hand of his Father, and the heauens muſt containe him till his coming againe. *Ibat per id quod homo erat, & manebat per id quod Deus, ibat per id quod uno loco, & manebat per id quod ubique erat:* Chriſt went away in his humane Nature, but remains in his Diuine, he aſcended in that nature wherein he is but in one place, he remains in that nature wherein he is euery where. And againe, *In caelo per id quod homo, ubique per id quod Deus:* that is, in regard of his humane Nature hee is now in heauen, in regard of his Diuine Nature hee is in euery place. It is but a needleſſe ſcruple which ſome men moue to themſelues: This Angel, ſay they, cannot be Chriſt, becauſe Chriſt will not deſcend from heauen till the Day of Iudgement: for beſide that theſe things are repreſented to *S. Iohn* in a Viſion, it is a cuſtomable phraſe vnto the holy Ghoſt, to ſay, that he comes downe, when he works any notable worke, either for the comfort of his owne, or the confuſion of his enemies.

Clothed with a cloud. When our Lord aſcended, he went vp in a cloud; when hee ſhall come againe, he ſhall come in a cloud, ſo witneſſe the Angels at his Aſcenſion: *This Ieſu which is taken up from you into*

heauen, ſhall ſo come as yee haue ſeene him goe vnto heauen. Now the Text ſayeth that a cloud tooke him out of their fight: and heere in this Viſion he appeareth clothed with a cloud, in token of his Diuine Maieſtie. Kings in their greateſt glory come farre behind this; none but he can ſet his Tribunal in the ayre.

And the Rainebow vpon his head. The Rainebow by Gods inſtitution, is a ſigne of that temporall, externall, and common Couenant which God made with mankind, wherein hee promiſed neuer to drowne the world againe; temporall, it laſteth but for a time; externall, it granteth protection to the bodies onely; common, for it is made to all mankind; thus it is diſtinguiſhed from the Couenant of Grace, which is eternall to laſt for euer; internall, of ſpiritual things eſpecially; ſingular, belonging onely to the heires of Grace. Neuertheleſſe in this Viſion our Sauour ſeeth, as a moſt notorious token of peace and fauour toward his owne, figuring that the floods of Heresies ſhall no more ouerſpread the face of the Church, then the flood of *Noah* ſhall ouer-goe the face of the earth againe.

And his face was as the Sunne. Satan in his ſupporters, placeth the ſtrength of his Kingdome in darkeneſſe: it is vſual to heare Papiſts account Ignorance the mother of deuotion: they ſpeake like themſelues, the light reprooueth them of darkeneſſe, therefore they abhorre it: But our Lord aduanceth his Kingdome by light; therefore commeth he, and his face ſhining like the Sunne, to diſpell the ſulphurean ſmoake of *Mahomet*, and the ſmoake of the bottomleſſe pit, brought out by Antichriſt.

And his feete as pillars of fire. This figureth, firſt, his conſtancie in proſecuting his intended purpoſe: where he ſetteth his feet, no man can remoue them. Worldly powers haue beene euer oppoſite vnto him, thinking to change theſe Brazen Pillars out of their place: and this day great buſineſſe is made by the Aduerſary, to tranſlate his Kingdome from vs. Oh that we could remoue our finnes, ſo ſhould we finde, no malice of man can make him remoue his reſidence from amongſt vs: Next, it noteth his terrible power, by which hee will ſet his feete vpon the necke of his enemies. His feete are fire, and they are but ſtubble, which are without difficultie deuoured by fire.

Verſ. 9.

The Rainebow by Gods Inſtitution, is a ſigne of that temporall, externall, and common Couenant which God made with mankind.

The Lord aduanceth his Kingdome by light.

Verſe

Aug. ſer. 58.

Auguſt.

Foxe.

Aſt. 1. 7.

Verſ. 2.

And he had in his hand a little booke open, and he put his right foote vpon the ſea, and his left on the earth.

This booke is miſtaken by many, for the ende of this Chapter maketh it plaine, that this is the booke whereby his ſeruants doe prophecy, euen the booke of the Bible, and Chriſt appeares, hauing it in his hand, to tell vs, that the armor by which our Lord wil deſtroy the kingdome of Antichriſt, is prophecy and preaching of the Word of God. And for this cauſe is the Booke alſo ſaid to be open, for he will haue it to be read, to be learned, to be eaten, to be digeſted by his Saints and Seruants. The Biſhop of Rome bewrayes himſelfe here to bee Chriſts oppoſite, for hee ſeekes by all meanes to cloſe the booke, which Chriſt hath opened; his impietie in this point is more maniſeſt, the that it needs probation. Within theſe foureſcore yeeres it was a capital crime, to haue had this holy booke in a language people might vnderſtand; and ſundry haue been cruelly put to death for hauing this open booke, or any part thereof, and yet this man will pretend himſelfe to be the Deputie of Chriſt, being indeede his aduerſarie, *Pastorem ſe proſtitetur, & ad ſuum compendium Chriſtum titulus abutitur:* He glories in antiquitie, but will not conforme himſelfe to antiquitie. *Nec ſolum vobis ſufficiat quod in eccleſia diuinas lectiones auditis, ſed etiam in domibus veſtris, aut ipſi legite, aut alios legentes requirite, & libenter audite:* Let it not content you (ſaith *Auguſtine*) to heare the Word of God read in the Church, but in your priuate houſes alſo; either reade your ſelues, or get others to reade vnto you, and heare them willingly. And how frequently doth *Chryſoſtome* in his Sermons exhort his people to provide Bibles for themſelues, and to reade the holy Scriptures at home, the Husband with the Wiſe, the Father with the Children? And notable is it which he hath in his Homilies vpon Saint *Matthew*, The Lord (ſaith he) threatneth the famine of his word for a fearefull plague; *τι γινεται ειν αβλιτισμος, ειν αν ο ιδος οπυερ απηζει καλαςμας απηλην τυτο αυτομα. το οδ κατε το σωτη καραλη ελκυσ το κηαν λιμν τυα χαλειον επεισιναν τη φυχη η παυαν αυτω αβοησιαν ποιαν:* What then can bee more miſerable, then that thou willingly of thy ſelfe ſhouldeſt draw vpon thine owne head that which God threatneth as a plague, bringing ſo vpon thine owne ſoule a cruell and peſtiferous famine, which makes it of all others the moſt miſerable? What ſhall wee then ſay, but that miſerable is that man of ſinne, and his complices, who purpoſely inforces

this miſerable famine of the Word vpon poore people? And great cauſe haue we to bleſſe the Lord, who in our daies hath opened this booke againe, to the great reioyiſing of the ſoules of many.

And hee put his right foote on the ſea, &c. In all this apparition, Chriſts purpoſe is to comfort his Church, and therefore ſhewes himſelfe powerfull and glorious, to take away al feare that might ariſe to his Saints, by looking vnto the power and greatneſſe of his enemies. The Pope and the Turke challenge vnto themſelues great earthly power, as though they were the only Lords by ſea and land. But here Chriſt Ieſus, as the Soueraigne Lord, and lawfull poſſeſſor of heauen and earth, ſets his one foot vpon the Sea, and his other vpon the land. Kings of the earth cannot keepe themſelues from falling, when they walke on the earth; and farre leſſe could they keepe themſelues from drowning, if they did attempt to walke vpon the ſea: but wee haue a Lord, who can command both; for euen the ſea and the winds obey him, and in their kind acknowledge him their Lord. He kept *Jonas* from drowning, and *Peter* from ſinking, and is able to vindicate his owne from all tyranny of the moſt raging and vnreaſonable creatures. *When thou paſſeſt thorow the waters, I will be with thee, and thorow the floods that they ſhall not ouerflow thee; when thou walkeſt thorow the very fire, thou ſhalt not be burnt.* Let vs loue him, let vs feare him, and wee ſhall need to feare nothing.

Verſ. 3.

And cryed with a loud voyce, as when a Lyon roareth: and when he had cryed, ſeven thunders vttered their voyces.

Long had the Lord been ſilent, looking to the pride of his enemies, and patiently ſuffering the wrongs and oppreſſions of his people, but now he can ſuffer no longer, but like a Lyon prouoked to anger, he cries out in wrath againſt his enemies. The word *μικρος* properly ſigniſieth the lowing of Oxen, and is here tranſlated to ſignifie any voyce ſtrongly vttered. Some of the Learned thinke, that the Greeks diſtinguiſh not *μικρος* and *ωρονος*, as the Latines do *rugire* & *rugire*; but the firſt anſwere taken out of the text, cleareth the words.

And when he had cryed. Woe will be to the enemies of Chriſt, when hee begins to crie againſt them: *Hee is long ſuffering and patient, but if once his wrath begin to burne, then ſhall he ſpeake to them in his wrath, and vex them in his ſore diſpleaſure.* His crie is neuer in vaine.

Seven Thunders. When he vtters his voice, ſeven thunders vtter their voices alſo, figuring

Pppp 4

who purpoſely inforces this miſerable famine of the Word vpon poore people.

Gen. 19.

Eſay 43. 2.

Pſal. 2. 5. & 12.

The armour by which the Lord will deſtroy the kingdome of Antichriſt, is prophecy and preaching of the Word of God.

Within this foureſcore yeeres it was a capital crime to haue had this holy Bible in a language people might vnderſtand.

Aug. de Temp. Ser. 55.

Chryſ. in Joan. hom. 2. & ad Coloff. hom. 9.

Amos 8. Chryſ. in Mat. hom. 2.

Miſerable is that man of ſinne, and his complices,

All the crea-
tures offer
their seruice
to God against
his enemies.
2. King. 19. 35.
Iudg. 5. 20.
Exod. 10. 22.
Joshua 10. 11.
Gen. 19. 24.

ring most fearefull and terrible Iudgements to come vpon the wicked: for hee is the Lord of Hosts, and when hee begins to worke, all creatures in their kind offer their seruice to him against his enemies. The Angell of God reuenged *Senacheribs* blasphemy: the Starres in their course fought against *Sifera*: the Sunne cast downe his countenance vpon *Pharaoh*: the Cloudes out of their bosome cast Haile-stones on the Canaanites: the fire that before had burnt Sodom, flashed in the face of the Egyptians: and the waters that before had drowned the originall World, at length ouerwhelmed *Pharaoh* and his Hoast. Fearefull is our God, and terrible in his Iudgements: Blessed are all they that trust in him.

Verf. 4.

And when the seven Thunders had uttered their voyces, I was about to write: and I heard a voyce from Heauen, saying vnto me; Seale up those things which the seven Thunders uttered, and write them not.

Saint Iohn his diligent fidelitie to write all that hee heard for the benefit of the Church, is here commended: but as hee is about to write, he heares a voyce from heauen discharging him, that hee should not write, but seale vp those things which the seven thunders had spoken. The like command was before giue to *Daniel*. And hereby is figured, that more fearefull Iudgements are prepared to bee powred out vpon the kingdome of Antichrist, then that wee haue heard expressed: let them liue in securitie, and flatter themselues with Babel; *I sit as a Queene, and shall neuer be moued*. It is sufficient for our comfort, that seven-fold, terrible and vspeakable Iudgements are here denounced against the enemies of the Kingdome of Christ Iesus.

The Iesuites of Rhemes vpon this place seeke a warrant to their vnwritten verities, for so say they; Many great mysteries and truthe are to be preferred in the Church, which for causes knowne to Gods prouidence, are not written in the booke of holy Scripture. But these words render no such doctrine, for there is nothing of any point of faith, or myserie of our saluation, which God will haue sealed, and not reuealed to his Church. The lesson which properly rises here, is, That many great miseries are prepared to bee powred out vpon them, which God in his Prouidence hath referred and concealed to himselfe, till the appointed time come. There is no doore opened here to their vnwritten verities, nor any argument ministred against the sufficiencie of holy Scripture, which all the worthy Fathers of the ancient and Primitiue Church,

haue euer most constantly affirmed; of many proofes we bring a few: What can be clearer then that testimony of *Iustin Martyr*? *De omnibus qua nos scire opus est, docuerunt nos scripta Apostolorum & Prophetarum*: The Writings of the holy Apostles and Prophets hath taught vs all things which are needfull for vs to know. To him agrees *Irenaus*; *Credere debemus, quod scriptura perfecte sint, quippe à Deo & Spiritu sancto dicta*: We ought to beleue, that the Scriptures are perfect, as being indited by God, and his Spirit. More clearly yet saith *Basilus* to this same purpose: *Manifesta est elapsio à fide, & superbia crimen, aut reprobare quid ex his que scripta sunt, aut superinducere quid ex non scriptis, cum Christus dixerit, Omnes mea vocem meam audiant, alienam autem non sequentur sed fugient*: It is a manifest departing from the faith, & crime of arrogancie, to reiect any thing that is written, or to bring in any thing that is not written, seeing Christ hath said, My sheepe heare my voyce, and will not follow a stranger, but flie from him. *Scriptura plenitudinem adoramus* (saith *Tertullian*) we reuerence the fulnesse and sufficiencie of holy Scripture. *Sufficienti sancta & diuinitus inspirata scriptura, ad omnem instructionem veritatis*, saith *Athanasius*; The holy Scriptures written by diuine inspiration, are sufficient to instruct vs in all veritie. *Nam cum ipse Dominus Iesus multa fecisset, non omnia scripta sunt, sicut ipse Sanctus Euangelista testatur, electa autem sunt que scriberentur, que salutis credentium sufficere videbantur*: It is true (saith *Augustine*) many things did Iesus which are not written, but the holy Spirit made choice to write such things, as seemed sufficient for the saluation of beleuers: so witnesses the holy Apostle; *Many other signes did Iesus, which are not written in this Booke; these are written, that ye might beleue that Iesus Christ is the Sonne of God, and that in beleueing yee might haue life through his name*. Therefore said the same Father; *Quid amplius te doceam, quam id quod apud Apostolum legimus? Sancta enim Scriptura doctrina nostra regulam figit, ne audeamus sapere supra id quod scriptum est*: What further then can I teach thee, then that which wee reade in the holy Apostle? The holy Scripture hath set downe the rule of our doctrine, let vs not bee bold to bee wise aboue that which is written. Let them thinke shame to glory of Antiquitie, who against the cleare testimonie of Antiquitie seeke to shadow their new inuentions, vnder the couering of a pretended insufficiencie of holy Scripture.

Eusebius records, that this was the cause why *Papias* fell into many errors; *Quia Scriptura attendere noluit, sed traditionibus inhaesit*,

Iustin Martyr in pateres.

Iren. lib. 2. cap. 47.

Basil. ser. de fidei confess.

Tertull. contra Ihermogenem.

Athanas. cont. gentes.

Aug. in Ioan.

Iohn 20. 30, 31.

Aug. de bono viduitatis.

Euseb. lib. 3. hist. eccles. 5. 36.

Dan. 12. 9.

Antichrists fearefull doome.

Vnwritten verities hence fallacy grounded.

No point of faith sealed vp, or which shall not be reuealed.

inhaesit, multa paradoxa commentarijs suis intexit: Because he rested not on holy Scripture, but claue to Traditions, hee filled his Commentaries with many paradoxes, or vncredible vntruthes: and the same presumption is the mother of many falsehoods maintained this day in y Church of Rome.

Verf. 5.

And the Angell which I saw stand upon the sea, and vpon the earth, lifted vp his hand to Heauen.

Hitherto we haue heard a glorious description of the Sonne of God, who comes as Ambassadour from his Father, to comfort the Church; now follows the consolation it selfe, and it is twofold: first, by a solemne asseueration he assures his Church, that the last Iudgement is at hand, which shall bring finall confusion to his enemies, and full deliuerance to his owne; this wee haue in the 5. 6. and 7. verses. Secondly, lest his seruants might haue bin discouraged, by thinking there was no comfort for them till the day of Iudgement, to them called a day of Refreshment, they are forewarned in the second roome, that before that day come, there shall be a restitution of the light of the Gospell, which had been obscured by former heresies: and this wee haue from the 8. verse, to the end of the Chapter. Like as in the Chapter following, there is a promise of restitution of the Church to her former glory; and these comforts are in such sort here proposed, that the last in execution, is first in denomination. Neither haue we it simply denounced, but solemnly confirmed by an Oath: for first, Saint Iohn records, that he saw the Angell lift vp his hand, and then that he heard him sweare. Sometime man sweareth vnto God, and then it hath been a customable ceremony to lift vp the hand vnto God, as wee see in *Abraham*; whereby was signified, that he who sweare, called God to bee a witnesse to him, to maintaine him if he spake the truth, to punish him if hee made a lye: for swearing, if it be duly and rightly vsed, is a kind of inuocation. Sometime againe we find God swearing vnto man, not vpon any necessitie on his part, for his word is as sure spoken, as sworne, onely he vses it for confirmation of our weake faith, according to that of the Apostle; *God being willing to shew the heires of promise the stability of his counsel, hath confirmed it by an Oath, that by two immutable things, wherein it is impossible that God should lie, we might haue strong consolation*: that is, both by the Word, and by the Oath of God; and then the lifting vp of the hand ascribed to God, imports a strong asseueration, confirming to vs, that what the Lord

speakes with his mouth, he will not faile to performe with his hand; alluding also to the manner of men, who when they will do a worke, without delay put to their owne hand to it. And the Lord vses this same manner of speech; *I lift up my hand to Heauen, and say, I liue for euer: if I whet my glittering sword, and my hand take hold on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me*. And this for the ceremonie vsed in the Oath.

Verf. 6.

And he sweare by him that liueth for euer, who created Heauen, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should bee Time no longer.

Now followeth the Oath, wherein first wee haue by whom the Oath is conceiued; next, what is the thing that is sworne. For the first, the Oath is made by God himselfe, it being vnlawfull to sweare by another. The Maieftie of God in the Oath is two waies described, first, from one of his properties, *He liueth for euer*: secondly, from one of his workes, and namely, that of creation. This stile is frequently attributed to God, that Hee liues for euer: it distinguishes him from dead Idols, which haue eyes and see not: and from mortall men, who will be worshipped as gods, notwithstanding their breath bee in their nostrils, their continuance short, and the silly life they haue, bee but borrowed. But of this propertie of the Diuine nature, that he is an euer-liuing God, we haue spoken before.

Next, he is described from his worke of Creation: and this is amplified by a three-fold distribution, that he created Heauen, and the things therein; Earth, and the things therein; the Sea, and the things therein. And this enumeration of Gods workes in seuerall rankes is vsed, to leade vs to a speciall consideration of the goodnesse of God, shewed vnto vs in the creation: he will not haue vs to swallow vp the great benefit of creation in one word, but more particularly to consider it in the parts thereof: for this cause at the first, hee diuided the worke of Creation in fixe dayes, which hee might haue absolved in one moment; and here againe, and in other places, hee deuides his Creatures in three rankes, that wee should consider his threefold store-house of good things made for vs, one in the Aire, one in the Earth, one in the Sea; and by all these should be led vp to looke to those greater things prepared for vs in the inuisible and third Heauen, whereof the best things that are

Deut. 32. 40.

Gods Maieftie in his Oath described two waies.

Psal. 113.

The benefit of our Creation how to be considered.

Of swearing of Man to God.

Of Gods swearing vnto man.

The stabilitie of Gods promises.

are here in this visible and inferiour world, are but *σκιαι*, figures and representations.

Now the thing sworne is, that time shall be no more: *καὶ οὐκ ἔτι*, that is, no more delay of the performance of Gods Word, both in the promises of deliuerance to his owne, and execution of iudgements on the wicked. A day is at hand, even at the bl-*st* of the seventh Trumpet, wherein the my-*st*ry of God shall be finished, and time, as now it is, shall be no more, that is, a time to be borne, and a time to dye, a time to break downe, and a time to build vp, a time where-*in* the godly doe weepe, and a time where-*in* the wicked shall laugh, such a time shall be no more: this the Angell sweareth for the comfort of his Saints. If we consider it, we haue need to waken out of our securi-*ty*, for we are now vnder the sixth Trum-*pet*: when the seventh shall blow, time shall be no more. Let vs vse it well so long as we haue it.

Time is a precious Jewell, for being well vsed, it deliuevs vs into the hand of happy eterni-*ty*, it endeth in it selfe: but if we vse it not well when we haue it, it leaues vs in a state shall neuer end. But many mistake time, not knowing it, farre moe mistake it, not rightly vsing it: *In tempore sumus, & quid tempus sit ignoramus*: we liue in time, and we know not what time is. *Thales* and *Simonides* said, that *tempus* was *sapientissimum rerum*, time was the wisest of all things; for what is it that men learne not by time and experience? *Pythagoras* by the contrary said, *Tempus esse inscientissimum*, *αἰδιότατος*, for most memorable facts, most honourable perions, by time are buried in obliuion, both of them foolishly ascribing that to time, whereof God the Author of time, and Director of things that fall out into it, should haue the praise.

Others, by natures light come neerer to know what it is: for according to that which *Moses* hath, *Let there be lights in the Firmament of heauen, for signes and seasons, for dayes and yeeres*, they defined time, *καὶ οὕτως ἐκείνην τὴν αἰῶνα σφαιρὰν ὡροῦσαν*, a measure of the motion made in the hea-*u*enly sphere. *Aristotle* expresseth it by an-*o*ther definition not far different from this: *τὸ τοιοῦτον καὶ οὕτως ἀπὸ τοῦ χρόνου καὶ τοῦ χρόνου*, *memoria motus per prius & posterius*: yet herein were they farre deceiued, that they thought it had no beginning, neither should haue an ending; expressly against *Moses*, who tels vs the beginning of time, and against *Saint Iohn* heere, who fore-*war*nes vs of the end of time: their rea-*son* was, *qui dicunt tempus aliquando non fuisse, aut aliquando non futurum, dicunt* *αὐτοὶ, ὡς ἂν quis dicat tempus aliquo tempore*

non fuisse. But their reason being taken from the manner of speech, is weake, and their folly in the matter it selfe most appa-*rent*. The Apostle spake well of them, *καὶ οὕτως ἐπὶ τοῖς ἐκκλησιαστικοῖς*, when they profes-*sed* themselves to bee wise, they became fooles; for by their owne confession, if time be eternall, then it is infinite; now in an infinite thing there is no *prius & poste-*rius**. Againe, seeing all the parts of time are finite, such as yeere, moneth, day, houre, &c. how can time it selfe be eternall?

But time is yet worse mistaken of them who know what it is, but abuse it while they haue it. *Saint Paul* exhorts vs to re-*de*eme the time. And againe, to bee doing good while we haue time. The names gi-*uen* it by the holy Ghost, may shew what a iewell it is, and how loath we should be to lose it; for it is called the time of mercy, and grace, the acceptable yere of the Lord, the day of saluation, the day of visitation, the time of sowing. If there were no more to commend it, this is sufficient, that in a little moment of time, if we vse it well, we may acquire to our selues an infinite waight of eternall glory, which with the losse of time is lost for euer, and cannot bee reco-*uered*. The Egyptians figured time by a Serpent, compassed round in forme of a circle, hauing the taile hid vnder the throat, because it went about by a continuall re-*u*olution from one poynt of time to the same againe, expressed by *Virgil*, in this verse,

Atque in se sua per vestigia voluit annus.
Next, by a Serpent they figured it, because it creepes and steales away, and is not per-*cei*ued.

Labitur occulte fallitque volubilis aetas.
And thirdly, the taile of the Serpent cou-*red* vnder the head thereof, noted the vn-*cer*tainty of time: it hath an end, but it is hid, whereby many are pitifully deceiued, to dreame of a beginning, when they are neere the end: *as that rich Glutton* promi-*sed* to himselfe many dayes, when hee had not one to afford. If we consider time in the parts thereof, wee shall see this more cleerely: the time that is past, who can ap-*preh*end it? the time that is to come, who can be sure of it? the time present, is but a moment, and as hardly discerned, as if a man should dip his finger in a swift run-*ning* riuer, he cannot say hee toucheth the water which is comming, nor the water which is gone, and euen in an instant, that same which he toucheth, goeth from him. All this serues to waken vs: Seeing it is short, seeing it is vncertaine, seeing it is so precious, that in a little time we may reape a blessed eterni-*ty*; let vs vse it well.

Verse 7.

Ephes. 5. 16.
Gal. 6. 10.Esa. 61. 2.
2 Co. 6. 2.
Luk 19.
Gal. 6.

Georg. lib. 1.

Ouid. lib. 10.
metam.

Luk. 12. 19.

Verse 7.

*But in the dayes of the voyce of the seventh Angell, when hee shall begin to sound, the myserie of God should bee finished, as hee hath declared to his seruants the Pro-*ph*ets.*

Here the Angel explaineth himselfe in that which before summarily he tou-*ched*. The sixth Trumpet is past already, and wee liue in the very time whereunto things denounced by it are in working; and now the Angell declareth, that when the se-*u*enth Angel shall blow, then shall the end be, and the myserie of God shall bee fini-*shed*. Why this Trumpet is continued, we heard in a part before, the number of Gods Ele-*ct* is not yet compleate, Antichrist not yet confounded, Jewes not yet recalled. Al-*way*es this comfort we haue, that no more Trumpets will be blowne, to denounce any more battell to the Church, but the next that bloweth, shall proclaime our full deli-*uer*ance, and the finall confusion of our ene-*mies*.

And this last worke of God is called a myserie, like as the Apostle calleth our Re-*su*rrrection a myserie: because to naturall men it seemeth foolishnesse, they cannot beleeue what is spoken of the day of Iudge-*ment*, of the end of the world, of the paines of hell, nor of the ioyes of heauen: as the kinsmen of *Lot* thought he had bene scor-*ning* them, when he spake of the destruction of Sodom: so these men make sport of all that they heare concerning the destruction of the world. These are the mockers whereof *Saint Peter* prophesied, *In the last dayes there shall come mockers, who will walke after their owne lusts, and say, Where is the promise of his comming?* For this cause Gods Spirit calleth it a myserie, because the light of nature cannot perceiue it, and naturall men scorne it as a fable, but they shall fee-*le* the contrary. Let vs pray to God, to open our eyes and increase our faith, that wee may beleeue the myserie, that we may see the iudgement ere it come, as *Noah* did the deluge, and may seeke our safety in the Arke.

Verse 8.

And the voyce which I heard from heauen spake vnto me againe, and said; Goe, and take the little Booke which is open in the hand of the Angel which standeth vpon the sea, and vpon the earth.

Now followeth the second consolati-*on*, wherein a restitution of the light of the Gospell with preaching and prophe-*cy*ing, againe is promised vnder the sixth

Trumpet: wherein first we haue the Cal-*ling* of Preachers, in the person of *S. Iohn*: and then their *Commission* meete to them for this worke: These are first figured by a signe, after explained in plaine speech.

It is true that *Saint Iohn*, after the death of *Domitian*, was recalled from his banish-*ment* by *Traiane*, yet the course of this Pro-*ph*ecie makes it cleere, that this which here is spoken, cannot be restrained to him: but that heere he represents all such Preachers, as the Lord after him, specially now vnder the sixth Trumper, was to raise vp for the worke of the Gospell. As *Iohn Baptist* came in the Spirit of *Elijah*, that is, endued with that same Spirit of Grace and Prophecie that was in *Elijah*: so the last Preachers should be raised vp and endued with that same Spirit that was in *Saint Iohn*: Then *Saint Iohn* prophesieth againe, when the same Spirit that spake in him, speaketh in o-*thers*.

Their calling first is represented by this, that *Saint Iohn* by a voyce from heauen is commanded to go and take the Booke and eate it. None can bee meete for this holy worke, without this heavenly calling, *for no man taketh this honour to himselfe, but hee that is sent of God*, as *Aaron* was. It is a notable gradation the Apostle hath; *He that calleth on the name of the Lord, shall be saved*; but no man can call, except he beleeue; he cannot beleeue but by hearing; hee cannot heare if there be no Preaching; there can be no preaching, vlesse first they be sent. The deuill could easily espie the want of a cal-*ling* in the sonnes of *Scena*, *Iesus* I acknow-*ledge*, and *Paul* I know, but who are yee? there is no power to restraine Satan in those tongues which God hath not loosed and armed from aboue.

This calling is either inward or out-*ward*: the inward is no other thing, but this heavenly voyce of God moouing, stirring vp the heart of man to his owne worke. This calling of Preachers is immediately from God, and so equiualent to the calling of the Apostles, in regard of the Caller, and manner of calling, which is by the inward motion of the Spirit, though lesse in respect of the measure of grace, and bounds of com-*mission*. Againe, the outward calling is mediately from men, and in this respect, the calling of Pastours is farre inferiour to the calling of Apostles.

Now because the aduersaries vrge this point so greatly, that we should shew from whom the first Preachers of reformed Churches had their externall calling, thin-*king* thereby to make this vantage, that if we say it was from them, that then we di-*hon*our our selues, and derogate to our au-*thor*ity, in taking a calling from an Hereti-*cal*

Two things to be considered.

None meet to be Ministers, but such as are called.

Heb. 5. 4.

Rom. 10. 13, 14.

Act. 19. 14, 15.

The calling of Ministers two-fold.
1.

2.

A Brownists cauill, concern-*ing* the out-*ward* calling of Ministers.

Outward calling by Heretikes, whether any derogation to the Truth.

call and Antichristian Church: Let this serue them for a part of an answer at this time, that externall calling is not a matter of such importance, but that sometime Heretikes haue giuen it to Orthodoxe Teachers, and Orthodoxe Teachers haue giuen it to Heretikes, without any derogation to the Truth maintained by the one, or ratification of falshood defended by the other. How many Bishops haue bene ordained by Arians, who after that, haue come to the knowledge of the Truth, and preached the faith of Christ sincerely? Is this a reason to iustifie the Arrian Heresie in the one, or yet to condemne Catholike verity in the other? yea, which is more, the Church hath not denied, but that the Baptisme of Heretikes, is Baptisme; and therefore it is imputed to *Cyprian* for an error, that he affirmed, *Baptizatos ab Hereticis rebaptizandos*. But this no way importeth an authorizing of Heretikes, so that the consequence is very euill. The Church of Rome giueth Baptisme and an externall calling; therefore the doctrine thereof is not Hereticall. This followeth not.

Verf. 9.

And I went vnto the Angel, and said vnto him; Giue me the little booke. And he said vnto mee, Take it, and eate it vp, and it shall make thy belly bitter, but it shall bee in thy mouth sweet as honey.

Gods calling, whether to Office or Grace, doth alwayes worke effectually obedience.

AS the heauenly voyce commanded Saint *Iohn*, so doth he: for the calling of God, whether it be to an Office, or to Grace, or to both, worketh alway effectually obedience: This made *Elisha* leaue his Plough and Oxen, and follow *Elijah*: this made *Peter* and *Andrew* leaue their nets, and follow the Lord *Iesus*: this made *Matthew*, *Leui*, *Zacharias*, and many moe, leaue their gainefull and sinfull trades. And of this it is euident, that Preachers who haue put their hand to the Plough and goe backe againe; and Professours, who will not forsake their custumed course of sinne, were neuer effectually called; for the calling of God changeth euery one to whom it cometh.

As *Iohn* commeth and earnestly seeketh the Booke from the Angell, so the Angell willingly giueth it vnto him, commandeth him to eate it, and telleth him what effects it would worke in him, namely, that he should finde it sweet in his mouth, but bitter in his belly. The eating of the Booke, noteth the feruent zeale of Preachers, to learne it, to digest it, and to make it their owne, that they shall studie it with such affection and appetite, as hungry men haue toward meate or medicine, which is healthsome vnto

them. And heerewith also is noted an inward learning of this Word, such as shall strengthen the Preachers owne heart first; euen as meate taken with appetite, and well digested, turneth vnto the nourishment of him who receiueth it.

Then we see heere, that Preachers must haue a calling before they come forth, and that they should learne that well themselves, which they would teach vnto others. He shall neuer be a fruitfull Doctour of the Church, who is not first a faithfull Disciple of Christ. Those who take vpon them to be Pastors and feeders of others, before they haue eaten the Booke to feede themselves, are, as *Bernard* calleth them, *Cavales non concha*. *Moses* was with the Lord on the Mountaine forty dayes, before hee came downe to the people to teach them his Ordinances: *Dauid* first prayed that the Lord would renew him by repentance; and then promisseth to teach sinners the wayes of the Lord: *Ionas* learned repentance in the Whales belly; as in a schoole of affliction; then went he and preached repentance vnto the Ninuites. Oh how vnuerse they to speake of the wayes of God vnto others, who haue neuer walked in them themselves! or how shall they teach mercy and iudgement, who neuer felt the ioy of the one, nor terrour of the other? And yet, alas, many are such, ready to speake, who were neuer salted with the heauenly salt, that may season themselves and others, *dauidus dei gratia facit iudicium suum*: they discourse of the delicacies of the Kings Table, whereof they neuer tasted.

Verf. 10.

And I tooke the little Booke out of the Angels hand, and ate it vp, and it was in my mouth sweete as honey: and as soone as I had eaten it, my belly was bitter.

WHAT the Angel spake to Saint *Iohn*, of the effects of the eaten Booke, he findeth to be true, sweet in his mouth, bitter in his belly. The Word of the Lord bringeth a sweetnesse to the soule, which no tongue can expresse, no heart can know, vnlesse they feele it. The sweetnesse of Honey cannot be shewed by discoursing, nor by reading, it is onely learned by tasting: so is it with the sweet consolations of the Word. If any man would learne them, let him Come and see; let him taste, and then consider how gracious the Lord is: then shall hee find, as *Dauid* did, the Word sweeter vnto his mouth then the honey or honey-combe.

But with the sweetnesse, there is bitternesse also so long as we are heere: for first, the sweet comfort of the Word, is not without the sowre bitternesse of the Crosse.

Next,

Preachers must haue a calling, before they come forth.

Psal. 51. 12, 13.

Ionah 2. 1, 3, 4.

Macar. hom. 16.

The Words vnexpressible sweetnesse.

Psal. 34. 8.

Psal. 119. 103. & 119. 10.

With y Words sweetnesse, there goeth the worlds bitternesse.

Next, the Word fights with the corruption that is in vs, euen as healthsome medicine doth with vicious humours in the bodies. The Word presseth to cast out corruption, and corruption presseth to reject the Word: betwixt these two riseth a battell in the soule of man: this here is figured by this bitternesse. And thirdly, what the godly learne by eating this Booke: they cannot conceale it, but it is vnto them like meate that workes vpon the stomack till it be out againe: Only the dissimilitude is here, that this Word digested by themselves, becometh the more profitable food for others. In this sense *Ieremie* protesteth that the Word was like a fire in his bowels, which cannot be contained, but will break out. And *Elisha*, that his wombe was like a vessell full of new wine, which will burst if it get not a vent: for the gifts furnished to Preachers, are not for themselves onely, but that from them they should flow to the edification of others also.

A note for true zealous Preachers.

Ier. 20. 9.

Job 32. 18, 19.

Verf. 11. *And he said vnto me, Thou must prophesie againe before many peoples, and nations, and tongues, and Kings.*

The promise of restitution of Preaching.

WHAT hitherto hath been shewed in a signe, now is declared in plaine speech, to wit, that the Lord *Iesus* will haue prophesie restored againe, which had been interrupted a long time by the tyranny of Antichrist, who closed the Booke, and discharged the people of God from reading of it, and in stead of the liuely preaching of the Word, hee set vp dumbe pictures to be preachers to the vnlearned, and so by ignorance deceived the soules of men vnder the bondage of Idolatry. But the Lord now promisseth restitution of the preaching againe, not to one Countrey or Kingdome, but to many, according to this Prophecie. This light, among many moe, hath shined to vs also. God make vs thankful for it.

CHAP. XI.

His Prophecie, of comfort continues still: for after the restitution of the light of the Gospell, obscured before by the smoke of the Apostate angel, brought out of the bottomlesse pit, now follows a prediction of the restitution of the Church, which the Lord *Iesus* will haue builded againe; and for that cause will raise vp witnesses to beare testimony

to his truth, whom Antichrist shall persecute and murder with cruelty and barbarous inhumanity, but in vaine: for the Lord shall raise vp others in their room, who shall stand to his truth, and impugne the Kingdome of Antichrist; they shall shake the tenth part of his city, and so prepare a way to his utter overthrow and final destruction, which more plainly and particularly is foretold in the third vision.

IN the first two verses we haue: 1. a command, 2. an inhibition. In the command three things are to be considered: 1. what meanes the measuring: 2. what signifieth the Reed by which the measuring should be made: 3. the things that are to be measured, to wit, three: 1. the Temple: 2. the Altar: 3. the worshippers.

First then, this measuring, and the command giuen to Saint *Iohn* to measure the Temple, imports a purpose in God to haue his Church built againe. For the forme of speech, allusion is made heere, vnto that which wee reade *Ezech. 40.* where the Lord promising to build againe the Temple and City of Ierusalem, represents to *Ezechiel*, in a vision, a man with a Reede in his hand measuring it. Euen so heere, because the Church hath been ruinated and wasted by the tyranny of Antichrist, as Ierusalem's Temple was of old by the Caldees, Saint *Iohn* receiueth a Reed, with which he is commanded to measure the Temple, in signe and token that God would haue it built againe.

It confoundeth the order of the Prophecie, to draw backe that which is heere spoken, to the dayes of *Constantine*: for this Prophecie fallies vnder the sixth Trumpet; and in our dayes God is perfecting what here is promised, to wit, raising vp witnesses indued with grace, and vnderstanding of the Word, which is the measuring Reed, whereby in our time God buildeth his Church, which by Antichrists tyranny had bene sore ruinated and defaced.

And of this, the comfort that redounds to vs is great; for since the Lord hath said, he will build his Church, who is able to stay him? *Tobie* and *Samballai*; neither by force nor falshood, could hinder the building againe of Ierusalem's Temple; and shall the instruments of Antichrist, by

The diuision of this verse.

Ezech. 40. 2.

The Churches restitution, Christians consolation. *Nehem. 2. 10, 13, 28.*

Q. q. q.

lying,

A singular note for Preachers.

lying, deceiuing, persecuting, be able to hinder the edifying of Gods House: they are fooles, who build that which God hath concluded to destroy and cast downe. Nimrod with his Towre, & Philistims with their Dagon, may stand examples to prooue this: and no lesse mad are they who on the other hand thinke to destroy this building, which God hath concluded to edifie: Let them murmure, yea and rage as they will: let them confederate & band them against the Lord, and his Christ, all shall be in vain: Hee that dwells in heauen, shall laugh and haue them in derision. The first blow of that bloody league bound vp at the Councell of Trent, brake out vpon the Churches of France, they murdered many of Christs faithful witnesses, both Preachers and Professors: but did not the Lord raise vp others in their roome? The destruction of their Inuincible Armado, the disappointng of their Powder-Plot, with many other secret and subtil machinations which haue not succeeded with them, might tell them that God is against them: He will build his own Ierusalem; and it lies not in the power of flesh to hinder it.

The second thing to be considered here, is the Reed whereby the building should be measured. *To me was given a Reed.* The allusion still continues to that reparation of the Temple shewed to *Ezechiel*: where wee must know, that the Hebrewes had a measure called *Taphat palma*, a hand-breadth. Vnto it *Dauid* alludes, when he saith, *Behold, thou hast made my dayes as an hand-breadth*, that is, foure fingers breadth. Now fixe of these made the legall cubite, or cubite of the Sanctuary, where the common cubite consisted of five: for all the measures and waights of the Sanctuary were greater then the common; signifying to vs, how our affections should bee more enlarged toward workes of his seruice, then any other common, howsoever necessary action. The Reed that *Ezechiel* saw, was fixe cubits long, euery cubit containing fixe *Tephaim*. Saint *Iohn* heere in like manner receiues a Reede to measure, but of what length is not expressed. Alwayes this is cleere, it is given him, for measuring and building the spirituall Temple.

And this Reed here signifieth the Word of God, the rod of his mouth, according to which onely Gods House should bee builded, and all worship given him therein should be framed. For the typical Temple of *Salomon* was built according to the forme of the Tabernacle reared vp by *Moses* in the Wildernesse; and that Tabernacle againe was formed according to the patterne God shewed *Moses* in the Mountaine, neither was it lawfull to diuert one

not from it. And therefore *Actus* for sending to Ierusalem the patterne of an Altar which hee saw at *Damascus*, is most iustly blamed. And no lesse abomination is it now to bring in another rule of worship into Gods House, then his owne Word: according to which, if the Church of Rome (as now it is) bee tryed, will not bee found the building of God, but of man.

And this Reed Saint *Iohn* saith it was given him. Teaching vs, that the Lord first furnisheth his seruants with gifts, before he require seruice of them: he neuer sent a dumbe messenger into the world. And as it is a grievous sinne to stop the mouth which God hath opened, so hee that presumeth to build, before God giueth him the Reed; or to speake in the Church, before God instruct him with grace, shall stand like a cloud without raine, ouer the Lords inheritance.

The third thing to be considered here, is that which is to bee measured, to wit, the Temple, the Altar, the worshippers. This Temple is not that of Ierusalem once destroyed, neuer to bee repaired againe: but the Church, the House of the living God: for *ye are the Temple of the living God*: as God hath said, *I will dwell among them, and walke there, I will bee their God, and they shall be my people.* But most clearly is this Temple described by the Apostle to the Ephesians, *Ye are no more strangers, but Citizens with the Saints, and of the household of God, and are built vpon the foundation of the Prophets and Apostles, Iesus Christ himselfe being the chiefe corner stone, in whom all the building coupled together, groweth into an holy temple in the Lord.* And this name given to the whole Church, and euery member thereof, warnes vs of our duty. Farre be it from vs to be like painted sepulchres, pleasant without, but full of rottenesse within. As Ierusalem Temple was farre more beautifull and glorious within, then without: So should wee be euen holy without, but much more within. The heart, which is the Sanctuary of the Lord, should bee preferred holy vnto himselfe.

Since the Church is the house or building, and the Word is the Reed and square, according to which the building should bee framed; What a preposterous order is it to subiect the authority of the Word to the Church; that is, not to frame the building according to the rule, but to bow the Reed as men please, and make it conformable to the building? But note dare vsurpe this, except only they, who vnder the name of a Church, impugn the Church: that blasphemy of the Bishop of Rome bewrayes him. *Papa autoritatem sacris*

God first furnisheth his seruants with gifts, before he send them.

3

1. Tim. 3. 15.
2. Cor. 6. 16.

Ephes. 2. 19,
20, 21.

A note for hypocrites.

It is a preposterous order to subiect the Word to the authority of the Church.

sacris Scripturis ita prestat, ut illis nequaquam se subiciat: The Pope giueth in such sort authority to holy Scriptures, that hee doth not subiect himselfe vnto them. But let him know, that he who will not come vnder the Reed of the Word to be measured by it, and made conformable to the rest of the building, whether he will or no, shall come vnder the rod and iron Scepter of the Lords power, which shall breake him in pieces.

The Altar in this vision frequently figures Christ Iesus, vpon whom, and through whom all sacrifice and seruice onely is acceptable vnto God. But heere it is put for the whole seruice of God, as it is also vsed by the Apostle to the Hebrewes, shewing to vs, that whatsoever seruice is giuen to the Father, otherwise then in Christ, is idolatrous. These two will leade vs to the third, namely, the true worshippers.

A great question this day is, concerning the true worshippers, who they are? The Church of them challengeth this praise to themselves: they are parties, and yet vsurpe the place of a Iudge. But their sentence will neither free them nor condemne vs. Let it be considered, where the measuring rule or Reed is, and where the right Altar is, such as walke according to the rule, and sacrifices onely on the right Altar, will bee found the true worshippers. These, among many moe, are described to vs by these three properties.

First, the true worshippers worship the Father through the Sonne, and no other way; for our Sauour hath told vs, that none can come to the Father, but by the Sonne; and the Apostle witnesseth of the Son, *that hee is able to saue perfectly all that come vnto God by him*: yea, the Father openly proclaimed from heauen, *This is my beloved Son, in whom I am pleased*: there is no other in whom the Father is pleased. Of this it is euident, that they are no true worshippers, who seeke to come vnto the Father by another then the Sonne, as the Papists doe, seeking mercy from God for the merits of men, and praying that they may come vnto heauen by the blood of *S. Thomas*, which is to bring in another blood, besides the blood of the Couenant, bound vp in the Lambe of God, Christ Iesus. This is not to goe by the rule of right worship, this is to sacrifice vpon a strange altar. The Iesuites of Rhemes cannot abide the cleer light of that testimony I cited, ascribing vnto Christ the praise of full and perfect saluation: and therefore it is worthy to be obserued of the learned, how they mutilate and obscure that text, translating it this way, *Christ is able to saue also for emer, going by himselfe vn-*

to God. Where the words are plaine, *qui uenit* *omnes ad patrem per ipsum*, hee is able to saue perfectly, or to the vttermost, all that come vnto God by him; so that his Saluation, Satisfaction and Merit, needs not to be supplied by any other, being perfect and most absolute in it selfe. It is a great comfort vnto vs, a strong confirmation of the truth, to see how these aduersaries flee the cleere light of Gods Word, placing their strongest defences in the obscuring, mutilating and deprauing of it.

The second note of true worshippers is set downe by our Sauour, *The houre cometh, and now is, when the true worshippers shall neither in this Mount, nor yet at Ierusalem worship the Father, but shall worship him in spirit and truth: for the Father seekes such to worship him.* This condemnes them for false worshippers, who bind his worship to a place, as Papists doe in their pilgrimages, or then worship him in a corporall Image, where himselfe craues such as will worship him in spirit.

And thirdly, another note is giuen vs by our Sauour in that same Chapter, *Ye worship ye know not what, wee worship that which wee know.* Bastard worshippers worship that which they know not, they are led by an implicit faith blindlings to doe so, where the true worshippers haue the light of the Word to direct them, and follow it. By many poynts this may be proued, namely this one: In their Idolatrous Masse they worship they know not what; a Christ they make this day, who yesterday was no Christ; a Christ created by a Priest, of bread, whom for that cause they call *creatum sui creatoris*. They are forced to confesse, that many cautions must concur to the absolving of their Transubstantiation, which failing, Transubstantiation holds not: so flesh is not made of bread. And yet whether it hold or no, at the eleuation they alway adore it, and so of necessity fall vnder the note of false worshippers, they worship that which they know not.

Verse 2.

But the Court which is without the Temple leave out, and measure it not: for it is giuen vnto the Gentiles, & the holy City shall they tread under foot forty and two moneths.

Now followes *¶* inhibition, containing a caueat annexed to the former comfort: lest the godly should think the Church to be so restored, that none but true worshippers should be left in it; he now shewes that a great part of the Court shall bee possessed by Gentiles, that is, such carnall worshippers as pretend *¶* name of the Church, but are not squared according to the mea-

By the forme of the Temple is manifested, the mixt multitude in the Church.

sure of the building; these the Lord was not minded to build, yet would he tolerate them for the exercise of his Church, even as of old he tolerated in the holy Land, some Canaanites among Israelites. For vnderstanding of this, it is requisite we know the forme of Ierusalem's Temple, whereinto here the allusion is made, it consisted of two Houses, and two principall Courts. The first and most honourable house, was that called *Sanctum Sanctorum*, twentie cubits long, twentie cubits broad, an hundred and twentie cubits high; into this no man entered, but the High Priest once in the yeere, and that not without blood. The next house was called *Sanctum*, twentie cubits broad, fortie cubits long, an hundred and twenty cubits high: the entrie of this, as of the other, was on the East; in this stood the golden Altar of Incense, the Table of the Shewbread, and the golden Candlestick; here the Priests did service according to their courses, and none of the people might enter into it. Without this was the Court of the Iewes: this went round about in forme of a Gallerie, hauing three Ports, one in the East, one in the South, one in the North; vpon the West it was ioyned close to the temple, hauing no passage in nor out that way; in the midst of this was a faire close vnder open Heauen, wherein stood the brazen Altar for burnt offering. This house was wide & large, couered aboue with a Rooffe sustained by high pillars, it was open on that side which looked to the Altar of burnt offering, that the people might see the Sacrifices, the men in their place, the women in their place, and it was called the Court of the Iewes, because no other people but they might enter into it. The fourth was the Court of the Gentiles, which compassed the other, and was the most large of all, being the circumference of the whole house; it had foure Ports, one to the West, another in the East, the third in the South, the fourth in the North, which closed with brazen Gates; and further then this Court, vncircumcised Gentiles, and vn sanctified Iewes might not goe. Thus much of Ierusalem's Temple, as may serue to giue light to this place.

The speech here is so properly framed, that if it be considered, it discouers mysteries worthy to be marked, as namely, that this outer Court was sometime a part of the Temple; but now Saint *Iohn* is commanded to cast it out: figuring properly the Church of Rome, sometime indeed a part or member of the true Church, but now not so to be accounted. And againe, this Court being nere vnto the Temple, so such as looked to it a farre off, seemed to be all one with the Temple, though indeed a

distinguished house from it; and this vicinitie and likelnesse in shew, that the Church of Rome hath with the true Church, beguiles many this day, who looke not narrowly vnto it. Thirdly, such as were in this outer Court, were no partakers of the Sacrifices offered in the inner Court, and yet thorow it went the holy people in into the other Court, where they saw the sacrifices, and made their owne spirituall vse of them. So the Church of Rome, it enters many of Gods people into a spirituall fruition of the benefits of God, whereof shee is not partaker her selfe; yea, none of these that goe no further then this Court wherein Rome is, can be partakers of them. Lastly, this Court was more ample and large then the rest; the Church of Rome glories in her amplitude, and number of her followers which trod in her Courts: but let her know, it is the outer Court she possesses, which now is declared to be no part of the Temple, howsoever a great number of carnal Gospellers, pretending the name of Christ and of his Church, walke into it.

The doubt here of some learned, concerning the words, is needlesse; the words they read in this manner, *is tunc curia tunc exedra tunc uisus estus*. The Court which is within the Temple cast out: where the best approued Copies read, *tunc uisus estus tunc exedra*, the Court that is without: their reason is, if it be without already, what needeth a command to cast it out? But the answer is easie: Albeit in respect of the rest of the houses of the Temple it was without, yet was it of old reckoned in with the rest, and came vnder the name of the Temple, but now is commanded to be left out, as no part thereof.

For it is given to the Gentiles. By Gentiles, when they are opposite to Israelites in holy Scripture, are alway vnderstood such as are strangers from the Couenant. *Ribera* the Iesuite, by Gentiles, here vnderstands Antichrist and his ministers: wherein hee speakes the truth, though ignorantly, as *Caiaphas* did before him. The Antichristians are here indeed so named, howsoever in word and shew professed Christians; yet in respect of their peruerse opinions and corrupt manners, in the Lords account they are but Gentiles. Even as of old the Israelites after their Apostasie, lost both the title and the dignitie of the holy people, and in Gods account were but Ethiopians and Philistines: so the multitude of bawd-worshippers in Antichrists Church, are here stiled to be but Gentiles.

And the holy Citie shall they tread, &c. Not onely wil the Lord tolerate for a time these Antichristians, even after the restitution of the Gospell, but will permit them to persecute the Church, yea, to tread it vnder their

Iohn 11.50.

Amos 9.7.

That the wicked are sometimes not only admitted into the Church, but permitted to persecute.

The profit of persecutions of the Church.

feete, that is, to afflict it in most contemptible manner. And hereof are we foretold beforehand, that when these things come to passe, wee should not bee offended. For doubtlesse it is no small temptation, to see the Israelites of God, and his true worshippers, this way oppressed by blind Idolaters; but God hath his owne worke in it, to whose most holy will and wisdom it becometh vs to submit our selues. When children in time of the Vintage, see the pleasant berries of the Wine trampled vnder the feete of men, they maruell, and looke to it with a certaine indignation; but when they come to better vnderstanding, and see what a precious liquour the Husbandman hath prest out of them, they alter their iudgement: euen so is it with vs, if we will looke to the end of Gods workes, and wherefore it is that he suffers his Saints to be trampled vnder the feete of their enemies, wee shall see, that the death of his Saints is precious in his eyes, and shall cease to grieve thereat.

Two and fortie moneths. The time attributed to Antichrists reigne, is fortie and two months, all one with 1260 dayes, and a time, two times, and a halfe, which space the Church lurkes in the wilderness, Chapter 12. all alike, making vp halfe a weeke of yeeres, or three yeeres and an halfe; and this counting of one and the selfe same time by all the spaces of time, yeeres, moneths and dayes, is to shew evidently, that the yeeres are of moneths, and the moneths are of dayes: not that Antichrist should continue no longer time, but to comfort the Church, by declaring, that his tyrannie, (how long soeuer) y^t should haue an end, as had the persecution of *Iezabel* and *Antiochus*, either of which lasted but the same space of three yeeres and an halfe. This hath been most iudiciously set downe by our Countreiman, Master *Forbes*, to whom I referre the Reader, who desires to know more concerning this point of the time.

Ver. 3.

And I wil giue power vnto my two witnesses, & they shall prophesie a thou and two hundred and threescore dayes, clothed in sackcloth.

Hitherto hath bene prophesied the building againe of the Church: now God promises to raise vp instruments, to whom he will giue power to do this work; and these are called his two Witnesses, figuring the whole number of Preachers, whom God raises vp in these last dayes to repaire his Church, and procure the ruine of Babel. And they are called two, to shew they are but few, in comparison of the Ministers of Antichrist; for there wee shall haue 400

Gods Ministers, but few in respect of Antichrists Masse Priests.

Priests of *Baal* for one *Eliab*. And albeit they be few, yet they shall be sufficient to vindicate the truth from the false imputations of Antichrist; for by the Law, two or three witnesses are sufficient to testifie the truth.

Preachers are called Gods witnesses in three respects: first, because they carrie the message of God in their mouthes: secondly, the Image of God in their liues: thirdly, (if God require so of them) the markes of Christ in their body, as *S. Paul*, who reioycied, that he was the Ambassador of Christ in bonds, and the stripes and wounds he suffered in his body for Christ, hee calls them *crucis signum*, the markes of Christ. And these waies also euery Professor should bee Christs witness; for though all haue not the grace of preaching, yet with their mouthes they should confesse him, in their liues represent him, and by suffering in their bodies, seale vp his truth, at least by a willing resolution, to suffer, if God require it of them. And these are (as *Primasius* calles them) Martyrs *habituall*, though not *actual*.

Then it is cleare out of these words, that preaching is a power, and such a power as is giuen of God, and that in such measure as it pleases the Lord to giue it; neither naturall Wisdom, nor great Learning, makes powerfull preaching. It is a Grace, and flows from the owne vntion, and that Spirit blowes whereaway it will. But sure it is, this power to preach, is an vndoubted argument of inward calling. The aduersaries quarrell with our calling; but the opening of our mouthes testifies it against them. When *Peter* perceived, that the holy Ghost descended vpon *Cornelius* & his friends *Who* (saith he) can forbid laying on of water; since God hath communicated his holy Spirit? euen so, since the powerfull grace of preaching is euident in our Ministerie, is it not shame for them to deny our calling, which should rather humble them, when they looke to a number of dumbe dogs, and idle bellies in their Church, whom God neuer sent? for their mouthes are not opened, either to preach, or to pray.

And they shall prophesie 1260 dayes. This time assigned to them for prophesie, is equivalent to the time of 42 moneths, wherein Antichrist shall tread downe the holy Citie for 1260 dayes, taking 30 dayes to bee a moneth, make vp 42 moneths, which time is not literally to be taken for 3 yeeres and an halfe onely, no more then when it is said, that the Prophecie of *Daniel* shall bee finished in a time, two times and an halfe; for it was not so soone accomplished: or when power is assigned to the Turkes for an houre, a day, or a yeere, it imports not, that their tyranny should last no longer: but in all these

Preachers are called Gods Witnesses in three respects.

Coloss. 4.3.

Great learning doth not alwaies make powerfull preaching.

Acts 10.47.

Dan. 12.7.

Reuel. 9.

Ait. 1.7.

these a certaine number is put for an vncertaine, which the Lord sets downe by daies, moneths and yeeres: to shew vs, that Antichrists kingdome is limited; and how long soeuer it seeme to vs, yet is it indeed but a short time, neither will the Lord haue vs precisely to determine of the time. *It is not for you to know the times and seasons:* but this is sufficient comfort for vs, that we are told it shall be but a short time, and that all the time wherein Antichrist shall persecute the Church, the Lord shall not want witnesses to stand to the maintenance of his truth.

Clothed with sackcloth. They shall not only preach repentance and mortification, but shall practise it; for this partly shewes their inward disposition, that they shall walke in the humilitie of their soules, as *Jeremy* lamented for the bodily captiuitie of his people in Babel, & partly it sheweth their modesty in their outward apparell, the Ministers of Antichrist are decked vp in whorish manner with Scarlet, and celebrate their Masses in cloth of Gold, hauing no grace of God within to commend them; by externall pompe they bewitch the eares of their people, but it is not so with the witnesses of Christ.

Verse 4.

These are the two Olive trees, and the two candlesticks, standing before the God of the earth.

A short description of the godly Preachers Ministry.

Here is interiected a short description of their Ministerie, wherein first wee haue the excellencie thereof in the benefits that come to them by the godly, Verse 4. next, the suretie of their protection, Verse 5. and thirdly, the powerfull effect of their preaching toward the wicked: for vnto some, they are the fauour of life to life, vnto others, the fauour of death to death.

First, in the excellency of it.

The excellencie of their Ministerie is described in this, that they are called two Oliues, and two Candlesticks, figuring two great benefits, which by their Ministerie come vnto Gods people, as namely, the Oyle of grace, and light of knowledge, which two the Lord continually preferueth in his Church, according to that Vision exhibited to *Zacharie* of a golden Candlestick, hauing seuen Lampes, and seuen pipes, one to euery Lampe, and ouer it two Oliues, from which by the pipes Oyle is conueyed to the Lampes: and these Oliues here are said to stand before the Ruler of the whole earth, clearly noting vnto vs, that God is the Author of a Ministerie in his owne Church, and the conseruer of Grace therein: no malice of Satan nor of man can vndoe this Church, which this

God is the Author of his owne Ministerie.

manner of way is furnished, and sustained by the God of Heauen. As the Palme-tree is a signe of victorie, so the Oliue is a signe of peace. When *Noah* sent out the Doue, it returned with the branch of an Oliue in the mouth thereof, in signe of pacification; the wrath was now past, and the Deluge at an end: and the message which now he puts in the mouthes of his Witnesses, is the message of testifying, that he is now reconciled with men in the blood of his Sonne Christ, and therefore properly compared to Oliues. If there were no more to commend the Ministry of the Word, and make it precious to men, this is sufficient, if it were well considered, *Beautiful are the feete of them that bring the glad tidings of peace.*

Verse 5.

And if any man will hurt them, fire proceedeth out of their mouth, and deuoureth their enemies: and if any man will hurt them, he must in this manner be killed.

Now follows the 2. point, the surety of their protection. It is the lot of all Gods seruants, which our Sauour said to his Disciples, *Behold, I send you out as sheepe among wolves;* and therefore the Lord armeth them with this promise, That whosoever will hurt them, shall not escape away unpunished; but fire shall proceed out of their mouthes to deuoure them: and here allusion is made to that of *Elijah*, who by his prayer brought downe fire from Heauen to consume the, & his Captaines with their fifties, and very comfortable is this, that this vengeance of their enemies is said to proceed out of their mouthes; for it teaches vs, how dangerous a thing it is, for wicked men to procure that the seruants of God should be forced to open their mouthes against them, either in preaching, or prayer. Prophane men esteeme their threatnings and imprecations, to be but wind: but fearefull is that Word of the Lord to *Jeremy*, *Because this people said the Word is but wind, therefore I will make my Word in thy mouth like fire, and this people like stubble, and it shall deuoure them:* and therefore also saith the Lord by *Hosea*, That he had cut down the people by the Prophets. A strange manner of speech; but he expounds himselfe incontinent, that hee had slaine them by the words of his mouth: for God is with his seruants, as hee was with *Samuel*, of whom it is said, *The Lord suffered not his words to fall vnto the ground;* what they speake in his name, the Lord will not faile to performe it. Let conterners of the Word marke this.

Verse 6.

These haue power to shut Heauen, that it raine

Gen. 8.8.

Secondly, in the suretie of their protection. Mat. 9.16.

Ier. 5.14.

Hose. 6.5.

1. Sam.

In the powerfull effect thereof.

Exod. 7.17.

1. King. 17.1. James 5.17.

2. Cor. 10.4, 5, 6.

A note of a true Minister of God to denounce iudgement with griefe.

not in the dayes of their prophesie: and haue power ouer waters to turne them to blood, and to smite the earth with all plagues, as often as they will.

Here follows the third point; a description of their effectfull Ministry, as concerning the wicked; for vnderstanding whereof, we must know, that here allusion is made to that which God wrought by *Moses*, when hee brought Israel out of Egypt: for there he turned their waters into blood, and as oft as he stretched out his rod, he smote the earth with sundry plagues; & again, to that which he did by *Elijah*, at the restitution of his true worship, and downecasting of the idolatrous worship of *Baal*: for then at the word of *Elijah*, God closed the Heauen for three yeeres and an halfe, that it rained not vpon Israel. So then the meaning is, that the Lord will worke with his seruants, whom hee will send to restore his pure worship, and to deliuer his people from the bondage of spirituall Egypt, no lesse powerfully then he did by *Moses* in the one, and by *Elijah* in the other.

And this is to be vnderstood of their spirituall power, whereby they not only bring vpon the World corporal plagues of famine, pestilence, and such like, by their complaints to God for contempt of the Gospell, but spirituall also, such as the hardning of the heart, the binding up of the sins of men, the closing and shutting up of Heauen, the subduing of men to Christs obedience, and the pouring out of vengeance vpon the obstinate; which twofold spirituall power of Preachers, is properly expressed by the Apostle: *The weapons of our warfare are not carnall, but mightie through God, to cast downe strong Holds, casting downe the imaginations, and euerie high thing that is exalted against the knowledge of God, and bringing in captiuitie euery thing to the obedience of Christ, and hauing ready vengeance against all disobedience.* This is the great power of Preachers, either to bring the thoughts of men to Christs obedience, or then to execute ready vengeance vpon the disobedient.

But how is it said, *that they smite the earth with plagues as often as they will?* This is not as if the Lord did frame his will after the will of man, but because his seruants conforme their will to his will: they denounce no plague, but where the Lord commands them, yea, in their consciences compels them; for Gods seruants do any part of their calling with gladnesse, but denounce not iudgement without griefe, as we see in *Jeremie*, who mourned in secret for those same plagues which he denounced in publike; farre lesse doe they call for

iudgement, vnlesse the glory of God, and good of his Church require it: so that this will of theirs, in smiting the earth with plagues, is euer framed according to Gods will; an example whereof we haue in *Moses*, albeit the Lord made him *Pharaohs* God after a sort, yet he neuer stretched out his hand to call for a plague, but as the Lord directed him. And this should serue to bridle the preposterous zeale of some, who vpon euery discontentment, or misconception of theirs, *crie* with the Disciples (not yet well instructed) *for fire from Heauen vpon the Samaritans,* which Christ would not doe for them. Let such trie and consider of what spirit they are; *For the wrath of man doth not accomplish the righteousness of God.*

Vers. 7.

And when they shall haue finished their testimony, the beast that ascendeth out of the bottomlesse pit, shall make warre against them, and shall overcome them, and kill them.

Hitherto hath been shewed the restitution of the light againe, the re-edification of the Church, and raising vp of Witnesses, with the power and grace of preaching for effecting this worke: now is declared how this worke shall not go forward without great resistance; for the beast shall make warre against the seruants of the Lord, and shall persecute them vnto the death, ver. 7, 8, 9, 10. But all in vaine, for at length they shall be victors, both in their persons and cause, ver. 11, 13, 14.

As the Gospell was not preached at the first, without persecution and shedding of blood, so shall it not be restored without it. Let vs not dreame of immunity from persecution, but rather maruel, that so long a time we haue enioyed the Gospell with so singular a peace; and let vs remember to vse this time well for the gathering of strength against the day of trouble, which is not farre off: our falling away from our first loue, the securitie and deadnesse of heart, the loathing of Manna, which preuailes in many of this age, are vndoubted forewarners of some trouble at hand to waken vs. These brought on the cruell persecution vnder *Decius*, *Quia traditam nobis diuinam disciplinam pax longa corrumperat, iacentem fidem & pene dixerim dormientem, censura caelestis erexit:* so witnesses *Cyprian*: Because long peace hath corrupted that heauenly discipline; by which wee should haue corrected our manners, it hath pleased God, to rayse vp againe our languishing and almost sleeping Faith, by the censure of the Crosse.

Q. q. q. 4

Let

Luke 9.54.

James 1.20.

The Restitucion of the Gospell, not with Immunity of persecution.

Cyprian ser. de lapsis.

Arg. in Ioan.
tract. 12.Cyprian. de
simplicit. pre-
latorum.Cyprian. lib. 1.
epist. 2.

Let vs not therefore abuse our peace which God hath giuen vs *ad consolationem, non ad corruptionem*; for to comfort, not to corrupt vs, but in our greatest prosperitie let vs thinke vpon these predictions of troubles, *ut ad certamen animus paratur*, that we may bee prepared for the battell ere it come; if we doe so, our heart shall not want strength to indure in the day of triall: *qui in pace militibus suis futuram prænuntiat pugnam, dabit militantibus in congressione victoriam*: for he who in peace foretels his warriors of a battell to come, shall not faile to giue them victorie, when they enter in the combat.

Againe, Preachers and all Professors are here warned, they haue but a time assigned to them on earth, wherein to do the work of God, for which he sent vs into the world, how long, or how short, is vnkowne to vs; *While therefore we haue time, let vs doe good*. But this comfort we haue, that as the Lord Iesus had his owne appointed time, which his enemies could not preuent: so his seruants haue their owne limited time for finishing their testimonie, which no malice nor power of the Creature is able to shorten.

The Beast that, &c. He that Chap. 9. was called a false Starre, hauing the key of the bottomlesse pit, is here called the Beast that comes out of the bottomlesse pit. This is Antichrist, the Apostate Bishop of Rome, whom at length we shall heare described in the third Vision following. Alway the manner whereby he fights against the witnesses of Christ, is by warre, crueltie, bloodshedding, and killing: but the weapons of our warfare are spirituall, preaching, prayer, patience. *Verberari, Christianorum est, flagellare autem, Caiaphæ & Pilati officia*: To be scourged, is the lot of Christians; but to scourge and persecute, is the part of Caiaphas and Pilate. *Quid facit in pectore Christiano inuoluntarias & canum rabies?*

And shall overcome them. To wit, not in their cause; that cannot be overcome: but in their persons, and that not by true victorie, but by apparent in the eyes of men: other-ways the godly, when they patiently suffer death, and in the iudgement of men seeme to be overcome, in Gods estimation they are more then conquerors. *O uirè tu- ta pro Christo, & cum Christo pugna, in qua nec vulneratus nec occisus fraudaberis victoria!* Such is their suretie who fight the battell for Christ, and with Christ, that though they bee wounded, yea though they bee slaine, they are neuer defrauded of the victorie. *Nam qui pro nobis mortem semel vicit, semper vincit in nobis*: For hee who once overcame death for vs, doth euermore overcome in vs. They kill but the body, as

is said in the next words, it is but a part that death bites away and the earthly part only, and that but for a time; yea, that same death, by which *corpus resoluatur, anima absoluitur*, the body is resolued and turned vnto dust, the soule is absolued & deliuered from the bondage, *per vitam ad mortem transiit, est. per mortem ad vitam rediit*: by life the Christian passeth vnto death, by death againe he returnes vnto life.

Vers. 8.

And their dead bodies shall lye in the streete of the great Citie, which spiritually is called Sodom, and Egypt, where our Lord also was crucified.

Not onely shall Antichrist slay their bodies, but shal vse also all barbarous inhumanitie toward their dead corpses, denying vnto them the honor of buriall, casting out their bodies in the streetes like doun to bee trampled vpon, esteeming them as *καδυσματα*, the off-scourings of the world, who in Gods account are his chosen Vessels and Witnesses, to carrie his Name thorow the World. And where shall this bee done? In the streetes of the great Citie, spiritually called Sodom and Egypt: thus both the fact and the place point plainely with the finger vnto the Popes Kingdome: for is not this a common practice of the Church of Rome, to burne the bodies of Gods Saints vnto ashes, and strow them into Riuer, as was done vnto the body of *John Hus*; or to trale them after Horses in the streetes, as was done at the Massacre of Paris; yea, to take them vp after they haue been long in the graue, and burne them, as was done to many in England?

Now the circumstance of place makes this yet more cleare; it is called the Great Citie that ruled the earth, when Saint *Iohn* wrought this Reuelation, a proper & plaine description of Rome: (for what other Citie ruled the World, then that?) but spiritually it is called Egypt, Sodom, Ierusalem, where the wisdom of Gods Spirit is worthy obseruance: he calles it not Ierusalem, as it was an holy Citie, but by circumlocution denominates it, The place where our Lord was crucified, that is, Ierusalem in her worse estate of defection and persecution, not in her best estate of deuotion and piety. It is called Sodom for the similitude of sinnes with Sodom, reckoned out by *Ezechiel*, pride, abundance of idleness, fulnesse of bread, filthie abomination, not worthy to be named among Saints. It is also called Egypt spiritually, for the spirituall darkenesse, which is ignorance that

Ambros. de bono
mortis.Antichrists
barbarous in-
humanitie.

1. Cor. 4. 9, 13.

Ierusalem in
her defection
compared to
Sodom.

Ezech. 16. 49, 50

To Egypt.

Cruelty is An-
christs Badge.Athanas. epist. ad
solit. vitam de-
gentes
Cyp. de simplici-
tate prelat.Rom. 8.
Bernard.

Cyp. lib. 2. epist. 6

is in it, through want of that true light which shineth in Goshen, figuring the true Church, as also for the seruitude and spirituall bondage, wherein Gods people are detained there; that neither can they know the way to Canaan, nor get liberty to walke toward it. And it is also spiritually called, The place where our Lord was crucified. The Spirit of God purposely vseth this distinction, It is not Sodom nor Egypt literally, neither is it Ierusalem literally, but spiritually; no speech can bee plainer, and yet strange to see how the spirit of error blinds the aduersaries, that in so cleare a light they cannot see: they will haue the Citie to bee literally Ierusalem, and all to proue that Antichrist shall sit at Ierusalem, and not at Rome: sometime they are forced to confesse, that if this Citie signified any one citie in the world, it is likely to signifie Rome. Other times they flee it, like men groping in darkenesse, they know not where to settle themselves. They should haue remembered that at this time there was not a Ierusalem, for Saint *Iohn* wrote this Reuelation in the dayes of *Domitian*: and before him, in the dayes of *Titus*, Ierusalem was destroyed, like cursed Iericho, neuer to be built againe: for albeit *Adrian* and *Iulian*, Emperours, and some of the Iewes had minded to build it, yet were they still hindered, either by Earthquake or Fire from heauen, that the world might see the finger of God against them. It is therefore both against the Text and the Story, to expound this literally of Ierusalem, which in the dayes of Saint *Iohn* was not, and since hath not bene a Citie, farre lesse a great Citie, ruler then of the earth.

But stil it is replied, The place meant here, is that where our Lord was crucified: and it is knowne, our Lord was crucified at Ierusalem. To this the answer is easie, that our Lord was indeed crucified at Ierusalem, but then when Ierusalem was vnder the authority and Iurisdiction of Rome, and was no free Citie of it selfe: for when we speake of Rome in her flourishing estate, we vnderstand not by it, that onely which was within the walls of Rome, but all vnder the commandment and iurisdiction of Rome: for which cause also the Spirit of God calleth it such a citie as was Sodom, hauing many cities partakers with it, and calleth it Egypt, a kingdome hauing many moe vnder the command thereof. Ierusalem then in effect was not Ierusalem, but Rome, all Syria being reduced vnto a Prouince, by the Romaine Empire. The Iudge that gaue sentence against Christ, was a Romaine; the kind of death he adiudged him to, was Romaine; the authority by which hee was put to death, was Romaine; for the Scribes and

Pharises confessed themselves, that they had no power to execute a man to the death; and the cause of his death was treason pretended against *Cesar*. In all these respects is Rome called the place where our Lord was crucified.

The Aduersaries abuse the simple people, by laying before them the great commendation which Saint *Paul* gaue to Primitiue Rome: *I thanke my God through Christ, because your faith is published throughout the whole world*. Thereby inducing the to a reuerend estimation of the Church of Rome: but the reasoning is no better then if one should argue thus; Man was once made holy and pure from sinne, therefore all that now is spoken of the sinne and vncleanthes of man, is false. But as *Jeremie* lamented for Ierusalem, *How is the faithful City become a harlot!* and *Hosea* complained that *Bethel* was become *Bethanen*, the House of God was become the house of vanity.

So wee haue cause to complaine, that the Church of Rome, which sometime was a chaste Spouse of Christ, her Bishops, Preachers, and Professors, patient sufferers of death for the Gospell, is now become the Whore, yea, the mother of abominations; her Bishops, and Prelats and people bloodie persecutors of all such as truly professe the Gospell of the Lord Iesus.

Verse 9.

And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three dayes and an halfe, and shall not suffer their dead bodies to be put in graues.

Here we haue first, a new description of them who shal thus cruelly tyrannize against Christs witnesses. Next, wee haue an higher degree of their cruelty: the first is here, *they of the people, kindred and tongues*. This maketh cleare, that by *Citie* named before, is not to be meant any Citie within walles, but such a fellowship, as wherein are many people, kindred, and tongues, and serueth in like manner to let Romanists see how blindly they glory of their multitude; seeing the Spirit of God euery where cleerly foretells, how the great multitude should oppose themselves to the testimony of the Lords Truth, in the mouth of his witnesses, who are but few, in comparison of his enemies.

There is also a new degree of their cruelty, that not contented to haue slaine them, they will not giue their corpses the honour of buriall. So their cruelty ascends by three degrees. First, they slay the witnesses of Christ. Secondly, they cast out their bodies in

Job. 12. 21.

Rom. 1. 8.

A false Argu-
ment.Ier. 2. 20.
Hosea 4. 15.Romes blind
brag of multi-
tude.A new degree
of Romes cru-
elty.

Rom. 6. 13.

1. Cor. 15. 43.

Confessors bodies, how honoured by Constantine.

Buriall, the last duty of Humanity.

The last degree of Romish cruelty.

in contempt, as dung into the streets. Thirdly, they deny vnto them the honour of buriall. The bodies of Saints are honourable, being Temples sometime of the holy Ghost; the members thereof, weapons of righteousness, which howsoeuer for a time they be dishonoured by death; yet shall they be raised in honour, and made vessels of glory. Let Infidels doe what they will to our bodies, trample vpon them, and expose them to all manner of scorne, it shall no way preiudice the certaine glorification of them. Godly *Constantine* honoured the bodies of Confessors which had bene dishonoured in time of persecution, as namely, because *Paphnutius* had one of his eyes pulled out for Christs sake, hee kissed the hole where the eye was; thereby acknowledging it to be the most honourable part of the body: but much more shall our Monarch and Emperour Christ Iesus, the bodies of his faithfull seruants, which by his enemies were dishonoured for his sake: *Tea, he that raised vp Iesus from the dead, shall also quicken our mortall bodies, and make them like to his owne glorious bodie.*

Buriall is the last duty of humanitie, which all people, euen by natures light, haue bene carefull to discharge to their dead. The Egyptians embalmed the bodies of such as were deare vnto them, and kept them at home. The Persians salted them, and lapped them in waxe: other people burnt the body vnto ashes, and kept it in pitchers: the comfort of the poore sort, is, *Cælo regitur qui non habet urnam.* The Iewes embalmed them; but Christians haue more cleere consolation: for that same holy Spirit which now dwelleth in the body, shall be as an holy balme, to conserue it vnto immortall glory, and preferue it from perishing in corruption.

Verse 10.

And they that dwell vpon the earth, shall reioyce ouer them, and make merry, and shall send gifts one to another: because these two Prophets tormented them that dwell on the earth.

THe last degree of their sanne is heere, that when they haue committed all this crueltie, they shall reioyce in it, as if they had done some good seruice vnto God. Oh pittifull blindness, to ioy in that which iustly now should be, and heereafter must be the matter of their mourning! This is so plainly practised in Papistry, that it needeth no Commentary; and the Spirit here points at them by the finger; their ringing of Bells, their frequent Procession, with their songs, *Te Deum laudamus*, cleareth the matter; and they who shall doe this, are pro-

perly termed here, Indwellers of the earth, because they are voyd of all heauenly and spirituall disposition, earthly-minded, vnder shew of Religion.

For these two Prophets vexed them. The Word of God in it selfe, is a word of consolation, but vnto two sorts of men, it becometh a word of vexation. First, vnto all that are *blinded with the spirit of error*; they cannot abide the light of the Word, it manifesteth their darkenesse: *Tertullian* for this, called them *Lucifuge*: Papists this day may stand for a prooffe hereof, who delight not to reade or heare holy Scripture, neither can they doe so much as speake reuerendly of it.

Next, vnto those who *corrupt their conscience by carnall conuersation*: The Word is like salt vnto their fores, which biteth and vexeth them: *Ahab* neuer desired to heare *Micah*, because, as he said to *Iehosaphat*, hee neuer prophesied good vnto him; hee blamed the Prophet, where he should haue blamed himselfe: for as saith the Lord to *Micah*, *Are not my words good to him that walketh uprightly?* If he had been good himselfe, he should haue heard the Word denouncing good things vnto him. But such is the pride of man, he will not bee bound vnto the Word, and yet wil haue the Word bound vnto him; he will liue as he pleaseth, and will not suffer rebuke: A dangerous thing to liue vnder this enmitie with God; the Word of God is an enemy to none, but to such as are enemies vnto themselves: *Quamdiu tu tibi inimicus es, inimicum habebis Sermonem Dei*: Let men consider what operation the Word of God hath in it; for if conscience within, which is Gods Deputy, bee against thee; and the Word without, which is the voyce of God, vex thee when thou hearest it, thou mayest be sure, God will stand with them against thee also.

Verse 11.

And after three dayes and an halfe, the Spirit of life from God, entred into them: and they stood vpon their feet, and great feare fell vpon them which saw them.

LEst the former prediction should breed heauinesse and discouragement to the Children of God, comfort is heere subioyned: for now the Lord declareth that hee shall raise againe these his Martyrs, whom Antichrist had slaine; and they shall doe no more hurt to the kingdome of the Beast, then before they had done, which is not to be vnderstood of a personall resurrection of them in their owne bodies: this will not be before the Day of Iudgement; but of the raising of others in their roome, who shall be

The Word of consolation, how it becometh a word of vexation to two sorts of men.

1. King. 22. 8.

Aug. ser. 1.

be such as they were, endued with the same Spirit of life comming from God, euen as *Iohn Baptiste* came in the Spirit and power of *Elias*. These shall speake the same truth which the other witnesses that were slaine, had done before them, in so cleere and powerfull manner, that the persons of those who had bene slaine as Heretikes before, shall now be manifested to haue bene the faithfull seruants of God, condemned by men, but approoued vnto God, reigning with him in glory; and their cause, which before seemed to be ouerthrowne, shall now bee victorious: for the Citie of Antichrist shall be shaken, and the blind fauourers of the beast shall perish in her iudgement, but others shall repent and giue glory vnto God.

And this is said, that it shall be done within three dayes and an halfe; that is, within a short time: the like speech hath the Prophet *Hosea*; *After two dayes he will reuiue vs, and the third day he will raise vs up*; that is, hee will shortly doe it: *Weeping may abide for an euening, but ioy commeth in the morning.* The afflictions of the Church are measured, both in their quantitie and continuance; all the time of our trouble is but an houre of tentation: Shall wee not suffer with our Lord one houre, that wee may be with him for euer? Our troubles are light and momentanie, but cause vnto vs an infinite weight of glory.

The Spirit of life. The working of Antichrist against the Church is all in vaine; no slaughter of Preachers or Professors can extinguish the light of the Gospell. The aduersaries thought that they had wonne the field, when in the Councell of Constance, they caused *Iohn Hus* and *Jerome* of Prague to be burned: but God raised vp others in their room. The Church is that *Bush burning with fire*, but cannot bee consumed with fire; it is that Arke tossed to and fro with waues of the water, but cannot be drowned: for God is in it, and he is the Author and conseruer of a spirituall and liuely Ministerie in it, hee can of stones raise vp children to Abraham: and if they who should stand for the truth, will bee silent, God will cause stones to speake for it. When the Holy Ghost descended vpon Fishers, they spake with such wisdom and power, that none was able to resist them: It is notye, but the Spirit of my Father that speaketh in you. Such as ayme at the spirituall life, let them cry for this Spirit, see they grieue him not. Preachers without this Spirit of life, are like sounding Cymbals, making a noyse of words without inward power. Professours without it, are like *Adam*, formed of clay, but dead and senselesse, till God breathed in

him. Many such of the world, make a faire shew of godlinesse, like painted Sepulchres, but void of this Spirit, are full of rottennesse, death dwelleth in their most pleasant places.

Verse 12.

And they heard a great voyce from heauen, saying vnto them, Come vp hither. And they ascended vp to heauen in a cloud, and their enemies beheld them.

THe glorious victory of the witnesses of Christ, is heere declared, they were put to shamefull death by their enemies, condemned as Heretikes, but God shall iustifie them in the sight of the world, to haue been his seruants, and by a powerfull voyce raise them vp againe; and Saint *Iohn*, to shew the certainty heereof, speakes of a thing to come, as if it were already past, and in the manner of speech he alludes to the ascension of *Elijah*, who after he had finished his Ministrie, was taken vp vnto heauen, and to the ascension of our Lord, who after hee had suffered the ignominious death of the Crosse, rose the third day, and ascended triumphantly vnto heauen. Neither is this to be vnderstood only of the last Resurrection and Ascension, but of the restitution of Preachers, for the ouerthrow of Antichrist, and of that publike declaration, whereby God shall make it manifest, that they are his approoued seruants, which is the very worke God is now working in this age, according to this Prophecie: for those who in former times haue bene condemned as Heretikes, are now reuiued againe in their successors; God by the cleare voyce of the Word from heauen, giuing testimony vnto them, that they are his faithfull seruants, approoued of him, howsoeuer reiected of men.

Verse 13.

And the same houre was there a great earthquake, and the tenth part of the citie fell, and in the earthquake were slaine of men, seven thousand: and the remnant were affrighted, and gaue glory to the God of heauen.

What this raising vp againe of Gods witnesses shall worke, as concerning the kingdome of the Beast, is here subioyned: for the Citie of the beast shall bee shaken, and at the blast, which by the Trumpet of the Word shall bee giuen, the tenth part thereof shall fall. It is not promised, that at the first it shall fully bee ouerthrowne, but first, the tenth part thereof shall bee cast downe, which, prayesd bee God, in our owne dayes wee see to bee done: Heereafter followeth the full

The victory of Christs witnesses.

2. King. 2. 10.

A. B. 1. 9. 11.

What Gods witnesses shall worke, concerning the kingdome of the Beast.

From the falling of Antichrist shall arise a twofold effect.

full and finall ouerthrow thereof, Chapter 17.

And from this falling of the tenth part of Antichrists kingdome, shall arise a twofold effect: whereof the one concerneth obstinate Papists, who notwithstanding they see the hand of God fighting against them, and the cleere light of his Word conuincing them, yet will not giue place: these may look for heauy iudgements, which shall not fall out casually, but determinately, the finger of God touching them, as it were one by one, expresse here by the earthquakes: *there shall be slaine in number seven thousand*, more significantly in the Originall, *septem milia*. The names of men: for God shall finde them out by their names; no lurking place shall hide them from the stroke of his hand, who will not suffer the contradiction made by them, in fauour of Antichrist, to his eternall Truth, escape vnpunished. No countrey in Europe wherein the Gospell hath been preached, which is not full of examples to cleare this point. The other effect concerneth the penitent sort, who moued with the workes of God, and with the light of his Word, shall feare, and repent them of their former Idolatry, and shall giue glory to the God of heauen, which before in their ignorance they had giuen to the Creature y which, praised bee God, in our dayes also wee see most truly performed, not in their common Professors only, but in their Preachers and others, hauing receiued (as they call it) publike orders in their Church, who by plaine euidence of the Word, are moued to abandon Papistry, and to worship God with vs, according to his Word. The conuersion of the Iesuite *Christian Frænken*, Anno 1578. of *Godefrid Rabin*, Frier and Preacher at Prague, Anno 1601. The Recantation of *Simon Palory*, Prior and Princiell of the holy Crosse, Anno 1601. The declaration of *Master Iohn Collier*, sometime a Preacher, a Capuchin and Gardian of S. Omer, made March 4. 1601. The Conuersion of *Senior Melchior Roman*, Spaniard, sometime Professor of the order of Iacobines at Rome, August 1600. The Declaration of *Master Iohn Norman*, sometime ordinary Preacher at Maffas, and Sub-prior of Marestay, Anno 1600. The Conuersion of *M. Anthony Ginefret*, Priest, of the Order of S. Francis, declared by publike Protestation, in the Church of Bragerak, Octob. 22. 1600. The Declaration of *Father Abraham*, Prior of Charmes, publikely made in the reformed Church of Vzer, Jan. 1600. The Conuersion of *Signeur Lewis of Carrausie*, Priest. The Declaration of *Father Edmond of Beruall*, Iesuite, publikely made by him in the reformed Church of S. Amand, Iuly 1600. The Declaration of *Leonard Thevenot*, Priest, in the Church of Poytiers, November 1600. The Declaration of *S. Francis Britton*, Monke, of the Order of Celestines, in the reformed Church of Vendosme, Jan. 1601. The Protestation of *Francis Coupill*, Frier, made in the reformed Church at Thouars, Sept. 1601. The Confession of *Lewys de Rois*, Priest, of the Order of S. Francis. The conuersion of *Iohn Salkeld*, Iesuite, An. 1612. These and many more, redious to rehearse; beside the conuersion of many famous Kingdomes in Europe, are witnesses of the accomplishment of this Prophecie, who doe all, in their Sermons of Recantation, at length giue in their reasons which haue moued them, and iustly may moue all others, to abhorre and detest Papistry.

Verse 14.

The second woe is past, and behold, the third woe cometh quickly.

Here we see this second Prophecie, concluded with a Propheticall description of the day of Iudgement; it comes in with the blast of the seventh Trumpet, and bringeth finall victory and ioy to the Church, and full confusion to her enemies. This third woe, saith he, will come anon: so speaketh he, to represent a short time, for there will bee but a short time betwixt the restitution of Prophecie, and execution of finall iudgement vpon the wicked. Wee are now betwixt the sixth Trumpet and the seventh: the third and last woe is at hand, God maketh vs wise to auoyd it in time. Wee see these things so cleerely figured to vs or euer they come to passe, that we are altogether inexcusable, if we prepare not for them.

Verse 15.

And the seventh Angel sounded, and there were great voyces in heauen, saying, The kingdomes of this world, are become the Kingdomes of our Lord, and of his Christ, and he shall reigne for euer and euer.

The blast of the seventh Trumpet cometh with denunciation of the last Iudgement, which putteth an end to all miseries of the Saints, and brings full and finall wrath on the wicked: for according to this twofold distribution, shall that iudgement proceed which our Satiour comprised in a short summe: *These shall goe into euil lasting punishment, and the iust into life euil lasting*. These are first declared in a plaine speech, vers. 15. 16. 17. 18. Then in a typicall, vers. 9. First then, elect Angels and men are brought in praying God, for the ioyfull Day of the Lord: To the wicked, it is properly called, A Day of woe, yea, the third and last woe, wherein all the woes of God that are threatened

There will be but a short time betwixt restitution of Prophecie, and execution of Iudgement.

Mat. 25. 41.

ned in his Law shall be powred out vpon them; but to the godly it shall be a day of ioy, a day of refreshment, a day of redemption: the one shall see it with howling and dolefull lamentation, the other shall welcome it with their heads lifted vp, with ioyfull singing and thanksgiving.

The song of Angels is first set downe, whereof this is the tenor, *The Kingdomes of the world are the Lords, and his Christs, and he shall reigne for euer more*: that is, are now declared to bee the Lords, and his Christs; for vnto the Lord, euen in this life, appertaineth Kingdome, power and glory; as wee acknowledge in that doxologie which concludeth the Lords Prayer; yea Infidels haue been forced to confesse it. So *Nebuchadnezzar*: *I gaue thanks to the most High, whose power is an euil lasting power, and his Kingdome is from generation to generation, and all the inhabitants of the earth are reputed as nothing: hee setteth up, hee casteth downe Kings at his pleasure, he translates them when he will, and whom he pleaseth*. *Belsar* found this by experience, whose Kingdome was taken from him, and giuen to the Medes and Persians. But now the Lord tolerates his enemies, and suffers them to abuse that same power which hee hath lent them, against himselfe, and against his poore Saints: but in that day it shall not bee so. The God of peace shall then trample Satan vnder the feet of his Saints, and all the world shall see the power of visible and invisible enemies, controlled by the power of our God.

Verse 16.

Then the foure and twenty Elders which sate before God on their seates, fell upon their faces and worshipped God,

The sitting on seates notes two things.
1. 2.

After the song of Angels, now followes the song of Saints: wherein first their gesture is declared, vers. 16. then the song it selfe is subioyned, vers. 17. For their gestures, they are said to sit on their seates before God, but when they worship him, they fall on their faces. Their sitting on seates notes two things: 1. their rest: 2. their quiet and peaceable estate. Now the Saints are pilgrims, wearyed many wayes, but there they rest; now they are in continuall warfare, there they sit in peace and quietnesse. Next, their sitting before God, notes their glory and dignity with ioy: there is the sweet recompence of godlines. So long as thou art heere, walke with the Lord, as *Henoch* did; set the Lord alway in thy sight, as *Dauid* did: there, for thy reward, thou shalt sit hereafter for euer in his sight. O what a gaine bringeth godlinesse with it! Lord giue vs hearts to thinke vpon it.

Concerning their falling on their faces when they worship the Lord, looke what we haue said elsewhere.

Verse 17.

Saying, We giue thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned.

Hitherto their gesture: now followes their song, wherein they giue to the Lord the praise of power, eternity, and truth. Of power, when they stile him, *Lord God Almighty*. Of eternity, when they describe him, *one who is, who was, and who is to come*. Of truth, when they acknowledge that he is entred into his Kingdome, according vnto his promise, to giue rewards both vnto good and euill. For this that they say hee hath now receiued his Kingdome, doth not import, that at any time the Lord did euer want his Kingly power, but onely declares, that the power which God lent the wicked for a time, hee shall take it out of their hands, and resume it to himselfe againe. We haue a Commentary to this common place, in 1. Cor. 15. *Christ our Lord shall reigne, till he make his enemies his footstool*. As also Heb. 10. 11. After that Christ had offered sacrifice for sinne, he sits for euer at the right hand of God, and carries from thenceforth till hee make his enemies his footstool; when that is done, then shall he deliuer vp the Kingdome to his Father; not so to be vnderstood, as if then he were to deuest himselfe of all authority, after the manner of men, who resigne their gouernment into the hands of others, but that hauing done the worke, for which hee vnderooke the office of a Redeemer, hee shall present all the Lords Elect blamelesse, freed from Satans bondage, Conquerours and Kings ouer their enemies, but subiects to their King, the Lord their God; and hee shall present their enemies overcome, captiued, and by force subiected vnto God. This is it which there is meant by the deliuering of the Kingdome by Christ vnto the Father, and for which the Church giues thanks in this place. The Kingdomes of this world are the Lords, and his Christs: what may seeme doubtfull in the one place, is made cleere in the other: there it is said, the Sonne shall deliuer vp the Kingdome to the Father: heere the Father and the Sonne are both conioyned in the possession of this Kingdome. They who expound this of the conuersion of England, Scotland, Denmarke, and Swaine to the faith of Christ, doe speake truth indeed, but not the truth of this Prophecie.

Rrrr

Verse 18.

Examples of the power of Gods Word.

Verse 18.

And the Nations were angry, and thy wrath is come and the time of the dead that they should be iudged, and that thou shouldst giue reward vnto thy seruants the Prophets, and to the Saints, and them that feare thy Name, small and great, and shouldst destroy them which destroy the earth.

The praise of Gods power and truth is still insisted on, in that albeit the Lords enemies were proud and angry, and the Lord with great patience suffered them for a time: yet now the case is altered, their day is gone, now comes the Lords day: in their day they did what they should not, God in his day recompenceth them iustly, their anger is gone and vanished with themselves. Properly expressed: the Gentiles, that is, all the wicked strangers from the Couenant, they were angry: but now comes the time wherein the Lord shewes his anger, and iust displeasure against them. This is called the time of the dead, that they should be iudged. Strange it is, that any man should expound this of the conuersion of the Iewes; for though now they bee dead in their infidelity, yet when they shall be converted, they shall be quickened and absolved from their sinne. It is cleere, this is spoken of the last Iudgement, and confirms that method of the Reuelation we laid in the beginning: for now the second time this Prophecie hath reference to the Day of Iudgement, which is made more plaine in the subsequent words, where it is called, the time when God should giue reward to his Prophets and Saints of all sorts, without any restraint to any one sort of people, and the time that God should destroy all the wicked which haue destroyed the earth, without any exception. All which is set downe in so plaine speeches, as cannot be accommodated to any other time, but the time of Iudgement.

And now what shall bee done in this Iudgement, is declared most euidently, to wit, 1. the godly shall bee rewarded, and 2. the wicked punished; according to this twofold distribution shall the iudgement proceed. The first is amplified by enumeration of their persons to whom the reward shall be giuen: first, vnto Prophets, vnder which generally all teachers of the Word are comprized: *For they that turne many to righteousness, shall shine as the Sun in the firmament.* Next, vnto all Saints: where, lett the excellency of this stile should terrifie weak Christians, who dare not take this title of Saints, and appropriate it

to themselves, lest they should be excluded from the comfort of this promise, it is subioyned, and to all that feare God, small and great. And suppose thou be not a Prophet, or a Saint, in respect of that measure of the grace of sanctification which hath appeared in others: yet if thou bee one of them that feare the Name of the Lord, thou shalt not want thy reward; whether thou bee bond or free, rich or poore, learned or vnlearned, thy outward condition shall not preiudice thy promised comfort, if thou truly feare the Lord thy God, which feare maketh thee loth to offend him, sorrowfull that thou hast offended him, carefull to please him, and merry when thou dost any thing acceptable vnto him. The other effect of this Iudgement is toward the wicked; their iudgement is destruction; the reason is, because they were destroyers of the earth. Many wayes are the wicked described in holy Scripture; and the godly also, because by many seuerall effects, both grace appears in the one, and corruption in the other. And here they are said to be such as destroy the earth, and that for many respects: first, because they pollute the good creatures of God; every thing they meddle with, they pollute it, *for vnto the vn-cleane, all things are vn-cleane.* Next, because by their sins they prouoke the Lord to make his creatures a punishment vnto them. For the sinne of Adam, the earth was cursed once: for the sinne of Cain, God cursed it the second time. What should we say? How oft is it cursed now with a new curse, since the transgression of man hath been so often multiplied against the Lord? Thirdly, whereas the godly doth all for edification of others, the wicked by the contrary content not themselves to doe wickedly, but doe what lyeth in their power to make others as wicked as themselves, or rather, as our Sauour spake of the Pharises, to make them the children of the diuell, ten times more then themselves.

Verse 19.

And the Temple of God was opened in heauen, and there was scene in his Temple the Arke of his Testament, and there were lightnings, and voyces, and thundrings, and an earthquake, and great haile.

What was foretold in the preceding verse, hee now sees it executed. For he saith, *The Temple of God was opened in heauen*, and the Arke of the Couenant was scene into; whereby the felicity of Saints, and that ioyfull and speciall sight they shall haue of Gods mercifull face in Christ, is here expressed: and with this, he seeth powred out vpon the wicked, thundrings,

The felicity
of the Saints

drings, lightnings, and much haile, figuring that stormie wrath which shortly will be powred out on the wicked.

As for the Temple, we are told plainly, Chap. 21. *that there is no Temple there.* Thereby onely is represented that place of speciall presence, whereby the Lord shall shew himselfe to his Saints in heauen, not in types or figures, nor in clouds, as his glory appeared in Salomons Temple, but with open face shall his Saints behold his glory there. Hitherto appertaineth that which followeth: *And the Arke of the Couenant was scene in his Temple.* We know, that in Salomons Temple, the Arke stood in *Sancto Sanctorum*, which figured heauen, and none of the people got a sight of it: but now the vaile is away, the partition-wall is broken downe, all impediments are removed, and all Saints are admitted to a cleere sight of the Arke of the Couenant, that is, of Iesus Christ, in whom the couenant of grace is bound vp betwixt God and man, for he is that true *Agnes Dei*, Rom. 3. 25. *agnus Dei*, 1. Ioh. 2. So that by this opening of this Temple, and sight of the Arke, the familiar access that all the godly shall haue to Gods fauourable face, and that vn-speakable ioy they shall haue by the sight of the Lord Iesus, is here represented vnto vs: For if euen now, as saith Saint Peter, we loue the Lord Iesus, albeit we haue not yet scene him, and reioyce in him with ioy vn-speakable and glorious: what ioy shall be vnto vs, when wee shall haue the full sight and fruition of him?

And there were lightnings, and voyces. As

the ioy of the godly is expressed by the opening of heauen, and sight of the Arke, so the wrath that shall bee powred vpon the wicked, is expressed by lightnings, voyces, thundrings, and earthquakes; they would not heare the sweet voyce of the Gospell offering mercy, grace, and peace vnto them, and therefore shall heare strange things, and vn-couth voyces in that Day of Iudgement. For euery stroke of the plague of God shall speake with a most liuely voyce vnto them: Iustly sufferest thou this; foolishly hast thou brought it vpon thy selfe, thou canst not say but iust and righteous is the Lord.

By lightnings, thunder and haile, it is accustomed to the Spirit of God to vnderstand iudgement and stormy wrath prepared for the wicked. This is cleared by the Psalmist, *Vpon the wicked God shall raine snares, fire, brimstone, and stormie tempests, this is the portion of their cup.* The Law was proclaimed with great terrour vpon Mount Sinai, thunder, and fire, and earthquake, but it shall be executed in much more terrible manner: then shall sound the dreadfull Trumpet of citation, summoning the wicked to Iudgement; then shall the heauens passe away like a noyse, and the elements bee burnt vp with heate; then shall the doome goe forth neuer to be recalled, and the earth shall open her mouth and swallow them. This will be the end of the wicked, from which most vnhappy condition, the Lord deliuer vs. Thus ends the second Prophecie of this Booke.

How the wrath
of God is
expressed.

Psalm. 11. 8.

1. King. 9. 2. 3.

1. Pet. 1. 8.

R r r r 2

What shall be
done in the
Day of Iudgement.

Dan. 12.

PATHMOS:
OR,
A COMMENTARY
ON THE REVELATION OF
SAINT Iohn, DIVIDED INTO
THREE SEVERALL PROPHECIES.

The third Prophecie, which is particular.

By WILLIAM COVPER, Bishop of
Galloway.

Abacuk 2. 3.

*The Vision is yet for an appointed time, but at the last it shall speake, and not lye; though it tarry, waite:
for it shall surely come, and shall not stay.*



LONDON,
Printed by FELIX KYNGSTON for John Budge, and are to be sold at
his shop in Pauls Church-yard, at the signe of the
Greene Dragon. 1623.



THE THIRD PRO- PHECIE.

CHAP. XII.

My helpe is in the Name of the Lord.

The Summe and Method of this Prophecie.

Now follows the third Prophecie of this Booke, which wee called particular, because the Spirit of God leaving all other troubles, forewarneth his Church of such troubles as she was to sustaine by Antichrist. It is true, the same matter was touched before but closely, now more plainly and particularly. Antichrists Kingdome is declared from the Author thereof, Satan; the Assessor thereof, the Romane Empire, the rising of it, the utter falling of it. The Adversaries themselves are forced to acknowledge, that this Prophecie pertaines to the time of Antichrist, namely, the Iesuites, *Viaga*, and *Ribera*. Such as make it a continuall Prophecie, poynting out the estate of Kings, according to the course of yeeres, one coming after another, may heere espy their owne weaknesse: for by cleere evidence of this Prophecie, they are forced heere to come backe to the dayes of Christ, and state of the Church Primitiue, from which the story of Antichrists Kingdome is deduced vnto the last period thereof; and therefore doe we the more confidently adhere to our former order, that the state of the Church is three sundry times foreshewed here, from the dayes of Christ, to his second coming againe, first, in a generall Prophecie, manifested by opening of fixe scales: next, in a speciall Prophecie, declared by the sound of seuen Trumpets, which the seuenth scale hath in her bosome: Thirdly, by a particular Prophecie contained from this twelfth, to the twenty one Chapter, whereinto the state of the Church aboue (as wee speake it) is repeated againe, and the cruell and subtilt oppo-

sition to be made vnto her by Antichrist, is fully and particularly explained.

First then, the Arch-enemie of the Church, Satan, is described in this Chapter: then, the two chiefe instruments by whom hee exerciseth his tyranny against the Church, vnder the figure of two beasts; a beast with seuen heads, and ten hornes, figuring the Romane Empire, opposite to Christ, vnder whatsoever head or name: another beast with two hornes, looking like a Lambe, speaking like the Dragon, figuring more particularly the Romane Antichrist. And by this order of the holy Ghost, the Church is forewarned to distinguish betwixt 2 principall agent, & instruments of her affliction: for whosoever be the instruments of her trouble, the principall agent is here declared to be Satan; *We wraastle not with flesh and blood, but with principalities and powers, &c.* That we looke not to the instrument of our trouble, but learne to turne our greatest strength against him who is the chiefe agent.

As for the first, Satan is described vnder the figures of a monstrous red Dragon, and a Serpent persecuting with restless malice, the poore Church, described heere vnder the figure of a weake woman travelling in her birth. Fiue severall onsets makes he, but he euer receiveth the foyle: two battels makes hee against the Head of the Church, that blessed seed of the woman, and one against the remanent of her seed.

In the first six verses, the Dragon seekes to deuoure the man-child brought out by the woman, but in vaine: for he is taken vp into Heauen.

In the next six verses, a battell is fought in Heauen by the Dragon against *Michael*; but

Rrrr 4

The Romane
Empire de-
scribed.

Satan de-
scribed.

Antichrists
kingdome de-
clared from
the Author.



See Verse 13.

Satan is a
restlesse per-
secutor of Gods
Church, but
the Lord is its
rescue.

Exod. 3. 3.

The Lord
doth daily pre-
serue his
Church in the
middest of her
enemies, though
they be cruell.

but the Dragon is cast down vnto the earth. In the thirteene & foureteene verses, when he sees he cannot preuaile against the head, then he persecutes the Church, but in vaine; for wings are given vnto the woman, and shee flies vnto the wildernesse. In the fiftene and sixteene verses, the battell is renewed, and the Serpent casts out after the woman a flood of water to drowne her, but in vaine: for the Earth openeth her mouth, swalloweth vp the flood, relieueth the woman. Thus when neither he can preuaile against the Head, nor against the whole Church, which at once hee would ouerwhelme with the flood, spewed out of his mouth; his last battell is against the remanent of her seed, persecuting here and there the persons of such as haue the testimony of Iesus; and for this cause, setteth he to worke the two Beasts in the Chapter following. The lesson for our comfort is, that as Satan is a restlesse persecutor of the Saints, so the Lord is euermore a sure rescuer and preseruer of them; persecute he may, preuaile hee shall not: the God of peace shall shortly trample Satan vnder our feete.

Verse 1.

And there appeared a great wonder in heauen, a woman clothed with the Sunne, and the Moone vnder her feete, and vpon her head a Crowne of twelue starres.

The word *enigma* among many other significations, hath these two, *Simulachrum*, which is, a representation or image, *Portentum*, which is an vncouth and a wondrous thing; both these agree vnto it in this place: for Saint John sees in this heavenly vision, a representation of things that were shortly to be done; and the representation indeed was wonderful to see, *A woman clothed with the Sunne, adorned with a Crowne of Starres, hauing the Moone vnder her feete*, to see againe a battell betwixt her and the Dragon, parties in appearance very vnequall, and yet the weaker party to preuaile. Such wonders workes the Lord euery day: if we would turne aside with *Moses*, and consider it, we should see the bush still burning in a flame of fire, and not consumed, because the Lord is in it. He that once preserued his Children in the fire, and *Daniel* among Lyons, and *Israel* figured by that bush in the fiery furnace of *Egypt*, doth daily preterue his poore Church in the middest of her enemies, who like vnto Lyons and cruell Tygers, greedily would deuoure her. Certainly if we looked to the number, the policy, the power, the plots, the stratagems, the insatiable malice of our enemies, wee would more feruently then wee doe, praise the Lord for our most wonderfull

preseruatiō. But how is it, that it is said, This wonder appeares in Heauen? Shall we thinke that the Dragon hath any footing there? No, no, he hath lost the place of his first habitation, and is now referred in chains vnder darkenesse, to the iudgement of the great Day.

But Saint John speaks of these things, as they were represented to him in Vision; for he is now rauished vp vnto Heauen, transported out of his body, and from all earthly cogitations, and according to things which he seeth, he writes, rendring to vs this comfort, That what-euer trouble fall out to the Church vpon Earth, it is first fore-seene, moderated, ruled, and determinated by God in the Heauen. It did greatly confound *Benhadad*, King of *Aram*, that his conclusions secretly laid downe in his Closet, betwixt him and his Princes, were discovered by *Elisba* to the King of *Israel*; for by this meanes they were made ineffectual. But it may much more confound the enemies of the poore Church, were not they obstinately blinde, that the Watchman of *Israel* is priuy to all their imaginations, and most secret plots, he hath wonderfully discovered and disappointed them, and he will yet doe it; let them band, and confederate, let them lift vp the horne to reiect the yoke of the Lord. He that dwelleth in Heauen, shall haue them in derision; for all the changes of the Earth are governed by the Heauens, onely the counsell of the Lord shall stand as he hath decreed in Heauen: so shall it bee done on Earth, and no other way.

A woman. It is custumable to Gods Spirit, to figure the Church by a woman; so the Apostle represents the true Church, vnder the type of *Sarah*, which brings forth Children of the promise vnto God; the false Church againe vnder the type of *Hagar*, that brings out children of bondage. In like manner here the Lord figures the true Church by a woman, the false Church by an whorish woman. *Gomera disblaimana*, A woman of fornications: for two causes is the Church compared to a woman. First, to expresse her weaknesse and infirmity; shee is the weaker sexe, and all her welfare stands in the loue & prouident care of her Husband: so our certainty and continuance, consists in the loue and protection of her immortall Husband, Christ Iesus. 2. Next, to expresse that the true Church is euer fruitfull, shee is alway a Mother and a Daughter. Wee are now the Children of those, who haue begotten vs in Christ Iesus, and incontinent become the Parents of others. As this is true of the whole Church, so is it of euery member thereof: for there is none truly begotten to be a Son or Daughter of the liuing God, but incontinent

That our afflictions on Earth, are determined in Heauen.

2. Kings 6. 8, 12.

The Church usually figured by a woman.

Gal. 4.

Reu. 17.

Hof. 1.

And that for two causes.

incontinent they endeavour to beget others also vnto him.

Clothed with the Sunne. Howsoeuer this woman be weake, yet is she very glorious, for she hath the Sunne for a garment, a diadem of twelue Starres for a garland, the Moone for a footstool. The Sunne, where with she is clothed, is Christ Iesus, called by *Malachy*, *The Sunne of righteousness*. He is the light of the world. Foure things doth a garment to the body: 1. *Tegit*, 2. *Ornat*, 3. *Protegit*, 4. *Calefacit*: it couers the filthy nakednesse thereof, it adorns it, it protects it from iniurie of the weather, it warms it. All these foure in more excellent manner doth Christ vnto his Church: first, he couers the nakednesse of our sins, not with a garment of fig-tree-leaves, as *Adam* did, but with his owne imputed righteousness. Put ye on the Lord Iesus: He is the white rayment wherewith wee should be clothed, that our filthy nakednesse appeare not. Secondly, he adorns vs with his grace, when as (like the elect of God) we put on tender mercy, kindnesse, humblenesse of minde, &c. Thirdly, hee protects vs both from that wrath which is due vnto sinne, as also from the malice and iniuries of whatsoeuer malignant creature. As the Mountaines are about Ierusalem, so is the Lord about his people, from henceforth and for euer. This is significantly expressed in the originall, when the woman is said to be *περικλυμένη τῷ ἡλίῳ*, couered round about with the Sunne, no part which is not adorned and fenced by the Lord, His situation is both a wall and a bulwarke, *murus*, and *antemural*. And last of all, as hee couereth, so hee warmeth his Church. Other garments may couer lothsome diseases of the body, but cannot cure them: but the Lord, Christ Iesus, if hee bee put on as a garment, hee quickeneth the dead, he cleanseth the Leper; as hee couereth, so he cureth all the diseases that are in vs.

And the Moone was vnder her feete. By the Moone, *Berengandus*, and some later Interpreters following him, vnderstands the light of the Scriptures, by which the Church ordereth all the wayes of her feet, according to that of the Psalmist, *Thy Word is a lanterne to my feet*. But the phraze heere permits not that sense, for no man putteth a lanterne vnder his feet, albeit it giue him light how to order his feet. The Moone heere figures the world, which is euer subiect to mutations and changes, like the Moone, it abides neuer in one estate: for which also, Chap. 4. it was compared to the Sea, euer walking and tumbling, wherein the waue which is highest now, incontinent is lowest. It is like the Gourd of *Jonas*,

flourishing this day, and consumed by the worme the next day. It is like *Nebuchadnezzars* Image, hauing an head of gold, but feet of clay. So *Primasius* expounds this place: *Mulier Lunam sub pedibus habens, est Ecclesia Christo induta, qua propter eius dilectionem mutabilia cuncta sub pedibus calcas, neque enim his mutabilibus rapitur, quae stabili cohaeret bono, veraciter dicit, Mihi autem adherere Deo bonum est*: The woman with the Moone vnder her feet, signifieth the Church for his loue trampling vnder foot all mutable things. For she is not carryed away after changeable things, but cleauing vnto permanent good, her voyce is, *It is good for mee to draw neere vnto the Lord*.

The beginning of perfection is the contempt of the world, figured heere by trampling the Moone vnder foote. When the Spouse commends her husband Christ Iesus, she beginneth at his head, and so goes downward to his legs: but when the Lord Iesus commends his Spouse the Church, he beginneth at her feet, *How beautifull is thy feet, O Princes daughter*, signifying her walking from grace to grace; as likewise that her progresse and ascension to the perfection of vertue, beginneth at the trampling of worldly things vnder her feet. Therefore when the Lord first entred in familiarity with *Moses*, hee commanded him to put off his shooes, which were, as the Fathers interpret, but *pelles mortuorum, & terrenorum animalium*, the skins of dead and terrene creatures; and a new sort of shooes are provided for the Church, for she is now shod with the preparation of the Gospel of peace: and hath gotten on shooes made of the Badgers skin, which God hath provided for her. These are made *expellibus Melum*. Naturalists record, that *Melis* is a beast indued with such singular prudence, that by extension of the skinned thereof, it auoydes both the strokes of men, and the bites of dogs. *Sufflata cutis diffensione, ictus hominum & morsus canum arcere solet*. Now these shooes are assigned to the Christian, to note his assured protection from all iniuries of man and beast; for he is armed by God from head to foot, as likewise his new shooes that make his feete beautifull, are his new affections, separated from the earth, and earthly things.

But it is to bee marked, that first shee is clothed with the Sunne, and then shee hath the Moone vnder her feet. We shall neuer despise these vaine and transitory things, till first the Lord illuminate our eyes, and let vs see better. Saint Paul was carried vp vnto the third heauen, the paradise of God, there hee saw things which hee could not

Dan. 2. 32, 33.

Psal. 73. 28.

The beginning of perfection is the contempt of the world. Cant. 5. 11.

Cant. 7. 1.

Exod. 3. 5.

Ephes. 6. 15.

Ezech. 16. 10.

Plin. lib. 8. cap. 38.

We shall neuer despise the vaine things of the world, till the Lord illuminate vs.

Mal. 4. 2.
Job. 8. 12.
The garment doth 4. things to the body.

So doth Christ to his Church.

Rom. 13.
Reuel. 3. 18.

Col. 3. 12.

Psal. 125. 2.

Jsa. 26. 1.

Psal. 119. 105.

The World compared to the Moone.

Jonas 4. 7.

Eph. 1.

utter: this sight made him to account the most pleasant things of this world to be but dung in respect of Christ Iesus. Let vs pray to haue the eyes of our vnderstanding, that wee may know the riches of that glorious inheritance in the Saints, then shall we willingly trample vnder feet, things which are heere, that we may ascend to better which are aboue.

And vpon her head a Crowne. For the Doctrine of the twelue Apostles, is a Diademe of beaurie vnto the Church. Some thinke these twelue starres to be the twelue signes of the Zodiacke, which they part in quathor Trigonos, assigning parts of the earth, answering to them, in which the Apostles preached the Gospell: This is a speculation more curious then certaine. It is sufficient, that in the first Vision starres are expounded to be Preachers; and heere the womans garment is of twelue starres: for the doctrine of the Gospel deliuered by the twelue Apostles, and still preached by their successours, is the chiefe glory and ornament of the true Church; whereas the bastard Church is figured by an whorish woman, whose glory is in skarlet, purple, gold, and precious stones. Her Prelates exceed Princes in outward pompe. Her Masse-Priests at solemne times, as they call them, clothed with cloth of gold: she hath gotten the Moone vpon her head, for the Diademe of her glory, and shee is not ashamed to trample the twelue starres, that is, the doctrine of the twelue Apostles vnder her feet, for shee vsurpeth authority ouer the holy Scriptures, and will haue them subiect vnto her, but will not subiect herselfe vnto them.

Verse 2.

And she being with child, cried, traouling in birth, and pained, to be deliuered.

The Church is euer with child, fruitfull vnto her husband, yet so, that still she remaineth a Virgin. It is a prettie obseruation of Saint Ierome, *Illud interest inter Dei coniunctionem & hominum, quod homo, cum uxorem accipit, de virgine facit mulierem, id est, non virginem, Deus autem meretricibus spiritualiter copulatus, mutat eas in virgines.* This difference is betwixt the coniunction of God and of man; when a man marieth a woman, he maketh her of a virgine, no virgine; but when God spiritually marieth an whore, hee maketh her of an whorish woman, a chaste one, and a virgine. Thus wee see how the Church is a married woman and a virgine: *Mulier, quia secundatur a Christo*; A woman, because shee is made fruitfull by Christ: *Virgo, quia incorrupta perseuerat in Christo*: A Virgine, be-

cause she perseueres, and is preserved incorrupted in Christ, and shall at length bee presented a chaste Virgine vnto him.

And cried in birth. Some moderne interpreters expound this of the seruent desire the Church Primitiue had to bring in some Protector of Christian Religion, and that it was performed in the conuersion of Constantine the Great, whom they expound to be this man-child brought out by the woman: but the description of the man-child is so properly agreeing to Christ, that with no reason can it be accommodated to another.

For the vnderstanding therefore of it, we must consider this woman figuring the Church in a two-fold estate: First, as she is traouling in birth, pained, ready to be deliuered of her child. Next, as shee is after shee hath brought forth her child. In the first, is shadowed the Church, before the incarnation of Christ: for albeit it be true, that our Lord was brought forth by a speciall and excellent member of the Church, the blessed Virgine Mary, yet did the whole Church trauell in paine of him; as desirous to bring him forth, as a woman is to bring forth her child. The Church conceived Christ by faith when she beleued in him, as in that promised seed, by whom she should be blessed: as she conceived him by faith, shee cried for him by Prayer, till at length, by patient abiding till the fulnesse of time came, she brought him out. All the Patriarches and Prophets had an eye to him: Abraham saw his day afarre off, and reioyced in the Child to be borne vnto him, in whom all nations should be blessed. All the faithfull longed for his saluation, and the neerer the time of his birth came, the more earnestly longed they to see him. It is expressed in some, to shew what was in all that looked for redemption in Israel. Ioseph of Arimathea waited for the Kingdome of God: Simeon waited for the consolation of Israel, and when he got Iesus in his armes, more ioyfull was hee then any woman can bee when shee hath brought forth her child. Thus what here is spoken of the woman with child, crying, traouling, and pained till she be deliuered, doe we properly referre to the Church, before the Incarnation, conceiuing Christ by faith, crying for him by Prayer, and at length bringing him forth by patience.

Now after the Incarnation, this same woman, the company of the faithfull, she is still with child, but in another manner, for it is true of all the members of this Church, which is spoken of one: *My little children, of whom I trauell againe in paine, till Christ be formed in you.* No member of the true Church, but hath a seruent desire to haue

Christ

The woman figuring the Church in a twofold estate.

Luk. 2. 38.

Gal. 4. 19. Every true member of Christ, hath a desire to haue Christ formed in the hearts of others.

Christ formed in the heart of another, much more in his own heart. And this kind of birth is most marueilous also: for the forming of Christ, is the forming of vs to his similitude, which is not done without spirituall dolour and paine, like the paine of a woman traouling of child. And then is the birth brought out, when we are brought to bee perfect men in Christ Iesus. After the first manner, Christ was once borne of a woman, neuer to be borne againe: after the second manner, he is borne euery day, and his Spouse is euer with child, euer crying, euer pained, ready to be deliuered of new children, borne to the image and similitude of Christ. Satan is an enemy to both these; if he could, he would haue destroyed Christ in the first birth: so soone as hee was borne of a woman, he sought to slay him: If hee could, he would destroy him in the second birth, that is, that he should not be formed in the hearts of any of his Saints. And to expresse both these, the Spirit of God brings in heere the Dragon in two seuerall battels, fighting against the woman and her sonne, from the first verse to the thirteenth, and against the woman, after shee is deliuered of her sonne, verse 13, 14, 15, 16.

Verse 3.

And there appeared another wonder in heaven, and behold, a great red Dragon, having seven heads, and ten hornes, and seven crownes vpon his heads.

Having heard the Church described vnder the type of a woman: Now followeth the description of her chiefe and most capitall enemy, vnder the type of a Dragon; representing the whole body of damned deuils; the master deuill with his associates. Saint Iohn saith, hee saw this wonder in heaven: not that we are to thinke the deuill hath any footing there; no, he hath lost his first habitation, and is now reserved in chaines vnder darkenesse, to the iudgement of the great Day. For the vnderstanding of which, it is to bee marked, that the images and shadowes of these things were represented to Saint Iohn in an heavenly Vision, and as he saw them, so he speakes of them.

Satan sometime is figured by a Lyon, sometime by a Serpent, sometime by a Dragon: the reason is, for that no creature, were it neuer so cruell and beastly, is sufficient to expresse the manifold wickednesse that is in him. And here he is called a Dragon, with seven heads and ten hornes, such as was neuer scene in the world the like; to shadow what a vile and vgly monster he is. A Dragon is hee called, for the quicknesse of his

fight; a great Dragon, not one of the meanner sort; a red Dragon, he burneth like fire, with insatiable malice, and hath bene a murderer from the beginning. His seven heads figure the multitude of his associates, and fellow agents, Apostate angels: the Dragon hath but one body, one heart, but many heads, all animated one way, all ioyned together in one euill course of cursed enmitie against the Lord & his Church. The company of Elect Angels is called innumerable, the company of reprobate angels is great also; we determine not of it: but doubtlesse they must be many, when a legion of them was in one man, howsoeuer since they bee many heads, yet are they animated all with one heart vnto euill. It should make vs ashamed, that being the seruants of one Lord, wee should not agree in an holy vnitie for good. It was so in the Primitiue Church: The multitude of beleeuers were of one heart, then followed the blessing of an increasing Church. It is so in heaven; there is a multitude that cannot be told, all minding, all singing one and the selfe-same song. But alas, this vnity in vs is greatly hindred, either by the weakenesse of our light, or greatnesse of our corrupt affections, to the disturbance of our peace, and great hinderance of the Kingdome of Christ among vs.

His ten hornes againe figureth the multitude of his externall agents: for wee see, a horne is a different thing from the head, being prominent from it: This beast hath seven heads, but ten hornes; euery head hauing an horne assigned to it, there is one that will fall to haue three more; and the Scripture speaketh of one that is a Prince and a master Deuill among the rest: hee is called *The Deuill*, and they his angels, euery one of them hath a horne, to push at the Saints; but there is one that hath foure, shadowing his greater maliciousnesse, and more effectual power, whereby hee worketh in the children of disobedience, then the rest haue. His ten hornes may figure his manifold tentations, whereby hee pusheth men to the transgression of Gods ten Commandements. But more properly by them I vnderstand the whole company of reprobate men. These are the hornes of the Deuill, his externall agents, as I called them, by whom he doeth many actuall deeds of iniquity, which hee could not doe without them, no more then a beast can push, that wanteth an horne. To the committing of actuall murder, some man must bee his horne: To the committing of actuall harlotrie, some prophane man serueth him for an horne: he is a murder and lyer; hee is an vnclane spirit in himselfe. But for the committing of vnclannesse, and exercising cruelty,

Heb. 12. 22.

The wicked spirits vnity in euill, is enough to shame vs that cannot agree in an holy vnity for good. Act. 2. 46.

Mat. 23. 41.

The Doctrine of the Gospel, is the chiefe glory of the Church. Rev. 17. 1.

The Church euer fruitfull.

Hier. in Hos. 6. 2.

Fulgen. ad Prodam. Epist. 3.

Satan for his cruelty, hath the names of cruell beasts, as a Lyon, Beare, &c.

cruelty, he requireth externall agents: Woe to the wicked that are his hornes; and oh, that men would consider this.

Now on his seven heads, there are seven crownes, figuring his manifold victories he hath gotten ouer the sonnes of Adam, euer since the beginning. I speake not of the manifold ouerthrows he hath giuen to the Children of God: (So cast he downe Noah, by drunkenesse: Lot, by incest: David, by adultery: Salomon, by Idolatry: Peter, by Apostasie. These fell, and rose againe, and are now crowned for victory obtained in their battels against him;) but of the great company of reprobates, whom hee hath carried into hell in captiuitie with himselfe. But marke that these his Crownes, at length shall increase his confusion: for the greater the euils be that are committed by him, the greater wrath is prepared for him. Let not man delight to be crowned as Satan is, that is, to seeke renoune to themselves, by ouercoming others in wickednesse, as many foolishly doe, glorying that they haue overcome others in sinning: These are like Chams posterity, seeking a name by the building of Babel, they found shame, and like Erostratus, that sought to be renowned by the burning of Diana's Temple; for the end of such glory, is horrible shame and confusion.

Verse 4.

And his taile drew the third part of the starres of heauen, and did cast them to the earth: and the Dragon stood before the woman which was ready to bee deliuered, for to deuoure her child as soone as it was borne.

Not onely hath this Dragon obtained great victories by his head & hornes, that is, by tempting of men to grosse and manifest wickednesse, but by his taile also he singeth very excellent Preachers, and casts them downe from heauen; for that Preachers are figured by Starres in all this Vision, is euident: where let vs marke, that there are two sort of starres; some fixed, these are the Starres whom Christ holds in his right hand, Chap. 1. to such, Abrahams seed are compared; these Satan is not able to cast downe. It is not possible the Elect can be deceiued, so saith our Sauour, *My Sheepe none is able to take out of my hand*. But the wicked are compared to wandering starres, for whom is reserued blacknesse of darkenesse: These may make a faire shew for the time, shining like starres in the firmament of the Church, but cannot long continue, at length they are cast downe: where it is to be noted, that it is not by the head and hornes that Satan is said to preuaile against Preachers, that is, by grosse

and open sinnes, but by the secret sting of his Scorpion-like taile: when they haue gone by the puff of his hornes, and allurements of his heads, and for that, thinke themselves sure; then secretly striketh hee with his taile, that is, with some inward, secret, and spirituall sinne: which so I call, because howeuer it breake not out in open and grosse effects of sinne in the flesh, yet it woundeth the Spirit deadly by ambition, pride, selfe-conceit, disdain of others, and such like. His heads and stately crownes, euen in the first coming, shew his pride, but the venome of it he inflicts by his taile, and many while they thinke more then becommeth, that they haue overcome his heads and hornes pushing vnto grosse sins, are, ere they know, stricken with his taile, and the poyson of singular pride priuily stolne into them, while they openly glory that they haue overcome his heads. *Cum manifesto certamini cedit, ad hoc se victum demonstrat, ut vincat fugam simulat, ut persequentem missis post tergum sagittis occidat; enidentibus quippe vitijs prouocat, dum virginitatem cordis impugnatur, in quibus si palam superetur, illico superbiam perniciosissime iaculatur, laudat qua se perspicit superari virtutem, ut vitijs possit superbia captiuare vincentem*: Most properly expressed by Fulgentius. Sometime Satan giues place in an open tentation, but it is to make a shew as if hee were overcome: to the end hee may overcome, he feigneth to flee, that he may slay such as follow him, by arrowes shot behind his backe: he tempteth more to open sinnes, when he impugneth the virginity of the heart, in which, if openly by resisting, he be overcome, forthwith hee shootes out most perniciously the sting of pride, he praiseth the vertue by which he seeth himselfe overcome, that when he is vanquished, hee may vanquish him of whom hee was vanquished, and by pride may carry him vnto captiuitie.

And the Dragon stood before the woman, &c. Hitherto we haue heard a description of the two parties that are at enmity, the Church, and her head, vnder the type of a woman and her sonne: The Deuill and his associates, vnder the type of a monstrous Dragon: Now follow the actions of both: first, concerning the Dragon, it is said, hee stood before the woman, wherein his carefullnesse and vigilancie to do euill, is noted by his standing: He sits not, he rests not, he stands (saith Zachary) at the right hand of Iehosua. Saint Peter expresseth it more cleerely, when he saith, *He goeth about like a Lyon, seeking whom hee may deuoure*: what vantage he cannot get on the one hand, hee seeketh on the other. For this same cause in the first of Iob, hee is forced to confesse himselfe

Fulgent. ad Pro-
bam. Epist. 3.

Zach. 3. 1.

1. Pet. 5. 8.

Psal. 121. 4.

Gesner. lib. 5.

Mat. 2. 16.

himselfe a Confessor. All these are to let vs see what a vigilant enemy wee haue, and what great need we haue to bee sober, to watch and pray continually, euer imploring the helpe of the Watchman of Israel, who neither slumbers nor sleeps, in whom onely stands our safety and protection, against this deadly Dragon, a restless enemy.

The end of his standing is said to be, that he might deuoure her child when shee should bring it forth. Gesnerus writes; that the Dragon is a wide-gaping beast, hauing in one iaw three rowes of teeth: and herein both the subtilty and cruelty of Satan is to be noted. His subtilty, hee seekes to destroy the branches, by cutting away of the root, to slay the body, by taking away of the head; in a word, to cut off from men all hope of saluation, by deuouring, if he could, the Prince of saluation. And as this course was crafty, so was it no lesse cruelly executed: for so soone as our Lord was borne, Satan by Herod, as one of his hornes, intended to haue slaine him, euen in the cradle; and for this purpose slew all the Infants of Bethleem that were vnder two yeeres old, thinking surely to slay our Lord Ieso among the rest.

Verse 5.

And she brought forth a manchild, who was to rule all Nations with a rod of Iron: and her child was caught up vnto God, and to his Throne.

Now follow the actions of the woman. She brings out a manchild in despite of the Dragon, and all his opposition. This is so to bee vnderstood of the blessed Virgin, who being a principall and excellent member of the Church, brought out the Lord Iesus, made man of the seed of David, that yet the whole Church is not to be excluded, who in spirituall manner did both conceiue that blessed promised Seed by faith, trauell in paine of him by painfull longing and prayer; but at length also by patient waiting, till the fulnesse of time came, brought him forth. Alway, wee see, doe Satan what he will, hee is not able to hinder the birth of this man child, who is borne a Sauour of his people; neither is hee able to deuoure him, nor destroy him when he is borne; he is a restless assaulter, but shall neuer preuaile, neither against the Head, nor the members. He sought to destroy the Church of Israel, by drowning their male children; hee seekes to destroy the Church of Christians, by hindring, if he can, their new birth, or deuouring them by manifold tetrations, whē they are borne: but all in vain; it shall not bee in vain fight he against the Head, the King of Saints; in

Gal. 4. 4.

An excellent
comfort for
Gods Elect.

vaine also against the members. So many as God hath elected to eternall life, in despite of Satan, shall bee brought out by regeneration, and led forward to glory.

This man child brought out by the woman, is heere three wayes described: first, from his birth: secondly, from his Princely power: thirdly, from his glorious Ascension.

For the first, he is said to be brought out of a woman, made man like vs in all things, except sinne. This is that great and first poynt of the mystery of godlinesse, God manifested in the flesh. The Ancients call it, *Theophania*. The appearing of God to man, and that in the very shape of man. It is full of manifold comfort for vs: when the first Adam transgressed the commandment, vnder a vaine hope, that hee should haue been like vnto God, he receiued a fore rebuke, *Eccē, Adam factus est quasi unus ex nobis*: Behold (said the blessed Trinity) Adam is made like one of vs. His conscience checked him no lesse, and told him, he was so farre (by transgression) from being better then hee was, that hee retained not that good which he had before. But now, since the second Adam hath humbled himselfe, vnder the shape of a seruant, to make satisfaction, wee that beleue in him, may reioyce and say, *Eccē, Deus factus est quasi unus ex nobis*: Behold, God is become as one of vs; and that for this end, that hee may make vs like vnto himselfe; *Ideo enim factus est filius hominis, ut nos efficeret filios Dei*: Therefore he is become the Sonne of man, that we through him might be made the sonnes of God.

Next, he is described from his Princely power, He shall rule all Nations with a rod of Iron. This is so plaine a Prophecie of Christ, taken out of the Psalmes, and accommodated here to Christ, that it seemes strange how any could transference it to Constantine the great, and inforce this commentary vpon the words. Then was the man child taken vp vnto heauen, when Constantine was aduanced to the Empire. For iust causes was this worthy Emperour called Constantine the great: but to expound him to bee that Angell which offers vp the prayers of all Saints, as Chap. 8. and heere to make him that man child that should rule all Nations with an Iron rod, and afterward to make him Michael that overcomes the Dragon, is to ascribe a greatnesse to him, which is competent to no creature.

And her Sonne was taken up. Thirdly, he is described from his glorious Ascension. Satan thought to deuoure him, but by a superiour power this man child is taken, as it were, out of the mouth of the Dragon,

A threefold
description of
this man child.

Nazian. orat. 38.
in Christi. nativ.

Psal. 2. 9.

3

Satan and his
Instruments
Crowne, shall
be their con-
fusion.

Two sorts of
Starres.

Jude ver. 13.

The Church
now like a
body.

Ephes. 1. 23.

1. Thes. 4. 17.

out of the bonds of death, out of the power of the graue, and is carryed vp triumphantly vnto heauen, where hee sitteth at the right hand of his Father, exercising his Princely power by the Scepter of his grace, drawing vp his owne to himselfe, by the Scepter of Iron confounding his enemies, till he make them his footstool. All this is for our great comfort, the Church now is like a body, whereof the Head and best part is aboue, the rest is yet in the water: and in this sea of tribulation, I may say, that it is onely the feet that now are in the water, that is, the last company of Saints that are false in the ends of the world. So long as the Head, and most part of the body is aboue, how is it possible that the rest can perish? Yea more, as in the naturall body, where the head goes thorow, it drawes all the members of the body with it: so shall it bee with vs: that same power of God that wrought in Iesus, when he raised him from the dead, shall worke in vs also. Wee need not thinke, How shall heauie bodies ascend? looke to the Head, it is said, hee was taken vp into heauen *in a cloud*, in the passie: and it is said of vs also, that wee shall be caught vp vnto the Aire, that wee may be for euer with the Lord.

Verse 6.

And the woman fled into the Wildernesse, where shee hath a place prepared of God, that shee should feed her there a thousand two hundred and threescore dayes.

Satan the Dragon, being disappointed of his intended purpose against the Head, continues his wicked course against the woman the Church, and she, to elchew his persecution, is directed by God to flee vnto the Wildernesse, where she hath both a place, and prouision prepared for her by the Lord.

A Wildernesse is two wayes taken in holy Scriptures, first, properly, for any Desert or barren place of the earth. So *Iohn the Baptist*, because hee began his preaching in the Wildernesse of Iudea, is called, The voyce of one that cryeth in the Wildernes. Secondly, though improperly, it is taken for people that are wild, not tamed by nature; people of barren hearts, not watered by the dew of grace, nor laboured by painfull preaching of the Gospell. And in both these senses may it bee taken heere: the first, shewing how the Church, by extremity of persecution, shall bee forced to retire her selfe to some secret lurking places. The latter, declaring her remoouing from one people, who in the worlds account are esteemed the onely people, to another people esteemed as no people, not to bee com-

pared to the other, more then a barren Wildernesse is to be compared to a fruitfull Land. And this in part was performed, when after the Ascension of our Lord, the Disciples and Professors were scattered, chased out of Ierusalem, they fled, to preach the Gospell among the Gentiles, which they did with such prosperous successe, that by them the most barren Wildernesse was turned into a fruitfull Land, wilde people made tame and obedient to Christ by grace; which as it was done among many barbarous and fierce Nations of the Gentiles: so blessed be God, that grace came among vs also in this Kingdome of Scotland, Eastward, and vnto the outmost ends of the earth, testified cleerly by *Tertullian*, who liued two hundred yeres after Christ: *Britannorum loca Romanis inaccessa Evangelio Christi, subdita sunt*: These places of Brittain, which the Romanes could not subdue by the Word, are made subiect to Christ. And the like doth *Cyprian* record of many other Nations: It is scarce yet (saith hee) two hundred and forty yeres since the Redemption by Christ, and in this space, the Vine-tree of the Church hath spread forth her branches more largely then did the Romane Empire; *Effera etiam Nationes multo Spiritus inebriantes*, making most wild people to bee full of the new wine of the Spirit. *Et quos nulla ferri vis domare potuit, emoluit sanguis agni candidi*: and whom no power of the sword could daunt, these the blood of the white and innocent Lambe hath mollified and subdued.

Againe, it is cleere out of this place, how the Church is not alway harboured in the most publike and famous places of the world, but many times forced by the fury of her enemies, to retire vnto lurking places. The Papists glory of the visibility of their Church. At all times they will haue it like a City on the top of a Mountaine, conspicuous to all men, which bewrayes themselves, that the Church which they maintaine, is not this woman clothed with the Sunne: for the true Church, at some time, shines so cleerly, that her glory is scene to the world: at other times shee lurkes so obscurely, that scarce can shee be scene. Wee acknowledge, this Church euer hath beene since the beginning, and shall bee alway to the worlds end, but that many times shee is in such sort obscured, by force of violent persecution, or deceit of fraudulent heresie, that it is reduced vnto a very small number, lurking sometimes in one, sometimes in another corner of the earth. They grant themselves, that in the dayes of their fabulous Antichrist, the Church will bee chased to the Wildernesse, and bee then, as the

Ab. 8. 4.

Tertul. aduers.
Iudeos. cap. 7. 8.

See our five
dayes conference,
cap. 2.

Cyp. de duplici
Martyrio.

The Church
not alwayes in
the most famous
places of the
world, but
sometimes forced
to lurking
holes.

the Church of the Papists this day is in England, without publike state of regiment, or open free exercises of holy functions, but shall not bee without Gods protection; nor bee so secret, but all faithfull shall know her. It is strange they can not consider what themselves say will bee, we say, it hath beene, Antichrist is come already by his tyranny: the Church hath beene chased vnto the Wildernesse, the true worshippers, in many Kingdomes vnder his jurisdiction, liuing without publike state of regiment, and open free exercise of holy function, yet wanted not the seed of the pure Word, were knowne to themselves, were knowne to their enemies also, as the manifold examples of men suffering the death for this same truth which this day we preach and professe, may sufficiently witness.

Now, lest the godly should bee discouraged, by hearing the Church chased to the Wildernesse, where there is neither lodging, nor meate, it is subioyned, that God had prepared a place for her. Among the most barbarous people the Church shall not want harbour, when God sends her thither. The kindnesse Saint *Paul* found with the Barbarians of Malta, may prouoe this: The Iewes reiected the Gospell, the Gentiles embraced it. The Churches of Asia in the East, loathed the Word, and fell from their first zeale; God hath translated it to the Churches of the West. If the sword, or ingratitude of a Nation cast out the Church from one place, the prouidence of God shall prepare a receptacle for her in another.

And as the Lord prouideth an harbour for her, so shall he prouide food also. Israel in the Wildernesse was fed with bread of Angels; *Eliu* in the Wildernesse, had Rauens to be his stewards: *Ezekia* had corne enough for one yeere, without tilling or sowing. God giues by second means, and giues without them. Many wayes can the Lord prouide for his Saints; and if hee so care for their bodies, much more will hee care for their soules. In Ierusalem Temple, light neuer went out of the golden Candlestick, nor twelue loaves vpon the table of Shew-bread; set on once euery weeke, figuring Gods particular care for all the Tribes of Israel: his Saints shall neuer want light and nourishment. Blessed be his holy Name.

Verse 7.

And there was warre in heauen, Michael, and his Angels fought against the Dragon, and the Dragon fought and his Angels.

Here is a new assault made by Satan, against the Lord Iesus: in the first is

figured how hee sought to destroy Christ in his Infancy: in this is declared, how most shamefully, and with vnquencheable malice he still fights against him; after that by his Resurrection and Ascension he hath beene mightily declared to bee the Sonne of God. In this battell wee haue three things: first, the place: secondly, the persons: thirdly, the event thereof.

For the place, Saint *Iohn* saith, the battell was in heauen: not that Satan hath any entrance there, or that there is any fighting there, their warfare is all ended, they are all triumphant, they rest in ioyfull peace, the Ports of heauenly Ierusalem are neuer closed, for they feare no enemy to inuade them. But as wee noted on the first verse, Saint *Iohn* speaks of these things, as they were exhibited to him in a vision heauenly; and it is to teach vs, that nothing can be done vpon earth, which is not first knowne and discerned in heauen: for since the Lord lets his seruants see them ere they come to passe: how much more may wee thinke are they knowne to himselfe?

The parties betwixt whom the battell is fought, are *Michael* with his Angels, against the Dragon and his Angels: both the names, attributes, and actions ascribed to *Michael*, leade vs to consider, that he is Christ. The name is composed of the words, *Michael*, in our language resolved in other three words, *Who like God*? Saint *Paul* giueth a circumlocution of the name, where hee calles him, equall with God. As to the attributes: the name *Michael* is five times read in holy Scriptures. In the first, he is called, the first of the chiefe Princes. In the second, hee is called our Prince. In the third, hee is called, The great Prince. In the fourth, hee is brought in contending with the diuell, about the body of *Moses*: where, let it not offend any man, that there is said, hee durst not blame him with cursed speaking; for the Lords dare not, or cannot. As when the Apostle saith, *God cannot lie*; is no other thing, but that he will not these things, which are against the holinesse of his nature. In the fifth, hee ouercommeth the diuell. Of none other can it be said, *Michael* and his Angels, but of Christ: For what created Angell in heauen can say, the Angels are his Angels; & whose worke is it to destroy him? had the power of death, but onely Christ? The Generall then, or great, Captaine on the one side, is *Michael*, Christ Iesus; his souldiers vnder him, are said to be his Angels: not that hee needeth their helpe, as Captaines need the hands of their souldiers: but onely for our comfort is it spoken, that we should not be discouraged, with the seruant of *Elisha*, at the sight of the great Army which is against vs.

In it are three
circumstances.
1. 2. 3.
The place.

Nothing can
bee done on
earth, which is
not first known
in heauen.

The Persons.

Michael,
what it signifies.

Michael five
times read
in holy Scrip-
ture.

1
2
3
4

The Capitaines
in this battell
are, 1. Christ.
2. the diuell.

Among the
most barbarous
people,
the Church
wants not
harbour.
Ab. 28. 2.
Ab. 13. 45, 46.

Exod. 16. 15.
1. King. 17. 6.
Isa. 37. 30.

The Christi-
ans combat.

The Word
Wildernesse,
taken two
wayes in holy
Scripture.

1

2

John 3. 1.

2

vs. Saint Iohn hath his eyes opened, to see a greater and stronger that is with vs. But it is to be marked, that these Angels are not onely the blessed Elect Spirits, but all Elect men in their callings, militant against the Deuill, vnder the Standard of Christ, with this Cauear, that we remember, the Armour whereby either Angel or man fighteth against the Deuill, is the Lords, and the power also whereby we ouercome, is the Lords: *Wee are more then Conquerours through him, that all the glory may bee giuen vnto him.*

The Generall on the other side, is the Dragon: His souldiers are his angels, that is, both damned Devils and reprobate men. Then these are the parties: There is no creature in heauen, in earth, or in hell, but hee is militant vnder one of those Captaines. Let euery man try himselfe, he may soone discern on whose side he is, by his Armour and his workes, but among all these, most miserable are they who haue giuen their names to Christ, enrolled themselues as his Souldiers, and yet fight against him vnder Satans standard; *By lying, enuying, backbiting, stealing, filthy doing, and all such workes of darkenesse, whereby wicked men giue the members of their bodies weapons of vnrightheousnesse vnto sinne, and so declare themselues the seruants of Satan.*

Verse 8.

And preuailed not, neither was their place found any more in heauen.

Now followeth the third circumstance, the euent of the battell. Satan is ouerthrowne, the victory remaineth with Michael. His overthrow is set downe in three degrees. First, it is said, the Dragon and his angels preuailed not, *vs. 10, 11, 12*, they had no strength, no pith; in plaine termes, they were no match to Michael. By Satan and his angels, are sometime meant Principalities and powers; in the Gospell hee is called, *The strong one*; but Christ is the stronger One, that easily dispossesteth him. Heere is no doubtfull battell, or with vncertaine victory: No, no, when the Lord Iesus encountreth with him, he is found to haue no power. Secondly, it is said, the place was found no more, after the manner of them, who being ouercome in battell, are forced to flee out of the field. Thirdly, it is said in the next verse, that they were cast downe to the earth.

Verse 9.

And the great Dragon was cast out, that old serpent, called the deuill and Satan, which

deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

To amplify the greatnesse of Michaels victory, the Dragon is here described from his greatest stiles. It was the manner of Romane Emperours, when they triumphed, to carry before them such Kings as they had ouercome, with their names, and titles of their kingdomes; for the greater the persons were that were subdued, the greater was the victory accounted: After this same manner, five names are heere giuen vnto this Aduersary vanquished by Christ.

First, he is called the Dragon, and a great Dragon, for his vigilancie: for so is the word *dragō*, and quicknesse of fight to perceiue his prey, for his fierce and fire humour, bitterness, wrath, anger, and such like, as resemblances of the Devils nature. Let such as are Michaels Souldiers, remember he is a Lambe. *Learn of him to be lowly and meeke, and let vs, as the elect of God, put on tender mercy, kindnesse, humblenesse of minde, meekenesse, long-suffering, and such like.*

Secondly, he is called the old Serpent; a Serpent, for his double dealing, his wiles, and cunning subtilty. The Serpent is a subtil beast, and is properly vsed to expresse the wiles and fetches of wicked men, who haue their mouth one way, and their heart another: whereas the godly are called vpright men, such whose heart and mouth goeth vpon one line: The simplicity of the Doue becommeth Saints, dissembling and double dealing belongeth to the broode of the Serpent. Hee is called also an old Serpent, being now almost six thousand yecres old: the knowledge which he hath by the subtiltie of his nature, is increased by long experience; for we must remember, that by his fall he lost holinesse, but not his vnderstanding: yet is it so corrupted, that now he can doe no other thing, but onely abuse it vnto euill. Like him in this are all reprobate men: in their yong yecres, they were like Serpents in the shell; in their old yecres, they become flying Dragons, expert and cunning to worke iniquity. Woe be to such as increase their sinnes as they increase their dayes: these are old Serpents, like the Deuill.

Thirdly, he is called the Deuill, *diabolus*, for his lying, and false accusing; for either hee accuseth God vnto man, or hee accuseth man vnto God; or hee accuseth man vnto man, or accuseth man vnto himselfe. Hee accused God vnto man, as he did vnto *Eua*, when hee perswaded her, God loued her not, and that he had forbidden her the tree of knowledge; onely for the good

Five names giuen to the vanquished aduersarie.

Col. 3. 12.

good he knew they would get by it. Hee accuseth againe man vnto God, as ye see hee did *Iob*, charging him that he serued not the Lord sincerely, not for the loue of himselfe, but for the loue of his gifts. Hee accuseth one man to another, by lies, calumnies, misreports, wrong conceptions, making one man to conceiue euill of another, without a cause. And lastly, hee accuseth a man to himselfe, when by his subtil tentations hee will perswade them, that either they are better then they are, as when counterfeit Christians are made to conceit that they are Christians good enough: and thus hee dealeth with the wicked: or else then when hee would perswade them they are not so good as they are: as namely, they haue no faith, no repentance, no loue of God, and in a word, no grace. And so he dealeth with the godly: for all his tentations of them, are either strong and violent oppressions, or false accusations.

Fourthly, he is called Satan, that is to say, an aduersary; and that first vnto God, whom hee hateth most deadly for his goodnesse. Secondly, because his malice cannot extend to the Lord, he hateth man for the Lords sake, and is an aduersary to him, onely because the Image of God is in him: and this he doth, faith *Basil*, like a Rebell, who not able to attaine to the person of his Prince to wrong it, falleth vpon his picture, and trampleth it vnder foot. And thirdly, he is an aduersary to all the good creatures which the Lord hath made: if he had licence, he would destroy them all, as hee did that Herd of Swine, that neither should the Lord haue the glory of that manifold goodnesse which appeareth in his creatures, neither yet man should haue the comfort and benefit of them. These are the three objects of Satans malicious and restless inimitie.

Lastly, he is called a Deceiuer, he is a spirit of error, which blindeth the wicked, that receiue not the loue of the truth. Hee is a lying spirit, to deceiue them, as hee did *Achab*. Innumerable are the wayes hee hath to deceiue men, by presenting vnto them false looking-glasses, whereby they are moued to apprehend false things for true, both in manners and Religion. If a man shall consider the Countreys of the world, not illuminated with the light of the Gospell, he shall see them all most miserably deceiued, but not one manner of way. The Papist deceiued one way, the Iew another, the Turke the third way, but all of them misferried from the Lord Iesus. And for particular persons, he hath diuersity of baits, wherewith he allureth them to his hooke, according to the diuersity of their humours: Having to doe with Pelagians, he

can commend marriage and extoll it, but for this end, that hee may deny originall sinne; hauing to doe with Papists, he dares condemne marriage, but to this end, that he may open a doore in the Church to all vncleannesse. *Tollit de Ecclesia honorabile concubium, & thorum immaculatum, ut repleat eam concubinariis incestuosis, seminis suis molibus, & omni denique genere immundorum.* Thus can hee change his tentation, and continue his purpose, but still is a deceiuer.

But heere it commeth to be considered, How it is said, hee deceiue the whole world; if it be so, where then is the Church that conserueth Truth, and is therefore called, The Pillar of Truth? To this I answer, that in holy Scripture the world is either taken for this Vniuerse and visible fabrike of it; or for the inhabitants: when it is taken for the inhabitants, it signifieth two sorts of men: First, The company of Saints: so saith our Sauour; *God so loued the world*, that is, his owne elect in the world, and this world Satan cannot deceiue fully and finally, so witnesseth our Sauour; It is not possible that the elect of God can be deceiued. Next, it is taken for the company of the reprobate in the world, as when our Sauour saith, *I pray not for this world*: in respect of them, Satan is called, *The God of the world, who blindeth the minds of Infidels, that the light of the glorious Gospel of Christ, who is the Image of God, should not shine vnto them.* And this is the world which is deceiued by Satan: let them who this day are blinded with the Spirit of error, in the midst of so manifest a light, consider whose they are and will be if they so continue.

Now his iudgement followeth, *Hee was cast into the earth.* Was this all? No indeed, onely a part of his iudgement. Saint Peter saith, that *God spared not the Angels who had sinned, but cast them downe vnto hell, and deliuered them vnto chaines of darkenesse, to be kept vnto damnation.* Saint Iude in like manner, *The Angels which kept not their first estate, but left their owne habitation, hee hath reserved in euermlasting chaines, vnto the iudgement of the great day.* All these make this cleere, how that his iudgement proceedeth by degrees, hee is now cast out of heauen, and hath lost his first habitation; and therewithall heauenly disposition. Whether he be compassing the earth, or reeling by permission in the aire, euery place is an hell vnto him, and a place of darkenesse, the wrath of God is vpon him, and he is deprived of the light of his countenance, yet an higher degree of iudgment abideth him, he knoweth it himselfe, and hee trembleth for very feare of that time of his torment, and of that horrible place of the great deepe, wherein

Si ff 3

Bernard,

How the deuill is said to deceiue the whole world.

1. Tim. 3. 15. The world, how taken in holy Writ.

Joh. 3. 16.

Ioh. 17. 9. 2. Cor. 4. 3.

The Devils iudgement.

2. Pet. 2. 4.

Iude vers. 6.

The euent of this Battell is, He is ouerthrowne:

And that three wayes.

Mat. 12. 29.

Basil. Ser. in aliquot Scripturae locos.

1. Thes. 2. 10.

1. Kin. 22. 20, 21, 22. Innumerable wayes is the Deuill a Deceiuer.

Aug. ad Bonifacium. l. 4. c. 2.

he must be inclosed for euer, and shall neuer againe come out of it.

Verse 10.

And I heard a lowd voyce saying in heauen, Now is come saluation, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

A solemn Thanksgiving for the victory.

THe battell being ended, and Satan overthrowne; now followeth a solemn thanksgiving vnto God for it; the victory is alike common vnto all Saints, the souldiers of *Michael*: but because Saint *Iohn* saw the vision represented to him in the heauen, he writeth of it as he saw it, and bringeth in the Church triumphant, praying God for the overthrow of that restless aduersary of the Church militant.

As the battell was great, and the members thereof, so the victory greater: now followeth a great thanksgiving: for the lowd voyce noteth the seruencie of the Saints in praying the Lord. These three goe euer together, the greater the temptation is, wherewith Satan assaulteth vs, the greater and the more glorious shall the victory bee, and the deliuerance which the Lord will giue vs; The Lord grant the third be not lacking, that so much the more we may abound in thanksgiving to our God. *Moses* and *Miriam* went before the people of *Israel*, in praying the Lord for their deliuerance from the Egyptians. *Barak* and *Deborah* prayed him ioyfully for their deliuerance from *Sisera*. But as this is the greatest saluation that euer the Lord gaue vnto his people, so doeth it oblige vs vnto the greatest thankfulness.

In the thanksgiving, three things ascribe they to God: First, the praise of saluation conquest vnto his owne. Secondly, the praise of strength and power whereby hee ouercommeth his enemies. Thirdly, the glory of a kingdome, which he exerciseth, both reigning as King to saue his owne, righteously iudging, and powerfully punishing his enemies.

For the accuser, &c. Heere Satan againe is called an accuser: His actions are threefold, and in one of the three is he continually exercised: for he is, 1. A Tempter. 2. An Accuser. 3. A Tormentor. He first tempts thee to a sinne, and if he preuaile with thee, hee is next an accuser of thee for the same sinne which he tempted thee to doe: And thirdly, if hee can obtaine a Licence and Commission from the Lord, hee will torment thee for it; such a faithlesse Traitor is he. On the contrary, our blessed Sauour is our Aduocate, who first exhorteth vs, that

we sinne not. Next, if we sinne, he excuseth vs, and intercedeth for vs. And thirdly, rather then we shall be stricken, he offereth to be stricken for vs. Oh that such loue of our Aduocate cannot moue vs to loue him more dearly, and such treachery and falsehood in our accuser cannot moue vs to abhorre him! Night and day he spreads out his snare to intrap vs in a sinne, that night and day he may haue whereof to accuse vs. Let vs watch and pray with *Dauid* seven times in the day; let vs water our couch as he did, in the night. *Præueni accusatorem tuum, ipsē te accusaueris, nullum accusatorem timebis*: Let vs accuse our selues, and wee shall find no accuser.

Of our brethren. Weake and infirme are the Saints militant, groning vnder the burthen of their sinne; yet the Church Triumphant acknowledgeth vs for their brethren; like as in the Booke of Canticles, the Church Triumphant calleth the Militant, her Little sifter, learning vs not to breake the bond of Brother-hood with others, for their infirmities: but rather euery one of vs to beare one anothers burthen: yea, they who are strong, ought to beare the infirmities of the weake, and not to please themselves: but such is the pride of many in this age, that they dare be bold to deny vnto others the name of brethren, if they please not them in all things.

Verse 11.

And they overcame him by the Blood of the Lambe, and by the word of their Testimonie, and they loved not their liues vnto the death.

Victory of the Saints over Satan, is most sure and certaine: This is a restless battell which they haue with him, but no doubtfull battell: His Saints fight not like vncertaine men; no, they are sure to be more then Conquerours, through him that loved them. But this victory they obtaine, not by their owne strength: The causes of their victory are set downe, the principall cause thereof, is the Blood of Iesus, when he seemed to bee overcome, and had his Blood shedde to the death, then did hee overcome, and by that same Blood and faith in it, hath hee giuen vnto all his Saints to overcome the Deuill. Oh wonderfull mysterie! the sicknesse is in the body, and yet blood trawne out of the Head, cureth all the diseases which are in the body.

Our Sauour is compared to an Hart, and Satan to a Serpent. The Naturalists write, that the Hart being in continuall debate with the Serpent, seeketh for him at his hole where he lieth, and by the breath of his

Amb. de panictan. lib. 2. c. 7.

Cant. 8. 8.

Rom. 15. 1.

The Saints victory certaine.

Rom. 8. 37.

Christ compared to an Hart. *Agric. de recent. medicamentis.*

his nostrils forceth him to come out, fights with him, and at last deuoures him, but not without great paine and labour to himselfe, there being thereby raised in him such a thirst, as requireth refreshment by water, and yet putteth him vnder the danger of death, if hee should not forbear it for a time. But after that he hath drunken, there fall frō his eyes some drops, which by little and little congeale and waxe great, like a Cheshire: these being gathered, are esteemed to bee a soueraine medicine against all poyson. Euen so hath our blessed Sauour, like an Hart, or young Roe, skipping ouer the Mountaines, pursued Satan in his owne denne, and hath destroyed him by the shedding of his owne blood, the drops wherof are now made vnto vs most wholesome medicine against all euils whatsoeuer.

The secondary cause of this victory, is the Word.

Iob. 12. 25.

The Word, a speciall weapon.

Iam. 4. 7.

The secondary causes of their victory, are the Word of God, and their patient suffering with constancy euen to the death, that they loued not their owne liues, to wit, in comparison of Christ. And indeed, *Sic odisse vitam, est dilexisse*, not to loue thy life in this manner, is to loue it most dearly: For he that loneth his life, shall lose it, and hee that hateth his life in this world, shall keepe it vnto life eternall. The Word is a speciall weapon of our warfare, but all cannot vse it alike. Some haue it onely as a defensive weapon, by which they resist and hold off the strokes of the diuell: some tempt them to a sinne, they obiect to him some testimony of the Word against that sinne: happy are they who so can vse it. For Satan, euen when he is resisted, he is overcome: *Resist the diuell, and he will flee from you*. Others also, namely, preachers of grace, through grace, can vse it as an offensive weapon, whereby they cast out the diuell, weaken his power in the hearts of men, and aduance the Kingdome of Christ. Wouldst thou then overcome the diuell, keepe these three: cleaue fast to the blood of Iesus, by faith, rest in the merit of it, and seker not thy comfort in any thing else: hold fast the Word of the Lord, and suffer not thy selfe to be carryed any way beside it: and lastly, be constant, euen vnto the death. These are the meanes by which wee overcome him that is stronger then vs.

Verse 12.

Therefore reioyce ye heauens, and ye that dwell in them, Woe to the inhabitants of the earth, and of the sea: for the diuell is come downe vnto you, hauing great wrath, because hee knoweth that he hath but a short time.

WEE haue heere an exhortation to ioy, directed to all that dwell in

the heauen, that is, to all the members of the true Church, and with it a denunciation of woe to all the inhabitants of the earth. It is a property of Gods children to remember his deliuerances with hearty thanksgiving: if wee doe faile in this, it is because we haue not felt the sweet comfort of his mercies.

But here woe is denounced to the inhabitants of the earth: why the wicked are so called, wee haue shewed, Chap. 1. The Church and the world are euer in contrary estates; weale and ioy to the one, is woe and wrath to the other. The world laughs, when the Church mourneth; and the Church shall reioyce, when the world shall mourne: *Woe be to you that laugh now, for ye shall waile and weepe. Blessed are they that mourne, for they shall be comforted*. The cause of their woe is subioyned, because the diuell is come downe vnto you, hauing great wrath, raging fore, because his time is short. Oh that by the contrary we could stirre vp our selues to doe service to our God, because our time is short! There are but twelue houres in the day, and now with most part of vs, the shadows of the euening are stretched out already: let vs runne the faster, doing good while wee haue time.

Verse 13.

And when the Dragon saw that hee was cast vnto the earth, hee persecuted the woman which brought forth the man child.

Satan perceiuing that he cannot preuaile Against the Head, turneth him against the members, and persecutes the Church in three severall battels, to the end of this Chapter: wherof two are against the Church of Christians, consisting chiefly of conuerted Iewes, vers. 13, 14, 15, and 16. One is against the Church of Christians, consisting of conuerted Gentiles, called the remanent of the womans Seed, vers. 17.

First commeth to be obserued the desperate malice of the diuell, in that contrary to his owne light hee fights against the Lord: for it is said, When hee saw hee was cast downe, he persecuted the woman: hee sees himselfe overcome, hee sees and feesles *Michael* stronger then himselfe, he knowes what he hath lost by opposing himselfe to God, he feesles his present iust condemnation, and he feares a greater that is prepared for him: but neither the sight of his present fall, nor feare of a greater can moue him to amend. By presumption he fell, and by obstinacy hee perseuereth in his sinne, and cannot repent. So desperate is his estate, that against light and knowledge, wickedly and wilfully hee opposeth himselfe

The Church and the world, alwayes in opposition.

Luk. 6. 25. Mat. 5. 4.

The diuels malice.

The Church figured by all the estates of a woman, but One.

Hof. 2. 19, 20.

Iob. 1. 13.

1. Pet. 1.

Hof. 1.

Act. 7. 57.
and 12. 1, 2.

selfe to the Lord. But how is it said, When he saw he was cast downe? was he not cast down before? was not his fall before the fall of man? and had he not a cleare sight of his owne condemnation before this time? I answer, As by the coming of Iesus, the faithfull haue surer and a cleerer sight of their saluation then they had before: so Satan hath also received a cleerer sight of his owne condemnation then hee had before.

Hee persecuted the woman. Why the Church is figured by a woman, we shewed before, whereunto thus much wee adde now: The Church is figured by a woman, in all estates that may befall a woman, except one; she is a Virgin, a married woman, a mother, a daughter, a widow, but not an whore. A Virgin, so called by the Apostle, because she hath giuen her heart vnto Christ, and will not giue it vnto another. A married woman: *I will marry thee to me for ever, in righteousness, iudgement, mercy and compassion and faithfulness.* A mother, because she is alway fruitfull, and bearing children to her husband. A daughter, in respect of her Regeneration, *Whereby she is borne not of blood, nor of the will of the flesh, nor of the will of man, but of God:* As also in respect of her dissent from other Churches that haue bin before. A Widow, in respect of her absence now from her husband, Christ Iesus, *whom she hath not yet seene, yet loues him, and longeth to see him.* But she is neuer an whore, like that *Gomorrah* Babilij-manna, such a Church as corrupteth the pure worship of God, loseth her glory, and is neuer accounted a Virgin, nor a married woman with Christ, nor a mother of his children, nor a daughter disceded of him, nor a widow waiting for him. Thus haue we seene how the Church is a woman.

But more particularly, this woman whom the Dragon here persecutes, is said to be the woman that brought out the man-child. This is that first Christian Church, consisting of converted Iewes. For it is cleere out of the history of the Acts, that the first beginning of the Dragons fury was against that Church: the stoning of Saint Steuen, the beheading of S. James, the imprisoning of Saint Peter proueth this.

Verse 14.

And to the woman were giuen two wings of a great Eagle, that she might flee into the Wildernesse into her place, where she is nourished for a time, and times, and halfe a time, from the face of the Serpent.

Now followes the euent of this battell. The woman receiues wings, and by

fleeing away, is preserved from the Dragons furie. This great Eagle figureth the Lord Iesus; and it seemes, allusion is made heere to that flight which the Church made from Egypt to Canaan, which shee vndertooke not by her owne counsell, but the Lords command, and perforted not by her owne strength, but the Lords. This praise, *Moses* speaking to the comfort of Israel, giueth vnto the Lord. As an Eagle makes her nest, flattereth over her birds, stretcheth out her wings, takes them, and beareth them on her wings: So the Lord alone led him, and there was no strange god with him. And this same Lord who furnished his Church with wings, persecuted then by *Pharaoh*, that shee might flee, doth now also provide wings for her, being persecuted by *Herod*, and others, associates of the Dragon, that shee might flee vnto the Wildernesse, that is, places not beautified before with the presence of a Church.

Concerning the two wings, the Interpreters flee to many vnprofitable speculations, not very pertinent to this purpose. *Primasius* by them vnderstands the two Testaments, and that twofold loue of God, and our neighbour. Some call them, faith and hope: others interpret them to bee prayer and good workes. But the simple meaning is, that by these wings are meant all those meanes which God out of his prouidence foreseeth, and out of his power employeth, for the deliuerance of his Church, in time of her trouble. Let the one wing then be the prouidence of God, which neuer wanteth meanes to helpe her. Let the other bee his power, which alway makes these meanes seruiceable to her comfort.

As the Church hath these wings, whereby she flees from men, so hath shee other wings giuen her of God also, whereby she alway fleeth vnto God: the one is the wing of knowledge, wherein are the several pens of manifold wisdom: the other is the wing of piety, wherein are the pens of many spirituall graces. A Christian cannot flee vpward, wanting one of these wings, no more then a bird can, wanting any of her wings: for if shee assay to flye, shee flattereth and falleth to the ground. Knowledge without piety, begetteth presumption; and piety without knowledge, readily breedeth superstition.

That she might flee. What is to bee observed here, looke backe againe, and see it in the sixth verse. Thus much wee adde, that flight in time of persecution is not to bee condemned, if God direct it, and provide the wings, otherwise it is so dangerous, that his seruants should bee afraid to flee, when God giues them not the wings.

There

Deut. 32. 11, 12.

That interpreters vnderstand by the two wings:

That flight in time of persecution, is not to be condemned.

Mat. 10. 23.

Iob. 10. 12.

Aug. honorat. Epist. 180. & de vita Aug. in Tom. 1. cap. 30.

A caueat in flying.

There are two sentences (saith *Augustine*) pronounced by our Lord, they are not contrary one to another, yet he is wise that can conceiue them as they are. In one place, saith our Lord, *When they persecute you in one City, flee vnto another.* And yet in another place he saith, *An hireling and he who is not the shepheard, neither the sheepe are his owne, seeth the Wolves coming, and hee leaues the sheepe and flees.* How doe these stand together? In one place they are bidden flee, in the other, hee is called an hireling that fleeth? Doubtlesse, as wee haue said, they are not contrary; onely the Lord will shew, that according to the state of the time, the resolution either to flee, or to remaine, should euer bee sought from the Lord. *Quando commune est periculum fugiendum non est, ne quisquam fugere credatur, non consulendi voluntate, sed timore moriendi, magisque fugiendi obicit exemplo, quam viuendi propositio:* When the danger is common (saith *Augustine*) it is dangerous for a Pastor to flee, lest he seeme to flee rather for feare of death, then loue to liue to the good of the Church, and to become more hurtfull by his example of fleeing, then he can be profitable by his liuing. And yet (saith hee) if the matter come to this extremity, that in case all flee, and the Church want such as may comfort & feed her; and in case all abide, and are exposed to the tyranny of Persecutors, the Church being left desolate, and deprived of comfort, in *Augustines* iudgement, the matter is to bee determined by lot. But truly to prescribe in such a case, a constant rule for all times, is impossible. The Lord vnto his seruants as an husbandman doth his graine: some hee commits to the Mill, to bee ground there, and made bread for his family: for a Martyr when hee suffers, hee feedeth many, and confirmeth them in the faith. This was the meditation of *Ignatius*, the Disciple of Saint *Iohn*, Bishop of Ephesus: When he heard the Lions roare, and was cast in vnto them, euen before the battell he triumphed: *Nihil visibilium, nihil inuisibilium moror, modo Christum acquiram:* I care not what pain I suffer, the bruising of my body, the conuulsion of my members, I care for nothing visible, nothing inuisible, so I may inioy Christ Iesus. And againe, *Fruentum Dei sum, & dentibus bestiarum commolor, ut mundus panis inueniar:* I am (saith hee) the good wheat of my God, and am now to be grinded with the teeth of beasts, that I may be found cleane and wholsome bread in his House. But to returne to our similitude: Though some of his corne be committed to the Mill, yet will he not doe so with all, but still reserueth a remnant for seed: euen so the Lord, in the most hot persecu-

tions, preserveth some, as it were, to be the seed of other Saints: hee will not suffer *Saul* to make hauock of all, *Iames* may bee beheaded, but *Peter* shall miraculously be deliuered out of prison. Alway the dispensation of this worke must euer, in all humility, bee committed vnto God; and wee are to pray for our selues, that there bee neither a feeble timidity to flee when wee should not, nor a carnall audacity, to enter in trouble when we need not.

Unto the Wildernesse. The first flight of the Christian Church was vnto barren and barbarous people, not yet beautified nor made fruitfull by the grace of the Gospell. And albeit, as I haue shewed, the Spirit of God poynteth out the state of the Church in the first time of her trouble after Christ, yet containeth it also a Prophecie of that which should befall the Church in ages following; to wit, that oftentimes, by tyranny of men, it will bee persecuted and chased, to lurke in secret and obscure places of the world: but of this before.

Concerning the space of her abiding in the Wildernesse, it is defined by a time, times, and halfe a time, as it were, by a riddle or darke speech, which God vseth, when he will signifie a time vnkown to vs, yet certainly known and determined by himselfe. They who take it properly for three yeeres and an halfe, doe greatly obscure this Prophecie. For shall wee thinke, that from the dayes of Christs Ascension, till his coming againe, the woman shall not bee forced to flee, through persecution, vnto the Wildernesse, any longer then three yeeres and an halfe. When the Lord saith to the Church of Smyrna, that they shall haue tribulation ten dayes, shall wee thinke the trouble of that Church lasted no longer then ten dayes? When the Lord promisseth to the Angell of Philadelphia, *I will deliuer thee from the houre of temptation, which will come vpon all the world, to try them that dwell vpon the earth.* When hee numbrell twelue thousand of euery Tribe that were sealed, shall wee thinke there is no mo? Haue the Scorpions power to sting and vex the green grasse no longer then fife moneths? Or is there no more time assigned to the Turkes, but an houre, a day, a moneth, and a yeere? No such matter: onely God hereby will shew, that he hath measured the afflictions of his Church: they shall not haue a month, nor a yeere, nor a day, yea not one houre of affliction longer then hee in his wisdometh thinketh expedient. And for this same cause, the time of his Churches trouble by Antichrist is sometime defined, by months, two and fortie, by dayes, a thousand, two hundred and threescore, by yeeres or times, three and an halfe; all which make

Act. 12. 4, 7.

Chap. 17. v. 2, 3.

Reuel. 2. 10.

Rev. 3. 10.

Rev. 7. 4, 5, 6.

Rev. 9. 10.

Rev. 9. 19.

Reuel. 11. 2.

Reuel. 12. 14.

Rev. 11. 9.

By change of
place, Satans
temptations
cannot be ef-
chewed.

vp one and the selfe same number: but of this, see more Chap. 11. ver. 2, 3. The aduersaries have no more reason to affirme that Antichrist shall reigne no more then three yecres and an halfe, then they have to affirme, that the bodies of Christs Martyrs shall bee abused three dayes and an halfe.

From the presence of the Serpent. This is not so to be vnderstood, as if by change of place Satans tentations could be eschewed; nay, goe where thou wilt, thou shalt finde Satan a tempter, yea, a persecutor, if thou be the Lords. He tempted our Lord in the wilderness: It is not solitary places makes sanctity in the heart, but a sanctified heart doth make euery place sure; the meaning onely is, that the Church by fleeing may eschew the Serpents face, that is, open furie and persecution by his instruments.

Verse 15.

And the Serpent cast out of his mouth water as a flood, after the woman: that hee might cause her to be carried away of the flood.

Now followeth the fourth battell: it contents not Satan that he hath chased the woman, and put her to flight; but now casteth out of his mouth water like a flood after to drowne her. But in this he is a foole also: he might haue knowne that the Church hath indured the prooffe, both of fire and the water, for it is the bush euer burning, but neuer consumed; and the Arke that is carried about the waters, but cannot be drowned by them.

Heere then wee haue a new assault made vpon the Church, and a new deliuerance giuen vnto her. In the assault wee haue these foure circumstances to be noted. First, who maketh it, to wit, the Serpent. Secondly, vpon whom, to wit, the Woman: and of these wee haue spoken alreadie. Thirdly, what way fighteth he against her, namely, by casting out after her a flood of waters. Fourthly, to what end? that he might cause her to be carried away. Of these two last we haue yet to speake.

By these waters, doubtlesse, are meant troubles, whereby Satan intendeth to oppresse the Church, as we shall heare, if first we consider the manner of the speech, and reason of the similitude; for certaine it is that the Spirit of God borroweth not similitudes from things which are not: and a Serpent being an earthly creature, how is it said to spew out a flood of waters? For answer of this, we must know, that Satan, for the variety of his wickednesse and malice, is compared sometime to Terrene, sometime to Marine Monstres, yea, some creatures in

the Sea: Satan is more, but the more he be, the larger I meane his places of life are; the more miserable is he. He liueth on the earth, and there he is a Serpent: He liueth in the sea, and there he is a Leviathan: He liueth in the aire, and there he is a flying Dragon: He liueth in the fire, and there he is a Salamander; the fire inlightneth, purgeth, warmeth, and changeth any thing except the Salamander. Of this nature is Satan, there is nothing that doeth greater good to another, that can do any good to him, desperate and incurable is he.

But in this place allusion is made to the sea monstres, and Satan is considered in it as a sea Serpent: We finde three of that sort, from whom the similitude may be drawne; one is *Physeter*, which mounteth aboue the tops of Ships, standing vpright in the sea like a Pillar, it spouteth out great floods of water. The other is *Orca*, a monstrous fish, which naturally liueth in warre with the Whale; no winde can moue the Sea to such raging waues, as they raise by their combate. Of this also *Plinie* recordeth, that when *Claudius Caesar* was repairing *Portum Offensem*, a place to Hauens in Rome, one of them was found, which had runne her selfe on the sands. To make sport to the people of Rome, the Emperour caused some to beset her round about with Barks: but faith he, *Navigium unum mergi vidimus refectum belline oppletum unda*. The third is *Balena*, commonly called the Whale; these haue their mouthes in their fore-heads, & efflant nimbo: In such sort doe they stirre the waters, as if they breathed out cloudes and showres of raine. And thus is the manner of speech made cleare.

Now waters in holy Scriptures, are either properly taken for the Element of water, or by a figure, and then they are of two sorts: for there are waters that flow out of the Sanctuary: waters also which flow out of the Serpents mouth. By the first, three things are signified: First, wholesome Doctrine, *My doctrine shall drop as the raine, and my speech shall distill as dooth the dew: as the shower upon the herbes, and as the great raine upon the grasse*. Secondly, it signifieth Grace that commeth by wholesome Doctrine: *Hee that belongeth in me, as saith the Scripture, out of his belly shall flow rivers of the water of life*. Thirdly, it signifieth Ioy following Grace, which refresheth the heart: *And thou shalt give them drinke out of the river of thy pleasures: This is that pure river of the water of life, cleere as Cristall, proceeding out of the throne of God, and of the Lambe*.

But these waters whereof heere is mention, flow out of the Serpents mouth. O how

Satan like a sea
Serpent, of
which we reade
three sorts.

Plin. l. 9. c. 4.

Plin. ibid.

Ibid. cap. 6.

Waters diuersly
taken.

Exe. ch. 47.

Deut. 32. 2.

Iob. 7. 38.

Psal. 36. 8.
Rev. 22. 1.

By these wa-
ters are figu-
red 3. things.

Psal. 124. 2, 3.

Reuel. 8. 10, 11.

Act. 8. 9, 10.
Act. 13. 7, 8.

Act. 15. 1.

The end of all
Satans temp-
tations.

how filthy must they bee, which flow from so filthy a fountaine? and these are said to bee a flood or spowt of waters. Now the metaphor is proper, for in a flood or spowt, there is a concourse of many waters, running all one way, violently carrying away that which is before them, overflowing most pleasant fields and meadowes in such sort, that the flowers thereof cannot bee seene, till the waters decrease againe. By these waters againe, three things are figured. First, violent and furious persecution: *If the Lord had not bene on our side, they had swallowed vs up quicke, the waters had drowned vs, and the streame had gone ouer our soules*. Secondly, false doctrine, according to that which is in this same Prophecie, this is that Worme-wood which infecteth the rivers and fountaines of waters. Thirdly, it figureth calumnies and lies, whereby Satan overfloweth and hideth for a time, the innocencie of iust men. All these three waies doth Satan fight against the Church. Thus are the different opinions of Interpreters gathered and reconciled in one.

Now concerning this flood cast out of the Serpents mouth, though it haue its vse for all times, I would notwithstanding chiefly referre it to that last assault made by Satan against the Church of Christians, consisting of conuerted Iewes: for Satan not contented to haue dispersed and scattered the Disciples of Iesus, and chased them out of Ierusalem, spewed out these waters after them, euen among the Gentiles also. *Simon Magus* resisted the Ministry of *Philip* in Samaria: In like manner *Elymas* the Sorcerer withstood the Preaching of *Paul* and *Barnabas* in Paphus. Againe, certaine men came downe from Iudea, following the Apostles in euery place wherein they preached, teaching this corrupt doctrine to the Brethren, *Unless ye be circumcised, ye cannot be saved*. Their troubles at Iconium, *Lystra*, *Ephesus*, and almost in euery place where they came, recorded in the History of the Acts, may serue for a Commentary on this place: they were euery where accused, as troublers of Cities, seditious fellows, and worshippers of new gods: and therefore vnworthy that the earth should beare them.

That he might cause her, &c. Here is the last circumstance, to what end doeth Satan this assault, whereby he might make her portable, and easily carried away by the flood. There is the end of all Satans tentation, the destruction of the Church; he enuied man in Paradise, and rested not till he cast him out of it; hee enuied that man should haue a place on earth, but most of all that man should haue any entrance vnto heauen, from whence hee is excluded

himselfe. Oh that men would weigh this malice of the deuill, and learne to eschew it! *Some hee bindeth up in the wings of the winde, and causeth them to wander after vanity; others he carrieth on the waters, like the fish in the streame of Iordan, carried ore it bee aware vnto the lake of Sodom*. Great need haue we to pray that the Lord would stablish and strengthen vs by his grace.

Verse 16.

And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

AS Satan reneweth his assaults against the Church, the Lord prepareth new remedies to preserue her. Many wayes hath that aduersary to pursue, but moe wayes hath the Watchman of Israel to defend. In the former battell wings were giuen her for the flight; in this battell the earth helpeth her: the earth opened her mouth, and deuoured *Corah*, *Dathan*, and *Abiram*: but heere the earth openeth her mouth, and swalloweth up the flood, whereby the Serpent would haue deuoured the woman. Our Lord is the Lord of hosts, and all his creatures are ready at his will to protect his owne, and to punish his enemies.

But by earth heere, I would vnderstand all those meanes whereby the Lord turneth away persecution from the necke of his Saints, and more specially, when he maketh earthly men instruments of the deliuerance of his people. By *Pharaohs* daughter, hee deliuered *Moses* out of Nilus: by the Philistims, he preserued *David* from *Saul*. *Lyfias* succoured *Paul*, because hee professed himselfe a Roman, when the Citizens of Ierusalem would haue slaine him. *Felix*, *Festus*, and *Agrippa* shew him fauour, where his owne Countrey men would not. *Gamaliel* was an agent for the Apostles, and by his Oration, moued the Councell of Ierusalem to desist from persecuting them. Thus euen by enemies, the Lord can worke the deliuerance of his owne.

Verse 17.

And the dragon was wroth with the woman: and went to make warre with the remnant of her seed, which keep the Commandments of God, and haue the testimony of Iesus Christ.

Now followeth his fift and last battell, the euent whereof is not here expressed, as of the former, for this battell continueth in the rest of the Chapters following, wherein we shall heare more particularly see downe,

Hos. 4. 19.

For new temp-
tations, new
remedies.

Exod. 2. 5.

Act. 23. 23, 27.

Act. 24. 28.

Act. 5. 34, 35.

The fift and
last battell,
with its euent.

Here is a new
assault, and a
new deliue-
rance.
What is to bee
observed in the
assault.

Satan for his
temptations, is
compared to
many sorts of
Monstres.

dōwne, both the instruments by whom he fighteth, as likewise the euert. And now the drift of the Prophecie will leade vs to a large consideration of the persecution of the Church of Christians; consisting of conuerted Gentiles. To prepare a way to this, Saint *Iohn* hath bene wakened to looke backe a little before his own time, that hee might deduce the Story of the Church, from the very Incarnation of Christ, to his coming againe, and so more properly descend to a declaration of the Churches estate, from his dayes to the end.

This battell then is heere generally spoken of her, but more plainely and particularly described in the Chapters following, wherein we haue these two things to consider: First, the motiue and cause of the battell. Next, against whom it is fought. The motiue is expressed here, that the Dragon was wroth with the woman. No cause hath he to persecute the Church, onely his owne malice and anger stirreth him vp vnto it, and the more he findeth himselfe disappointed, the more his anger increaseth.

There are foure things which increase continually in the Deuill. First, euill doing. Secondly, an euill conscience. Thirdly, Sense of Gods wrath vpon him. Fourthly, wrath in him against God and his Saints. Like him are all that are his; the wicked waxeth worse and worse, by wickednesse their euill conscience groweth: for wickednesse, wrath increaseth against them, and with it, wrath and malice in them against the Lord, which endeth in blasphemy and cursed despaire. But the malice of the wicked shall slay themselves; And this for the first circumstance, the motiue that moueth Satan to fight against the Church. They against whom he fighteth, are called the remnant of the seed of that woman which brought forth the man-child: that is, the whole Church of Christians, consisting of conuerted Gentiles. The Iewes are our elder Brethren, they were in the Covenant before vs, though now in part obstinate be come vnto Israel, till the fulnesse of the Gentiles come in; yea, they are a mother-Church vnto vs, and wee now by grace are become the seed of Abraham, not in respect of flesh, but in respect of faith: *They which are the children of the flesh, are not the children of God, but the children of the promise are counted for the seed*: Let vs pittie them, and pray for their conuersion.

And this seed of the woman is heere described two manner of wayes. First, they are said to keepe the Commandements of God. And next, to haue the testimony of Iesus. Concerning the first, the Saints of God obey euery Commandement in heart.

The carnall professors, are like *Naaman* the Syrian; in some things they giue obedience, in others they will not: they alway reserue some one or other Idoll to themselves, whereunto they must bow. Their obedience is like the answer of an Echo, that resoundeth no more but the latter end of the voyce. This is worth nothing, for he that transgresseth against one Commandement, is guilty of all: they are so linked together, that one of them cannot be imbraced and another reiected: but the Children of God, as I said, in part obey euery one of them; not that they keepe any one of them, as they should in perfection of degrees, whereunto we attaine not in this life, yet by initiated obedience doe they keepe euery one of them. And this is the perfection of parts. As to the other, the testimony of Iesus, we haue spoken of it before.

CHAP. XIII.

Verse 1.

And I stood vpon the sand of the sea: and saw a beast rise up out of the sea, hauing seven heads, and ten hornes, and vpon his hornes ten crownes, and vpon his heads, the name of blasphemie.

IN the former Chapter wee haue heard Satan, the arch-enemie of the Church, fighting against it with restless malice, by himselfe. Now followeth, how he exerciseth

still that same enmity by 2. principal instruments, figured by two beasts, a ten horned beast, from the first Verse to the eleuenth; and a two horned beast, from the eleuenth to the end of the Chapter: what is figured by them, shall shortly be declared. Some of the Learned thinke both these beasts to be one; and no maruell they haue bene thus far miscarried, there being so great a similitude betwixt them, that they haue both one seate and one power; what the one did, the other doth also: but the Spirit of God speaking so distinctly, Verse 1. *I saw a beast*, and describing him in ten Verses, and againe in the eleuenth Verse, saying, *And againe, I beheld another beast*, and describing him in eight Verses: Heere is one beast, and another beast: this plaine speech leadeth vs directly to the consideration of two, which howsoeuer they be very like one vnto other; yet are they diuerse, and distinct one from the other: What is meant by them, we shall heare in its owne place.

I saw.

2. King. 18.

1am. 2. 10.

A threefold fight.

Rom. 1. 20.

I saw. There is a threefold fight: first, naturall, or common both to good and euill; that is, a fight that we haue by the eye of the inuisible things of God, that is, his eternall power and God-head, which are seene in the workes of Creation. The second is prophetically, yet common also both to good and euill; I meane, not vnto all, but to some of euery one of them: this is a fight of things to come, made by reuelation, representation, or both. A fight of things to come by representation, was made to *Pharaoh*, *Nebuchadnezzar*, &c. but they wanted the reuelation, till they got it; the one from *Ioseph*, the other from *Daniel*. Sometime againe, things to come are shewed by reuelation, without representation: but heere Saint *Iohn* sees them both wayes.

The third is singular and spiritual, pertaining onely to Saints choien and called: this is a fight of Gods mercifull face in Christ Iesus, bringing with it ioy vnspokeable and glorious: and this fight wee haue not in this life, except in the least degree; for now wee see it in a mirrour, through a vail darkely; and therefore in comparison of that fight which wee shall haue hereafter, the Spirit of God saith, that this fight is no fight: *Wee walke not by sight, but by faith*: and the Apostle *S. Peter* affirmeth, *We haue not yet seene him*. Saint *Iohn* in like manner, referres this fight to the time to come, *When he shall appeare, wee shall see him as he is*. The first fight is not comfortable without the third. Oh how pittifull is his estate, that hath an eye to see the Sunne, and hath not an eye to see him that made the Sunne! The second in like manner is not comfortable without the third: what auailes it to foresee and foretell things to come, and not to foresee that wrath to come, that thou maist eschew it? In the third fight onely standeth the comfort of Christians. *Simeons* fight, maketh *Simeons* Song, and sends away Saints reioicing, in the midst of the dolours of death. *S. Iohn* was indued with all these three fights; but the fight whereof he meaneth in this place, is the second, that fight which hee had of things to come, by extraordinary reuelation. And according to the fight that God is to shew him, the place is set downe, the one beast riseth out of the sea, the other out of the earth. Saint *Iohn* saith, hee stood on the sea-land, where conveniently he might see both. Some referre this to the end of the last Chapter, some make it the beginning of this. Some againe reade the word in the third person, *And he stood*, to wit, the Dragon. But the best Copies haue it in the first person, *I stood*, and so wee retaine it.

A beast. It is custonable to the Spirit of God, to figure Monarchies and Kingdomes, whose power is abused against God, by beasts: so *Daniel* figured the Monarchie of Assyrians by a Lion, the Medes and Persians by a Beare, the Grecians by a Leopard. This is all that man hath gotten by his fall, that in his highest honour, and best estate without grace, he is but a beast; for the Lord giues names to things as they are. That which is high among men, is abomination to the Lord. They are often esteemed in the world, Kings, Monarchs, and onely great, who in the Lords account are nothing lesse, worse then men, yea brutish beasts; so farre different are the iudgement of God, and the iudgement of men, and so little worth to be esteemed of men, where wee haue not the Lords approbation.

But this beast here signifieth the whole state of Rome opposite to Christ, vnder whatsoever title, head, or name; and this manner of way the whole being considered in one incorporation, the Pope an Apostate, will be found a principall head of this beast, to whom many things spoken of this beast properly doe agree, and particularly must be applied. They who expound this first beast to be Antichrist, are induced by this reason, That this Prophecie reuealed to Saint *Iohn*, is of things that shortly must bee done: now (say they) the ciuill Empire of Rome was not then to come, for it was in the dayes of Saint *Iohn*. But this reason is nought worth. Shall wee say, the Dragon, in the twelfth Chapter, is not the Diuell, because he was before *S. Iohn* had this Reuelation. No, but the troubles whereby hee persecutes the Christian Church, were then to come. So albeit the ciuill Empire of Rome was before, yet was not the power thereof turned against the Christian Name, before the dayes of Christ; and Saint *Iohn* makes prediction of that beast his persecution of Saints, which then was to come. And albeit the troubles of the Christian Church proceed especially from the two last heads of this beast, to wit, persecuting Emperours and Popes: for in Saint *Iohns* dayes, five of his heads were gone; yet that the beast may bee the better knowne, Saint *Iohn* describeth him here with all his heads.

This is a poynt necessary to bee marked, for reconciliation of the different iudgements of Interpreters: Some of them say, that the first beast; and the second are all one: but where the words of Saint *Iohn* are so plaine, verf. 1. *I saw a beast*: and againe, verf. 11. *I saw another beast*. Heere is one beast, and another, we must not say, all is one. They haue indeed one seate, one power:

Man's highest honour without grace, is but to be like a beast.

The Pope an Apostate.

Brightman.

Reuel. 17.

T t t

Two things considerable in this battell.

Foure things which continually increase in the Deuill.

Rom. 11. 25.

Rom. 9. 8.

wer: what the one doth, the other doth; yet must they bee distinguished; for they are first described coniuunctually, as heads of one beastly body; yet so distinctly, that some things agree to the Imperiall: as that it is a Leopard, a Beare, and a Lion: others, to the Papall authority; as that it is the mouth of the beast, speaking blasphemies, and then from the eleuenth verse, the Apostate and persecuting Pope is described by himselfe.

Rising out of the sea. By the sea, we heard Chap. 4. figured the world, full of sundry people, as the sea of fishes, restless, raging, and tumultuary. *The wicked are like the raging sea, that cannot rest, whose waters cast up mire and dyrr.* Daniel in the same manner describeth the originall of the ancient Monarchies, *I saw in my vision by night, and behold, the foure winds of heauen stroue vpon the great sea, and foure great beasts came up from the sea, one diuerse from another.* And indeed, whether we consider the rising of the Imperiall or Papall power, we shall find, they came to their greatnesse by the commotions, contentions and discords of people, Nations, and Kingdomes, one against another. Let men beware of broyles and contentions, out of which nothing can proceed but such beastly monsters.

There is a rising which is for a greater fall: so said the Lord to Pharaoh, *For this cause haue I raised thee up, that I may shew my power on thee.* So it is with all the wicked, *Tolluntur in altum, ut lapsi grauiore ruant.* Where men rise to great worldly power, and rise not in godlinesse, they may be sure they rise to fall. This is mans vile corruption and naturall ingratitude, to turne the gifts of God against himselfe, to waxe proud against the Lord who hath made them great: *As they were increased, they sinned.* The instability of worldlings, in their best estate, is heere also figured vnto vs, it must bee like their originall, restlesse and tumbling. *Super instabili & fluxibili fundamento non potest diu stare edificium.* Their estate is compared by our Sauour, to an house built on the sand, the raine fell, the flouds came, the wind blew, and beat vpon the house, and it fell. But the dignity of Christians is permanent, their rising is not from the sea, but from the heauens, therefore stable, like Mountaines of brasse, or like vnto that house built on the rocke, which abideth the winds and the raine, and is not moued.

Haueing seuen heads. We haue first to see what the seuen heads are, and then shall we easily vnderstand what the hornes are. If our Lord, out of his owne wisdom, had not expounded what those heads were, the coniectures of men had been somewhat

excusable: but it pleaseth him of his goodness, in the hardest parts of this Prophecie to interiect some plainer speeches, which may serue vs for a key, in the opening of this Prophecie. The seuen heads are seuen Mountaines whereon the woman sitteth; they are also seuen Kings. Then, that wee may know this beast, wee are sent to take him from his seat, the City standing on seuen hils, and by his seuen-fold government. The state of Rome could not bee in such a mytticall Prophecie more cleerely poynted out: their owne Writers commonly stile Rome, The seuen-hilled-City.

Scilicet & rerum facta est pulcherrima Roma,

Septem que vna sibi muro circumdedit arces.

Septem vrbs alta ingis toto qua praeules orbis.

By these, and such like speeches, was that City commonly vnderstood so plainly, as if it had been named Rome. The hils are *Capitolinus, Auentinus, Palatinus, or Ianicularis, Esquilinus, Celius, Viminalis, & Quirinalis.* These vnto this day remaine within the walles of Rome, euery one of them garnished either with Palaces, or religious places. And thus haue wee the seate of the beast cleerely poynted out vnto vs.

Now the seuen heads are expounded also to be seuen Kings, poynting out the seuen-fold government of that estate. For Rome was first ruled by Kings, and which properly agrees in number, they were seuen only. 1. *Romulus.* 2. *Numa Pompilius.* 3. *Tullus Hostilius.* 4. *Anus Martius.* 5. *Tarquinius Priscus.* 6. *Seruius Tullius.* 7. *Tarquinius Superbus.* After Kings, they were next gouerned by Consuls: thirdly, by *Decemviri*: fourthly by Dictators; 5. by *Triumviri*: fixthly, by Emperours: 7. by Popes. Of these, when Saint Iohn wrote this Reuelation, five were false. One then was, that is, the Imperiall government, who were tyrannous, beastly, and idolatrous: and another was to come, that is, the Papall. All these being so cleere, and the aduersaries themselves, such as *Hugo Cardinalis, Dionysius, Carthusianus, Franciscus, Riberus, Blasius, Viegas,* Iesuites, confessing that this is a Prophecie of Antichrist, and that this beast is Antichrist, is not strange they should not see, that of necessity Antichrist must be sought for at Rome. And of this againe may we easily consider, that by the hornes, worldly powers and Kingdomes, subiect to the state of Rome, are to bee vnderstood; these serue the beast in stead of hornes, to push at the Saints; and therefore they are said to bee crowned: noting vnto vs that they are Kings, subordinate to the

Empire

Rev. 17.9.

Virgilius.

Propertius.

Rome first ruled by 7. Kings.

Secondarily, by Consuls, &c.

Why the Dragon is said to haue the Crowne on his head, but the beast the Crowne on his hornes.

Luk. 4.6.

Tertul. in apol. cap. 7.

Ioh. 8.44.

Mat. 25. 41.

No malice shall be lacking in him, that hath been an enemy of the Church.

Empire or state of Rome. The Dragon is said to haue his Crowne on his head, but the beast hath his Crowne on his hornes, first, because Satan preuailes most by his owne subtilty and policy; whereas the beast worketh more by the power of such as ate vnder him, though not without policy also, yet his greatest strength is in his followers. And next, as *Iunius* hath learnedly obserued, Satan, though falsely, challengeth vnto himselfe, that he is the lawfull Lord of all, hee hath the Crowne on his head, *All the Kingdomes of the world are mine,* saith he, profane Kings are his vassals, that hold of him, and vse their power to aduance his will.

And vpon his heads the name of blasphemie. Euery one of his heads hath this name, especially the last two, Emperours and Popes. *Suetonius*, and *Dion* record, that *Caligula* and *Domitian* would be worshipped as Gods, their Senate tooke vpon them to create gods, forbidding that any should be worshipped, to whom they had not first decreed diuine honours. For this cause refused they to worship our blessed Sauour, notwithstanding that *Tiberius* their Emperour craued it, because (said they) hee was worshipped before their decrees had allowed him; then the which, what greater blasphemie can be? Of Papall blasphemies we will heare, verf. 6.

Compare the Dragon and the Beast together, and see how like the child is to the parent, first, in qualities; secondly, in actions. Similitude of manners doth shew similitude of kinds: that sentence spoken to the vnbeleeuing Iewes, strikes vpon all profane men: *Ye are of your father the diuell, because ye doe his workes.* This age abounds with profane men, they will not cease to doe euill, they lye, they steale, they do murder, and all vncleannesse with greedinesse, like the diuell, and for all this are not ashamed to bragge, they are the generation of God. But let such bee sure the Lord will deny them: *Away from mee, ye workers of iniquity, I know you not.*

Verse 2.

And the beast which I saw was like vnto a Leopard, and his feet were as the feet of a Beare, and his mouth as the mouth of a Lion: and the Dragon gaue him his power, and his seate, and great authority.

HE insists still in the description of this beast, & by three beasts, the Leopard, Beare, and Lyon, whereby Daniel figured three Monarchies, the 1. doth he represent him: noting vnto vs, that no malice nor wickednesse shall be lacking in him, which hath been an enemy of the Church before

him. It was much to the Church of God to fight against the Caldeans, who were like a Lion; against the Medes, and Persians, who were cruell and wild like the Beare; against *Alexander*, with his Grecians, who were swift, furious and fierce, like the Leopard. But here there is a combination of all Satans forces vnto one, to tell, that this last enemy is the greatest, and strongest of any, that yet haue fought against the Church. A plaine commentary to this place is that of *Salomon*, *The wicked ruler is as a roaring Lion, and hungry Beare:* as also *Daniels* like vision leades vs by the hand, to vnderstand this of the Romane Imperiall seate, not excluding the Spirituall, which should haue beene marked of them, who in such sort accommodate this to the spirituall estate, that they exclude the ciuill Empire of Rome.

A Leopard. For vnderstanding the reason of the comparison, three remarkable things are recorded of the Leopard. 1. It cannot abide the image of a man, nay, not drawne in paper, it is kindled with fury at the sight thereof. 2. Next, it hath an homely skin, pleasant to looke vnto for the diuersity of spots. And 3. it hath a sweet sauour, whereby it allureth other beasts of the earth to come neere her, but because her face is terrible to them, shee hideth her head till they come within her compasse, and so she makes them a prey. All these agree properly to the Romane estate, both vnder Emperours, and (chiefly) Popes. First, they are superstitiously addicted vnto Images, but cannot suffer the image of a Catholike Christian; there is toleration there, of Iewes, harlots, and others, but they rage at the sight of a Christian, worshipping God purely according to his sight, their faire-faced hypocrisie with their filthinesse. Secondly, variably blacked are the Leopards spots: neither want they their sweet odour, whereby they allure others to resort vnto them. Thirdly, their Iubilee-yeeres, their Indulgences and Pardons draw the ignorant sort after them, and with such deceit make a prey both of their persons and purses.

And his feet were like a Beares. The Beare is a filthy, cruell, and deuouring beast, and therewithall subtil and crafty, *Nec alteri animalium in maleficio stultitia solertior:* that no other beast hath greater wiles to doe euill. When the Beare fights with the Bull, he doth cast himselfe on his backe; if the Bull meant to strike him with the horne, he catcheth both his hornes in his armes, and fasteneth his teeth into them, and so hangeth by the feet on the hornes of the Bull, till at length hee being wearie of the burthen, fall downe to the ground, and

Tert 2

so

Prov. 28.15.

Dan. 7.4,5,6.

Three things remarkable of the Leopard.

1. *Rasul. ser. de accept. personarum.*
2. *Jer. 2. 13.*
3. *Plin.*

Those three properties applied to the Romane estate.

Arist. de nat. animal. lib. 8. cap. 5.
Plin. lib. 8. cap. 36.

Esa. 57. 20.
The wicked like the sea.

Dan. 7.2,3.

The rising of the wicked, is for their greater fall.
Exod. 10.1.

Hos. 4.7.

Greg. in Apoc.

Mat. 7. 26, 27.

The Christians stability.

Mat. 7. 24.

The qualities
of a Lion.

Plin. lib. 8.
cap. 16.

Antichrist be-
gins with hy-
pocrisie, and
ends with
cruelty.

Satans power,
what it is.

Luk. 4. 6.

so he destroyes him: and therefore is this beast said to haue the feet of the Beare, to expresse his craft and cruelty whereby hee ouercommeth others.

And his mouth. The Lion is a beast stately and proud, whose roring is terrible: yet more humanity is found in him, then in this beast. So long as he hath strength to follow after beasts and feed vpon them, hee pursueth not men, if necessity constraineth him to deuoure them. It is written of him, that he spareth women and weake Infantes, and presseth vpon men; yea, hungry Lions haue been found to haue spared the naked bodies of Christians objected vnto them. But such is the cruelty of this deuouring Lion, that no sexe can moue it to pittie: the cruell persecutions of the Primitiue Church, and of the Church in our dayes; the murder at Paris, the Marian persecution, the Powder Treason, evidently prooue what a mercilesse, cruell, and deuouring beast this is.

But marke how Saint Iohn alters the order kept by Daniel: for Daniel beginneth at the Lion, proceeds to the Beare, and then to the Leopard; whereas Saint Iohn beginneth with the Leopard, proceeds to the Beare, concludeth with the Lion: figuring how this beast, specially vnder the seventh head, should begin with faire shewes of hypocrisie, and end in horrible cruelty, as indeed he hath done. But most properly of all, it shadoweth Satans manner of proceeding with miserable sinners. He first commeth to them with the pleasant sight of the Leopards skinn, and his sweet saour. These are his deceitfull baits of pleasure and profit, whereby he allureth sinners to come neere him; if they once come within his snare, hee claspes them with his feet like the Beares feet. It is a rare worke of Gods singular mercy, to see a man freed from the gripes of the diuell, and then at last, like a Lion, hee deuoureth them. In the beginning of temptation, hee hideth his face as the Leopard doth, that the sinner should not be afraid of him. But in the latter end, hee lookes like a terrible and roring Lion.

And the Dragon gaue him his power, &c. He proceeds yet further in the description of this beast, and here lets vs see how this beast is the diuels vicgerent, to whom hee hath given his power and his seat; not that Satan hath any power himselfe, none at all, vnlesse by diuine inspiration it be lent him, as vnto the Lords Burro, for the triall of the good, and punishment of the euill. Of all creatures, he is the most poore and miserable: hee may well vaunt, *All the Kingdomes of the world are mine*: but what can he giue, except such as he hath? hee is vn-

cleane, and defiles all such as are his; hee is a liar, and murderer, and maketh them liars in like manner; hee lies vnder fearefull wrath, and drawes them vnder the similitude of the same condemnation with himselfe. This is all that Satan can giue, and this is it which here is meant, that he inspired this beast with such malice, hatred, and euill will against the Church, as was in himselfe, and that he stirred them vp to vse such borrowed power and authority as they had against the Lord, and against his Saints.

In euery place Satan is a Tempter, but in euery place hee hath not a throne: hee tempts euen in the Wildernesse, but his throne hee sets chiefly in most populous parts, where he may haue greatest worldly powers to serue him. And then is he said to haue a throne, when wickednesse is openly practised and maintained. Such a place had Satan in Pergamus, *I know where thou dwellest, euen where Satans throne is*. Such a throne hath he here at Rome, where Idolatry, Sodomie, blasphemie, and many other abominations are not onely practised, but for the most part defended. The world is troubled this day, with the rattling of the Romish Keyes, with the pretended seat of Peter: but this Prophecie takes such vizards from their faces, and lets the world see what they are. The beast hath keyes indeed, but they are of the bottomlesse pit: he hath a throne indeed, but it is the Dragons throne, and not the seat of Saint Peter: and so hath it been in all such times wherein either prophane Emperours or Popes, practising impiety in themselves, and propounding it by their example and law, vnto others, haue assented vnto it.

But how is it here said, that the Dragon gaue the beast his power, seeing the Apostle saith, *There is no power but of God, and the powers that be, are ordained of God*? This is easily answered, if wee distinguish the power, from the abuse of the power. Indeed the power is of God, but the tyranny, pride, and cruelty, whereby it is abused to blaspheme the Lord, and persecute his Saints, that is the poyson of the Diuell.

Verse 3.

And I saw one of his heads as it were wounded to death, and his deadly wound was healed, and all the world wondered after the beast.

From the description of the Imperiall persecuting power, Saint Iohn sheweth

Satan, a tempter in euery place, but he hath not a throne in euery place, Mat. 4. 1.

Rev. 2. 13.

Rom. 13. 1.

Concerning the Imperiall and Papall power, the fall of the one, will be the rising of the other.

deth in cunningly to the description of the Papall; shewing how the fall of the one, should be the rising of the other. The deadly wound giuen to the Imperiall head, had imported vnto destruction to the beast, if the Papall had not cured the wound, and reserved life with great power and authority to the beast. Concerning this wounded head, the Interpreters doubt and differ more then they need, if they had pondered the seuenteenth Chapter, where five of the heads are said to bee false when Saint Iohn wrote: so it can be none of them: One was, to wit, the Imperiall: the other was, to come, to wit, the Papall. This head then wounded, is the Imperiall. When this was done, the controuersie remaines; some thinke it done by the death of Iulius Caesar; others, by the death of Nero; the more Iudicious thinke it was done when Constantine became a Christian, and a Protector of Christians; for the beast, signifying the state of Rome opposite to Christ, fighting for the Dragon against the Church; then was it deadly wounded, when the Imperiall head, that before was a Persecutor, is now become a Protector of Saints; when the Dragon saw the power thereof turned against himselfe. Oh what a deadly wound was it which did astonish and confound him! but this wound was cured; when his successors, Constantius, Valens, Iulian, returned againe to the wickednesse of their Predecessours, the first persecutors, and employed againe their power to serue the Dragon, by the maintenance of Arrianisme, Gentilisme, and their manifold abominations.

But to let these goe: It is most agreeable to the holy Scripture, that by his wounding of one of the heads, we vnderstand the fall of the Imperiall power, and by the curing of it, the vprising of the Papall, vpon the ruines of the other.

The same beast (the state of Rome) continueth yet in his power, authority, beastly Idolatry, bloodie cruelty, vnder the seventh head, with no lesse, yea, a greater worldly power then ever it had vnder any of the former heads. He retaineth the same seat, the seuen-hild Citie, the same authority and power, but vnder another name and title: And this Commentary wee take from the Apostle, who forewarneth, that so long as the Imperiall power stood in vigour, the Papall could not be reuealed, the one behooued to giue place, and remooue out of the seat, that the other might sit downe in it. And now wee know what withholdeth that he might be reuealed in his time, for the mysterie of iniquity doth already worke, onely he who now withholdeth, shall be, till he be taken out of the way.

3. Thes. 2. 6, 7.

The place may seeme somewhat obscure, because the Apostle speaketh not plainly of the Romane Empire, but by a Periphrasis or circumlocution; yet the ancient Fathers so vnderstood it. So Augustine, *Illud quod ait Apostolus, tantum qui modo tenet, seneat donec de medio fiat, non absurde de ipso Romano Imperio creditur dictum, tamq. dictum sit, tantum qui modo imperat, imperet, donec de medio fiat, id est, de medio tollatur, & tunc reuelabitur iniquus, quem significare Antichristum nullus ambigit*: That which the Apostle saith, He that now withholdeth, shall let, till he be taken out of the way, may very well bee vnderstood of the Romane Emperours if he had said, He that now holdeth the Empire, let him hold it till hee be taken out of the way, and then when he (the Emperour) is out of the way, *I that man of sinne shall be reuealed*, whom no man doubteth to be Antichrist. *Paulum vero id aperte scribere noluisse, ne calumniam videlicet incurreret, ne Romano Imperio male optauerit*: And the reason, saith hee, why the Apostle speaketh this not openly and plainly, but by circumlocution, is, that he would not giue enemies of the Gospell occasion to calumniate him as an enemy to the Empire, which by their Oracle was thought to be eternall, as was promised by their Iupiter in Virgil, *Imperium sine fine dedi*. But Saint Paul foresaw that it was to fall, and that Antichrist should rise vpon the fall thereof, and sit downe vpon the seat of the Empire, as this day he doeth. And this, it seemeth, Augustine hath borrowed from Ierome, at least, the one in this is consonant to the other, for so writeth hee: *Et nunc quid detineat scitis, ut reueletur in suo tempore, hoc est, qua causa sit ut Antichristus in presentiam non venerit, optime nostis, nec vult aperte dicere Romanum imperium destruendum, quod ipsi qui imperant, aeternum putent, si enim aperte audacterque dixisset, Non venit Antichristus nisi prius Romanum deleatur Imperium, iusta causa persecutionis in adolescentem iunc Ecclesiam conjurgere videbatur*. And now ye know what hindereth, why Antichrist presently commeth not: the Apostle will not plainly say that the Romane Empire must first bee destroyed, which they thought to be eternall: for if hee had so spoken openly and boldly that the Romane Empire should be destroyed before Antichrists coming, it might haue seemed a iust cause for which the Emperours should haue persecuted the Church in her beginning or growing estate. With these wee may ioyne Ambrose, who affirmeth, *Antichristum venturum postquam coeperit debilitari & deficere Romanum Imperium quod collapsum ipse sit restauraturus*: That Antichrist shall then come, when the Romane Empire shall begin to weaken and decay.

Aug. de Ciuit. Dei. l. 20. c. 19.

Aug. ibid.

Hier. ad Aglaſia.

Ambr. in 2. ad Thes. cap. 2.

Steuchus.

decay. All these make cleere this point, how the Imperiall head wounded, is cured againe by the Papall. This is also confessed by themselves. *Steuchus* in defence of *Constantines* Donation, writeth thus; *Euerſo Imperio, niſi Deus Pontificatum reſtituiſſet, futurum erat, ut Roma nullo tempore excitata, ac reſtituta, inhabitabilis poſthac fediffima Bonum & Porcorum futura eſſet habitatio: at in Pontificatum, eſt non illa veteris imperij magnitudo, ſpecies certe non longe diſſimilis renata eſt, qua gentes omnes ab ortu & occaſu haud ſecus Romanum Pontificem venerantur, quam olim Imperatoribus obtemperabant:* The Empire being destroyed, if God had not raised & reſtored the Papall power, Rome ſhould haue beene vterly deſolate, and nothing elſe but an habitation of Oxen and Swine: but vnder the Papall power, albeit that ſame greatneſſe of the old Empire be not, yet is there a Maieſtie not vnlike it: for now all nations, from the riſing of the Sunne, to the ſetting thereof, are ſubiect vnto the Pope, no leſſe now, then of old they were to the Emperour. And *Proſper* to this ſame purpoſe ſaith, *Roma per Sacerdotij Principatum amplior facta eſt arce Religionis, quam ſolio Potestatis:* That Rome by the Popes Principality was more enlarged, then by the Imperiall Throne. And this for the curing of the wounded head.

Proſper. l. 2. de vocatione gentium. c. 6.

The fall of the Emprer, reſtored now to his former Maieſtie, by the Pope, three wayes deſcribed.

Romes glory, her ſhame.

And all the world wondred, &c. The beaſt, that is, the ſtate of Rome, after the fall of the Empire, reſtored now to his former Maieſtie by the Pope, is three wayes deſcribed. Firſt, from his worldly pompe. Secondly, from his blaſphemous pride. Thirdly, from his cruell perſecution of Saints. Firſt, his pompe is heere, that all the world wondred at the Beaſt, and followed him. The Church of Rome glorieth in the multitude of her followers, and from vniuerſality and multitude, bringeth arguments to proue that ſhe is the true Church: which the Spirit of God by the plaine contrary, ſetteth downe for notes and markes of the Beaſt, which is Antichriſt.

Verſe 4.

And they worſhipped the dragon which gave power vnto the beaſt, and they worſhipped the beaſt, ſaying Who is like vnto the beaſt? Who is able to make warre with him?

This pompe of the beaſt riſeth vnto ſuch height, that not onely common ſubiectiō and obedience, but diuine honours alſo are giuen vnto him, yea, the world is ſo bewitched with him, that for loue of him, they worſhip the Dragon that gaue him power. Sure it is, there are no men ſo prophane, as will directly profeſſe to wor-

ſhip the Deuill, vnleſſe it be ſuch as haue not heard of Chriſt; like thoſe of Calicut and Naiſinga; or thoſe whom God hath left vnto the power of the Deuill. Curſed Sorcerers, that forſaking the Lord, covenant with him: yet heere all the followers of Antichriſt are ſaid to be worſhippers of the Deuill: doubtleſſe many doe it that will flatly deny it. Their falſe worſhip they defend by diſtinctiōs, and excuſe it by intentions: but the Lord, when hee iudgeth the actions of men, ſtands not vpon their denials, diſtinctiōs, nor intentions. The Gentiles in their ſacrifices thought that they worſhipped God; but *Saint Paul*, by the Spirit of God, telleth them another thing: *That which the Heathen offer, is not vnto God, but vnto the Deuill:* And Papiſts in word, will abhorre to bee called, Worſhippers of the Deuill: but forbidding of meates, forbidding of marriage, and worſhipping things of gold and ſiluer, that haue eyes and ſee not, &c. And are by the Spirit of God, called, *Dollars of Devils*, howſoeuer taught and maintained by them. If the people of Iſrael had offered to the Lord a Sacrifice, euen ſuch a Sacrifice, as the Lord commanded, and had not offered it in the right place; their Sacrificing, was called, a defiling of themſelues with blood. To teach vs, that all the ſeruiſe which is not framed according to Gods owne Word, is not a ſeruiſe of God, but of Satan.

This is cleered in the words following, which containe in effect, a reaſon of this, they worſhipped the Dragon when they worſhipped the beaſt, aſcribing to the beaſt that which is proper to the Lord, namely, the glory of incomparable dignity, *Who is like the beaſt?* and the glory of incomparable power, *Who is able to make warre with him?* They who giue that to the creature, which pertaineth onely to the Creator, are worſhippers of the Deuill: hee vſurped the roome of God himſelfe: he tempted *Adams* to doe the like; he poiſoned him with this pride, that hee would haue bene as God, which is impoſſible: and ſtill he deceiueth man, and draweth him to ſet in his heart the creature about the Creator.

Who is like vnto the beaſt? It is a glory due vnto God onely, that none is like vnto him, he reioyceth in it himſelfe: when hee threatned *Pharaoh*, who proudly had diſdained the Lord, ſaying, *Who is Iehonah?* the Lord answered him, *I will at this time ſend all my plagues vpon thine heart, and vpon thy ſeruants, and vpon thy people, that thou mayeſt know there is none like mee in all the earth.* And this all his Saints acknowledge; *O Lord of hoſts, who is like vnto thee, which art a mighty Lord, and thy truth is about thee?* And againe, *There is none like vnto thee,*

Many worſhip the Deuill, that will flatly deny it.

1. Cor. 10. 20.

1. Tim. 4. 1. *Paſ. 1. 15. 3. 4. 5. &c.*

Leuit. 17.

Who are worſhippers of the Deuill.

Exod. 9. 19.

Paſ. 89. 8.

1. Cor. 10. 6.

thee, O Lord, than art great, and thy name is great in power. And this glory of ſupereminent dignitie is the Lords, ſo to him belongeth the onely praiſe of ſupereminent power.

Verſe 5.

And there was giuen vnto him a mouth, ſpeaking great things, and blaſphemies, and power was giuen vnto him to continue forty and two moneths.

It is wiſedome to diſcerne in this deſcription of the beaſt, that which agreeth to the Imperiall head, from that which agreeth vnto the Papall. This beaſt getteth now a mouth: It had hornes before; a Leopards ſkinne; the ſeete of a Beare; the mouth of a Lyon. What euer was glorious or fearefull in any Monarchie, the Romane Monarch had it. Now this Beaſt (to wit, the Romane ſtate) getteth a mouth alſo: many vnclane mouthes haue bin opened againſt the Lord, but none ſo blaſphemous as the Popes mouth, as afterward we ſhall heare.

But heere it is declared who gaue this mouth to the beaſt: In the ſecond Verſe, it is ſaid, the Dragon gaue him his power, throne, and authority: heere a mouth is ſaid to be giuen him, & it is not told by whom; but if wee will conſider that place of the Apoſtle, *That God ſhall ſend them ſtrong deluſion, that they ſhould beleene lies, and bee damned, which beleened not the truth:* and that Decree of the Court of heauen againſt *Achab*, wherein a lying ſpirit is ſent out to entice him to battell, that hee might bee ſlaine; wee ſhall ſee that this mouth giuen to the beaſt, to ſpeake great, but no good things, proceedeth from God, as from a juſt Iudge, puniſhing heereby the impiety of men, who becauſe they loath the Word of Gods bleſſed mouth, a curſed mouth, ſpeaking nothing but blaſphemies and lies, which tend to the deſtruction of all that beleue them, is giuen them.

Verſe 6.

And hee opened his mouth in blaſphemie againſt God, to blaſpheme his Name, and his Tabernacle, and them that dwell in heauen.

The time and power which is lent to Satan and his beaſtly inſtruments, they vſe it, or rather abuſe it, with diligence, they are loth to loſe it. Satan beſtirreth himſelfe with great rage, knowing that his time is ſhort; and the wicked cannot ſleepe, vnleſſe they haue done euill. In the former Verſe a mouth is giuen to the beaſt, and heere incontinent, hee openeth his mouth

to blaſphemie: It ſhould teach vs by the contrary, to vſe our time well, and to make vantage of euery good thing that our God hath giuen vs: As they open their mouthes to blaſphemies, ſo ſhould wee open our mouthes to bleſſings. But to many in this age, is giuen a mouth to ſpeake, for whom it had bene good they had bene cloſed with dumbeneſſe: becauſe they open it for euill, and not for good.

His blaſphemies are ſet downe in three ranks. Firſt, againſt Gods name: This the beaſt doth, when he arrogateth that to himſelfe, which is proper to the Lord: His Canonists ſhame not to ſtile him, *Dominus Deus noſter*, Our Lord God the Pope. The Apoſtles were but members of the Church, the Pope will be the head. When the Jewes demanded of *John the Baptiſt*, if he were the Bridegroom? he answered, he was but the friend of the Bridegroom. But the Pope will be *Sponſus Eccleſie*, The Bridegroom of the Church; he taketh vpon him power to forgiue ſinnes; and which was neuer heard of, neither can be excuſed, hee pardoneth ſins that are to be done; he pretendeth a power to diſpence with the Law of God; he affirms that Chriſt is not our only lawfull high Prieſt, after the order of *Melchizedech*: That the blood of *Thomas*, a Popiſh Biſhop of Canterbury, is meritorious for the Kingdome of heauen, to all ſuch as pray that they may come to heauen by that blood: he paints the bleſſed Trinity in the ſimilitude of a man, with one head, and three faces, which way the Lord did neuer appeare; with innumerable other blaſphemies againſt the Diuine Maieſtie.

Next, hee blaſphemeth the Tabernacle, whereby I vnderſtand the whole ſeruiſe of God done in the Tabernacle. *Moses* framed the Tabernacle, according to the patterne ſhewed him in the Mount, hee had not ſo much as one pinne not agreeable to that patterne. So all the ſeruiſe of God in his houſe, ſhould be ordred by Gods owne Word; but the Pope will haue all done after the conceit of his owne braine. Hee vſurpeth authority ouer the Word of God: *Papa dat authoritatem Scripturis, ita vt ſe illis non ſubiciat:* The Pope giueth authority to holy Scripture, but is not himſelfe ſubiect vnto it: hee challengeth a ſupremacie ouer all Churches; hee hath power to iudge all, but none hath power to iudge him: Hee hath vpon this pretended power, peruerſed all Diuine Seruiſe; hee will haue it done in an vnknowne Language, that the people vnderſtand not, contrary to the practice and precept of *Saint Paul*, that ſo hee may proue himſelfe the King of myſticall Babel. Prayers that

The beaſts blaſphemies ſet downe in three ranks.

John 3. 29.

Ex. 40. 16, 17.

The Pope doth in his blaſphemy giue authority to the Scriptures. *Caus. 9. queſt. 3.*

1. Cor. 14. 14, 16.

that should be powred out to God, are turned to the creatures. All prayers and praises in the Psalter given to the Lord, and turned out to our Lady; the Booke of the Bible is closed, and Images set vp to be the bookes of the simple people. The two Sacraments deformed, the one by mutilation, the other by addition. It would be tedious to rehearse all, the whole order of Gods House hath been inuerted.

Thirdly, he blasphemeth them who dwell in heaven, that is, all the Saints of God; all true worshippers, members of the Church militant, triumphant, for both of them make but vp one family, whereof God is the Father. These are persecuted and traduced by the beast, and by all sort of abominable names made odious to the simple people: as Hugonites, Lutherans, Calvinists, and in a word, most damnable Heretikes. They canonize for Saints, many whom the heauens know not; they condemn as damned into hell, many who liue with the Lord a happy and a ioyfull life in heauen.

And these poore worshippers of God, militant on earth, are notwithstanding said to dwell in heauen, for foure causes: 1. because our Head Christ Iesus is there: 2. because the greatest part of Christs mytticall body is there, *the congregation of the first borne*. And these two reasons are drawn from our communion with the Head and the members. The other two more neerely concerne our selues: 1. by faith, wee are euen now possessed in our heavenly Kingdome. Last, by hope, we looke for a more excellent possession: and these two, faith, and hope, raise vp our hearts to set our affections on those things which are aboue, and presently to haue our conuersation in heauen.

Verse 7.

And it was giuen vnto him to make war with the Saints, and so overcome them: and power was giuen him ouer all kindreds, and tongues, and Nations.

WE haue heard his pompe and blasphemous pride: heere is foretold his bloody persecution of Saints; where, to keepe vs from discouragement, wee are warned, he hath no power, but as our Sauiour said to Pilate, *that which is giuen him from aboue*. And yet to keepe vs from security, we are warned before-hand, that hee shall make warre with the Saints, and overcome them; not that Saints in themselves can be overcome, who in their greatest suffrings are most glorious victors; but because so it seemes to the iudgement of man. Of this we haue spoken, Chap. 11.

In the end of this verse, the worldly pompe of this beast, consisting in the multitude of them that are vnder his power, is handled againe: and not without cause doth the Lord make mention of this; for vnto naturall men, great worldly powers, and multitude of people are great motiues, and they thinke it surest to incline where the most part inclineth. But against this temptation God will haue his Saints confirmed.

Verse 8.

And all that dwell vpon the earth, shall worship him, whose names are not written in the Booke of life of the Lambe, slaine from the foundation of the world.

THE former vniuersality heere is restrained: for it might haue been thought, if all the world shall wonder at the beast, and follow him, where then is the Church? So this is answered, God shall not want a Church in this great and vniuersall defection, and exception is made of them whose names are written in the Booke of life. For it is not possible that the Elect can bee deceiued, to wit, fully, and finally. It is this day maruelled at by many, why such multitudes of all sorts make defection to Papistry. But they may cease to maruell, if they consider that vnto this course men naturally are carried by a naturall propension, and none that knowes it, are restrained from it but by grace; yea, the very Elect, before effectual calling, may walke into it; it is more to be maruelled, to see one recalled from it, then to see an hundreth continuing in it, seeing grace is not common to all. And againe, where Papistry is thought to be an indifferent Religion, we doe heere see the contrary: the beast himselfe shall goe vnto perdition, and so shall all that follow and worship him, without repentance. He hath indeed great multitudes of people, but they are such whose names are not in the Booke of life. But (Papists) marke this, we take not vpon vs to iudge of mens persons; many are called Papists, who are not, and many professe it, who dare not die with it: but the religion it selfe, by this heavenly Oracle is declared damnable, wherein none continues to the end, but reprobates.

As the members of the true Church are described to be dwellers in heauen, vers. 6. so all the remainder of the world, are here said to be dwellers on earth. The reason wee haue shewed before: as likewise what is meant by this Booke of life. See Chapter 5. vers. 2. Why our Lord is called a Lambe, see Chap. 5. vers. 6.

Two things onely for our comfort are here

God will not want a Church in the greatest perfection.

Why so many fall to Popery as doe.

Popery no indifferent religion.

Here consider two things.

here to be touched: first, that the names of Gods Saints are said to bee written in the Booke of life: doubtlesse they are a company innumerable to vs, God hath all their names. If Adam, indued with heavenly wisdom, knew all earthly creatures, and gaue them names according to their natures; shall we not much more thinke that our God knowes who are his? yea doubtlesse. *Thus saith the Lord that created thee, O Iacob, and he that formed thee, O Israel, feare not, for I haue redeemed thee, I haue called thee by thy name, thou art mine.* None of the Lords Elect shall be wanting in the telling. Let vs not iudge of the Lords thoughts, as if they were like ours. Among great multitudes of people, some may bee neglected and ouer-past by men: it is not so with the Lord; small and great that feare him, are by their names written in his Register, and none of them shall be ouer-seene.

The other poynt markeable heere, how the Lambe is said to be slaine from the beginning of the world, considering that 4000. yeeres after the Creation were past, or our Lord was slaine. To loose this doubt, some runne to the figure Hyperbole, and reade the words this way; *They whose names are not written from the beginning in the Booke of life of the Lambe that was slaine*: but there is no need. In three respects is our Lord said to be slaine from the beginning. 1. Because in Gods decree hee was slaine: this we haue from Saint Peter, *Wee are not redeemed with corruptible things, but with the precious blood of Christ, a Lambe without spot, who was fore-ordained before the foundations of the world, but manifested in the last times for you.* 2. Because in types and figures hee was slaine from the beginning. 3. Because the vertue of his death extends to all that haue bene from the beginning: and they were no lesse saved by faith in Christ to come, then we are by faith in Christ that is come. *The Fathers ate that same spirituall meate, and dranke that same spirituall drinke, Christ Iesus: Hoc egit passio Christi implenda seu futura, quod facit impleta seu praterita*: The Passion of Christ was as effectual to beleeuers, when it was to come, and to bee fulfilled, as it is now when it is past, and fulfilled already.

Verse 9.

If any man haue an eare, let him heare.

THE description of this first beast is concluded in this, and the subsequent verses: first, with a warning to attention: next, with a consolation, confirmed by two reasons. The warning to

attention may bee referred either to the words precedent, or subsequent, and renders vs this lesson, that all men haue not an eare to heare. These heavenly mysteries, no maruell they bee mistaken of many; otherwise both naturall, wise and learned: *for the naturall man understands not the things which are of God, neither yet can hee, for they are spirittually discerned*. Many men haue eares to heare any other voyce, but not eares to heare the Lords voyce.

Verse 10.

He that leadeth into captivity, shall goe into captivity: He that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the Saints.

HERE is a consolation giuen to the Saints, from two reasons: the first is, the certainty of iudgement to bee powred out vpon the beast, and all his associates. This is gathered out of that generall course of Gods Iustice; whereby hee doth vnto men, as they haue done vnto others: *With what measure yee mete vnto others, with the same shall be measured to you againe*.

This is amplified, first by an vniuersality of all persons vpon whom it strikes. If any, no exception of persons, for their greatnesse, state, or quality whatsoever: all the world wondred at the beast, and followed him, but they shall not all bee able to hold that the wrath of God light not vpon him. Next, by a distribution of the seuerall meanes whereby they hurt Gods Saints, and of the seuerall wayes whereby God punisheth them. If they leade into captiuitie, they shall goe into captiuitie; if they slay with the sword, they shall bee slaine, and so forth of all other wayes. The wicked haue not so many wayes to doe euill, as God hath to punish them for euill.

This generall Iustice is Natures law, written in the heart of man, and by the light of nature, naturall men haue scene the necessity thereof: *Quod tibi fieri vis, alteri non vis*: It is a diuine law, written in the Word, practised in all ages, and confirmed by examples. See the plagues of God executed on Pharaoh, Adonibezek, and innumerable moe, proportionable to their sinnes, and they will proue this. The stroke of this generall Law, the beast shall not escape for all his greatnesse, his iudgement is here generally and summarily touched, but more particularly set downe Chapter 17. and in the powring out of the Vials. Alway as wee heard of his rising; so here are wee made sure of his fall. And such shall bee the end of all worldly glory

Consolation giuen to the Saints, from two reasons.

Isa. 43. 1.

Isa. 55. 8.

The Lord Iesus is said to be slaine from the beginning, in three respects.

1. Pet. 1. 18, 19, 20.

1. Cor. 10. 4.

August.

1
2

The poore worshippers why said to be in heauen.

Iob. 19. 10, 11.

Dan. 2. 32, 33.

glory and power which is turned against God. It is like *Nebuchadnezzars* Image, whose golden head had feet of clay, and their glorious beginnings shall bee concluded with shame.

That the wicked going into sin, go also into Iudgement.

Three things which are not to be fured.

1. Cor. 15. 19.

Iust. Mart. exord. Tryph.

Aug.

The manner of speech vsed heere by the Spirit of God, is worthy to bee obserued: it is taken vp into two words, both which he vseth in the time present, *condemnetur*, hee sayth not; If any man leade vnto captiuitie, hee shall goe: but hee goeth vnto captiuitie. The speech is very significant, and importeth thus much; That the wicked, when they goe on in the course of sinne: *Hoc ipso facto*: by so doing, they goe on in Iudgement. Man seeth not his shaddow when the Sunne is before him, yet goe where hee will, his shaddow followeth him, and man seeth not the plague when his sione is before him, but looke how fast he followeth his sinne, to doe it; as fast the plague followeth him, and shall ouertake him. Oh that men would consider this, that where the seede of sinne is sowne, iudgement groweth like Worme-wood, and as they proceede in sinne, so they proceede in Iudgement. There are three things cannot be fured: First, Present life. Secondly, Instant death. And thirdly, the life to come. A present euill life, is the straight way to an euill instant death, and an euill death is a way to a cursed, miserable, and endlesse life heereafter.

But out of the last member of the distribution, the doubt arieth: how holdeth this true, *If any man slay with the sword, hee shall bee slaine*, since many bloody men haue not ended their dayes in blood? The answer is, The truth of this Law is most certaine; suppose in this life it bee not alway executed. Some wicked men are now punished, according to this generall Law, to let all men know there is a Iudge; and some wicked men are spared, to let them know the time of Iudgement is not yet come. If in this life onely godly men had hope, of all men they were the most miserable; and if no greater iudgement abode wicked men, then that which befalleth them in this life, they might say they had escaped well, and were of all men the most happy: *Lucrum certe est hoc impis*: But as the godly are iudged in this life, that they should not be condemned in the world to come: so the wicked, when they are spared heere, are referred to a greater iudgement: For this cause *Augustine* compares the iudgment of God to a bow, which the longer it be in drawing, sendeth out the stronger and more violent shot of arrow, *quo magis extenditur arcus, eo sagittam iacit violentius*.

Heere is the faith and patience of Saints. The second reason of consolation is heere, that trouble, by diuine dispensation, is inflicted vpon Saints; for the exercise and tryall of their faith and patience. By trouble Satan impugneth the faith and patience of Christians, that so hee may hinder their saluation: but by the same trouble, the Lord findeth the faith of his Children, and learneth them patience. The Gold-smith hath his fire for purging of the gold: The Gardener hath his incedding Knife for dressing of his Trees, that hee may make them the more fruitfull: The Mason hath his Mall and Yron, for polishing such stones as hee mindeth to put into the building: The Physician hath his bitter Potion, whereby he driueth away the corrupt humours of the Patient, and conserueth him in good health: And the Lord by the Crosse, worketh all these in a Christian.

There are two sorts of men likened vnto two sorts of houses by our Sauour; there is one house which is built vpon the Rocke, another vpon the sand; so long as the weather is faire and calme, the one seemeth as good as the other: but when the raine falleth and the wind bloweth, the weaknesse of the one, and worth of the other are easily discovered. In time of peate, the Barbad Christian with his counterfeit faith, seemeth as good as the true Christian with his faith vnfained, but a little trouble tryeth the contrary, and manifestly declareth that the faith of the one was but a shaddow of faith, and that the other is much more precious then gold, though it bee tried by the fire.

Verf. 11.

And I beheld another beast comming up out of the earth, and hee had two hornes like a lambe, and he spake as a dragon.

Heere is described that other beastly instrument, by whom Satan was to trouble the poore Church of Christ, to wit, the Romane Papall power: It is true that Papacie is the seuenth head of the former beast, yea, the mouth of that beast also, and so described in the former part of this Chapter: but because the Lord Iesus foresaw that the Papall power was to bee the last, the greatest and most dangerous enemy of the Church: it pleaseth the Lord Iesus, for the greater confirmation of his Church, to figure that kingdome of Popes in a Vision by it selfe, vnder the type of another beast.

This beast we haue here described. First, from his Originall. Secondly, from his qualities. Thirdly, from his working power and great

The second reason of consolation to the Saints.

Two sorts of men, likened to two sorts of houses. Mat. 7. 24, 25.

2. Pet. 1. 7.

The beast described by foure things.

great successe. Fourthly, from his mystical name. All these are set downe, from this to the end of the Chapter.

Wee haue shewed before how it is a familiar thing to figure kingdomes, dominions, or states of people, abusing their power in beastly manner, vnder the type and figure of beasts, especially where in sauage and cruell manner they runne vpon the Saints of God, as wild beasts doe vpon men who neuer offended them. So heere the kingdome of Popes sitting at Rome, by succession one to another, making opposition to the Gospell of Christ, are shadowed by this beast, hauing two hornes like the Lambes, but speaking like the Dragon: This is the type of Antichrist. The aduersaries who loue themselves, abhorre his vgly type, and therefore to shur it from them, they haue inuented this shift: That Antichrist is one particular man: But yet they cannot deny that *Daniel*, when hee figured the kingdome of Babel by a Lyon, vnderstandeth not one particular King thereof, it being certaine, that hee figureth the whole state and succession of their Kings vnder the type of a Lyon; why will they not grant the like in this? And to strait them more neerely, when the Iesuite saith that the Pope is Christs Vicar vpon earth, doth he meane of any one particular Pope? no, but of the whole state and succession of Popes. And why then shall it bee strange, that when wee speake of Antichrist, Christs opposite and aduersary, we say, in like manner, hee is not one particular man, but a kingdome, state, and succession of men? If they allow the speech as good enough, when they speake of Christs Vicar and Deputy, why shall not the like be allowed vnto vs when we speake of Antichrist, who is not Christs Deputy, but his opposite enemy? And this only haue we spoken to cleere this point, that by this beast one particular man is not to be vnderstood, as the aduersaries would haue it.

It was hard for the ancient Fathers in their dayes, cleerely to see the meaning of this Prophecie: for as wee sayd in the beginning, Prophecies, till the time of their accomplishment come, are darke Riddles; yet finde we as much among them, as may leade vs to seeke this beast, not in any temporall estate, but in the Ecclesiastike, and among Church-men. *Beatus Hieronymus* est *heretica Ecclesia, que Christianitatem fingit, quo facilius incautos decipiat*: This beast is the hereticall Church, which counterfeiteth Christianitie, that it may more easily deceiue the simple: *Agitur hic de persecutione Ecclesie per falsos Apostolos, id est, nuntios Antichristi, quos vocat bestiam*, hi

bonos se simulabunt, et mala faciebunt: This is a Prophecie of the persecution of the Church by false apostles, the messengers of Antichrist, whom he calleth, The beast: these shall faigne themselves to bee good men, but shall perfwade euill things. *Per duo cornua, duo intelligit testamenta vetero agno competentia, hac sibi bestia usurpare tentabit, agnum se fingens ut agnum inuadat*: By the two hornes of the beast, he vnderstandeth the two Testaments competent to the true Lambe; those the beast shall arrogate to her selfe, counterfeiting her selfe to be a Lambe, that shee may inuade the Lambe. *Hac bestia est cornu pradicatum, Antichristi, qui de terra, id est, verum terrenarum opulentia erigens in alium clauis*: This beast signifieth the company of Antichristian Preachers, who out of the earth, that is, abundance of earthly wealth, shall bee raised vp to the height of pride. The Iesuites *Viege* and *Ribera*, by this beast vnderstand, *Armigerum Antichristi*, Antichrists Armour-bearer, or some notable assessor of his.

In that conference holden betwixt *Paulus Florentinus*, and *Christianus Franken*, two conuerted Iesuites, the first beast is expounded to bee the Pope of Rome, whom there they acknowledge to bee Antichrist. By the second beast, who hath quickned againe the first beast, they vnderstand the society of Iesuites. I stand not now to examine all these Interpretations, onely vrge this point, that all these, yea, the aduersaries themselves carrie vs by the hand, to search out this beast in the state Ecclesiastike. And there shall wee finde it to bee none other, but the kingdome and state of Apostate Romane Bishops, opposite vnto Christ, as all the circumstances of the subsequent Prophecie will make cleere vnto vs.

Now since this beast is plainly called Another, wee must not call it one with the former; where the Spirit of God sayth, there is one beast, and another beast, it is too much for man to say, that both these beasts are one and the same. It is true, they are very neere like vnto other, where the one sate, there sitteth the other: what the first beast wrought, that same worketh the second, yea, this second in the former description, is described to bee a part of the first, yet heere is it brought in as a beast by it selfe. Some things are competent to the first beast, that agree not to the second, and some things are proper to the second, that belong not to the first: for what hath the first beast to doe with working of miracles? hee preuailed not by any such weapons, neither pretended hee the hornes of the Lambe, but the pushing hornes

Primas in Apoc.

Dion. Carthusius in Apoc.

Viege & Ribera in Apoc.

Colloquium Iesuiticum.

Aug. in Apoc. cap. 13.

Hugo de S. Vi. ore in Apoc.

The restless
malice of
Satan.Zach. 1. 19, 20,
21.

Leuit. 26. 22.

1. The. 2. 10, 11,
12.The Originall
of the beast
described.

horns of an open, cruel, and professed persecutor.

Alway the restless malice of Satan cometh heere to be considered: what he cannot doe by one instrument, hee assayeth to doe it by another; hee changeth his meanes, but still keepeth one minde; his practices many, his purpose one, to ouerthrow the poore Church, but all in vaine; for he cannot raise so many horns to scatter Iudah, Israel, and Ierusalem: but the Lord hath as many Carpenters with their Hammers, to hammer and beate downe these horns; yea, many a time by Satans owne weapons doeth the Lord confound him. Among many plagues God threatned in his Law to punish the rebellion of man, this was one, *I will also send wild beasts vpon you, that will spoyle you*: A fearefull plague, when beasts are sent to deuoure the bodies of men: but more fearefull, when beastly Heretikes, inspired with the spirit of the Deuill, are sent out to poyson the soules of men with deadly Doctrine. The finnes of this age, and namely, the contempt of the Gospell, hath brought this plague vpon the Land, because they would not receiue the loue of the Truth, God hath sent among them the spirit of error, with strong delusions, that they should beleue lies, and so bee damned; they closed their eare at the voyce of the Sauour, and haue opened their eare to the voyce of the Serpent. The Lord open all their eyes to see it, and turne all our hearts toward him, that these deuouring beasts may bee turned out of our Land.

Coming up out of the earth. The Originall of the beast is heere described, that it is from earth; and it noteth three things: First, that his rising is subtil, secret, and not perceived at the first. The first beast was said to arise out of the sea: for the Imperiall state of Rome grew great by turbulent commotions of people, & dashing of kingdomes one vpon another, like the stormie waues of a raging sea: It was no stolne dint, as we speake, but open and manifest to the eyes of men: But this beast riseth vp secretly, not perceived at the first, slowly and by degrees, after the manner of things which grow out of the earth: First, they are not seene at all. Next, but little scene. After, by degrees they grow higher and higher, till they come to their height, and then they decline to the earth, from which they came. Such is the Originall, the growth and decay of this beast.

It is needlesse therefore for the aduersaries to demand the precise time and Period of Papall Apostasie, as if it were a question could not bee answered: but they are farre deceived, the corruptions of their Church

are euident, and the time wherein chief corruptions came in, might also bee declared, albeit the meanes whereby they gathered strength and corruptions, began to be backed with confirmations which were not at first so easily perceived; otherwise they had been more stoutly resisted: wherefore the Apostle calleth Antichristianisme, *a working myserie of iniquitie*. And truly there is no more reason for their question, then if one should demand of a ruinous house, the period of time when it began to decay, as though he would prooue it were not decayed at all, because the time of the first decay thereof could not bee declared.

Next, the beasts ascending out of the earth, insinuateth the beasts vsurpation of them that made it vp; the tall Cedars and strong Oake trees haue no mother but the earth: they were at the first vnder her, but by time exalt their heads farre aboue her. After the same manner hath the beast of Rome trampled vnder foot all those of whom he had his beginning. A Councell Oecumenicke, to wit, *Nice*, made him Patriarch; an Emperour, namely, *Phocas*, the murtherer of his Master *Mauritius*, made him an Vniuersall Bishop. But now he hath lifted vp his head aboue them both, yea, exalted himselfe aboue all that is called God: all power both Ecclesiastike and Ciuill, he will haue subiect vnto him: Emperours must hold their Crownes of him: *Omnes Imperatores qui fuerunt a tempore Caroli Magni Pontifici, debent suum Imperium*: and conclusions of Councels are of no value, if hee doe not ratifie them.

Thirdly, heere is plainly discovered vnto vs the Originall of this beast, that it is not from heauen, but fro the earth, the worshippers of the beast beat this continually into the eares of men, *That the Popes power is fro heauen, he is the Vicar of Christ, the successor of Peter: Alter Deus in terris: Another God vpon earth*. These are their words: But the word of the Lord ascribes to him a twofold Originall; one in respect of his Doctrine, which is said to be from hell, reade Chap. 9. there he is described in this manner: *I saw a starre fall from heauen to the earth; and to him was giuen the key of the bottomlesse pit, and he opened the bottomlesse pit, and there arose the smoake of the pit, as the smoake of a great furnace, and the Sun & the Aire were darkned by the smoake*. The other is in respect of his state and worldly power and pompe, and this is here said to be from the earth. Let blinded Papists place their saluation in Papall obedience and subiection. Sure it is, that which is from hell and from the earth, will neuer bring a man vnto heauen: wee will follow our Lord who came from heauen, and

2. The. 2. 7.

The second
thing noted in
the Originall
of the beast.Bellar. de Pont.
Rom. l. 5. c. 8.A third thing
noted in the
Originall of
the Beast.Gods Word
prescribes this
beast a twofold
Originall.

Psal. 43. 3.

The two
horns of this
beast, what it
signifieth.The beasts
hypocrisie
described.

Mat. 7. 15, 16.

Hieron. in Dan.
cap. 11.Bern. in Cant.
ser. 67.

and hath ascended to it againe: his light and his truth shall leade vs to his holy Mountaine.

Which had two horns, &c. His two horns cannot be *Pipinus* King of France, and *Carolus Magnus*, Emperour of the Germanes, for those lasted but a short space: shall wee say, the beast had not two horns, when he wanted *Pipinus*, and *Carolus*? But his two horns figures his twofold vsurped power and iurisdiction, 1. temporall, and 2. spirituall, for both these hee arrogateth to himselfe. *Boniface* the 8. in the yeere of God, 1300. did institute the first Iubile, he came out the one day in his Pontificall habit, the next day in his Robe imperiall: hauing two swords carryed before him, hee caused the Herald to cry, *Ecce duo gladij*, as if in effect hee had proclaimed, *There goes the beast with the two horns*.

Againe, hereby is noted the hypocrisie and dissembled sanctity, whereby this beast of Rome shall deceiue men. Hee is not a Lambe, he is not one of Christs flocke. Yet hee lookes like a Lambe, and his horns are like the Lambes horns, but his speech bewrayes him, hee speakes like the Dragon. *Beware of false prophets, who come to you in sheepes clothing, but inwardly are rauening Wolves, yee shall know them by their fruits*. There wee are commanded to try them by their fruits: here wee are commanded to try them by their speech, and not to esteeme of them by their shewes of fained sanctity. *Simulabit se ducem esse fœderis, hoc est, legis & Testamenti Dei*, said *Ierome*: Antichrist shall faine himselfe to bee leader of the covenant, the Law and Gospell. Vnder this masse of hypocrisie he breathes out hellish Oracles, and they are receiued of the blinded world, as if they came from heauen. But wee are commanded to try the spirits, and that we beleue not euery spirit.

This is a common tricke of Satan, to teach all heretickes to couer their vilest heresie, with the name and shadow of verity: *Non sufficit hereticos esse, nisi & hypocrita sint, ut sit supra modum peccans peccatum*: they content not to bee heretickes, vnlesse they be hypocrites also: thus is their sinne aboue measure sinning sinne: Satan loues not Religion, and yet liketh well to vse it as a cloke to couer his superstition. And this is most euident in the Popes Church; of the which we may say that which Saint Bernard spake of the Manicheans, *Hi veniunt in vestimentis ouium, ad nudandas oues*: they come in sheepes clothing, to vnclthe the sheepe, and to spoyle them. *Superstitionis impietatem nomine religionis intulunt*: they stile superstition by the name of Religion. *In operimentum turpitudinis voto se insigniunt*: to couer their filthines, they decke

themselues with the vow of chastity, and continence. Beside this, they professe pouerty: the Pope is the successor of a poore fisher, and he weareth for his vse, *annulum piscatoris*, a fishers ring; but indeed he hath a large net, and hooks reaching to all Kingdomes round about him. *Peter* neuer hailed a fish but one, hauing money in it: but silly fish wanting money, are not a prey meete for the Pope. Hee preyeth vpon Whales, and by his trickes can pluck in Kingdomes at one draught, to his patrimony, yet will he and his still professe pouerty, and contempt of the world. This is not, *Virtutes colere, sed vitia colorare, quasi quodam virtutum minio*: to nourish vertue, but to colour vices with the tincture of vertue. And no lesse deadly and dangerous is Satan, when in the common sort of prophane men, hee couereth wickednesse and impiety, vnder the name and shadow of Christianity. Hypocrisie is a naturall and heritable euill to all the sonnes of Adam: wee are the children of that father, who couered his nakednesse with fig-tree leaues: *Quem dabis mihi de filiis Adami, qui quod est, non dico velis, sed vel patiatur videri*: giue mee one of all the sons of Adam, who willingly doth, or yet can be content to appeare that which he is. *Boni videri, non esse, mali non videri, sed esse volumus*: they will seeme to be good, but not be good; they will be euill, and yet not seeme to be euill. At these, *Chrysostome* demandeth this question: *Si bonum est bonum apparere, cur non vis esse quod vis apparere? quod autem turpe est apparere, turpius est esse*: if it be a good thing to appeare to be good, why wilt thou not be that which thou wouldst appeare to bee, and that which is shame to appeare to bee? Is it not much more filthy shame to bee it indeed? In the Law ceremoniall, the Swan was accounted an vnclane bird, it hath faire feathers, but blacke flesh: the skin of a Wolfe is of some price, but the flesh no man regards it. So is it with hypocriticall and counterfeited Christians, their externall parts are their best. But it is farre otherwise with true Christians, they haue more within, then they can shew without. Let vs study to resemble *Nathanael*. Our God whom we worship, is a Spirit, he delighteth to bee worshipped in spirit and truth; for hee loeth truth in the inward affections. We are called the *Temples of God*. Ierusalem's Temple was beautifull without, but the further in, the more beautifull: in the viter Court was the brazen Altar, whereupon beasts were sacrificed, in the middle Court was the golden Altar, whereupon Incense was offered. But in the most holy place stood the Arke of his presence. Our God will not dwell in the Porch of the Temple: no, bee

V v v

content

Bern. ibid.

Hypocrisie
both a naturall
and heretical
euill.Bern. in Cant.
ser. 82.

Ibid. ser. 66.

Chrysost. in Mat.
hom. 6.The descripti-
on of an hy-
pocrite.

Iohn 4. 24.

Psal. 51.

1. Cor. 6. 19.
1. King. 7.

content to haue a place betwixt our lips, he will dwell in the secret Sanctuary of our hearts, or else hee will not be with vs at all. Euery sinne is lothsome to the Lord, but then is it most abominable, when it is couered with the shew of sanctity. Let vs therefore leaue such hypocrisie to the seruants of the Dragon, and in all simplicity, study to approue our hearts to the Lord our God.

But he speake like the Dragon. This beast hath two sorts of speech, and it is needfull for vs to marke it, that we be not deceiued by him. Hee hath one that is a counterfeit voyce, by this he speakes lies out of hypocrisie: as when he stiles himselfe, *Seruus seruorum Dei*, the seruant of the seruants of God; but no fained voyce can long continue. The other sort of speech is naturall and proper to him; and by this he speakes like the Dragon, as shall plainly appeare by comparison of both. The first speech of the Dragon in the old Testament, we reade in Gen. 3. *Yea, hath God indeed said ye shall not eate of euery tree of the garden?* This speech calles the truth of Gods word in question, as yee see. And when the woman answered, *We eate of the fruit of the trees of the Garden, but of the fruit of the tree which is in the midst of the Garden, God hath said, Ye shall not eate of it, neither shall ye touch it, lest ye dye.* Then the next speech of the Dragon, that old Serpent, was, *Ye shall not dye at all:* there hee commeth in plaine termes to discredit the truth of Gods Word, yea, to make open contradiction to it; and herewith he ioynes blasphemie against the Lord: *God knoweth that when ye shall eate thereof, your eyes shall be opened, and ye shall be as Gods:* this is the first voyce of the Dragon wee heare in the Bible.

And is not the speech of the Pope, concerning the Word of God, very like vnto this? hee labours to discredit it, when hee saith, it is doubtfull, vncertaine, insufficient. It cannot shew a man the way to saluation, without helpe of his traditions: yea more, he is bold to blaspheme it, as though it were but a nose of waxe, a diuinity of Inke, a Lesbian rule, a fable. Yee shall finde no Papist, inspired with the spirit of this beast, that willingly will looke vpon holy Scripture, or speake reuerently of it; but, which is most of all, by sacrilegious impiety, he vsurpeth a power to control the Scripture, and to contradict it. *Canonibus sacris auctoritate ita prestat, ut se illis non subiciat:* Hee giueth authority to sacred Canons of holy Scripture, but subiects not himselfe vnto them. Yea, as Christ Iesus, say they, did something against the Law, namely, that he touched the vncleane Leper, so the Pope may doe some things against the Law, as

also that he may dispense with the precepts of the second Table, yea with all precepts of the old and new Testament, *vbi cessat ratio legis.* And hereupon was the marriage of two sisters vnto one man, allowed by Pope Martin the fifth. Is not this to speake as the Dragon did in Paradise, where the Lord hath said, *If ye do this, ye shall dye;* the Pope comes in, and maketh that lawfull, which God hath forbidden, *Though yee doe it, ye shall not dye.*

Againe, in the new Testament, the first voyce of the Dragon wee reade of, is in Mat. 4. there said Satan to our Sauour, *All the Kingdomes of the world, and the glory of the same will I giue vnto thee, if thou fall down and worship me:* and as it is set downe by Saint Luke, *That is deliuered to me, and to whom I will, I giue it.* And is not this same the speech of the Pope? *My Kingdome is not of this world* (said Christ) *All the Kingdomes of the world are mine,* saith the Pope. He pretends power to take the Crowne from the head of one, and giue it to another King that will fall downe and worship him, and kisse his feet, alleaging, that he is the true owner of all Kingdomes, and Kings vnder him are but his vassals. Thus we see cleerely how this beast looking like a Lambe, speakes like a Dragon.

Verse 12.

And hee exerciseth all the power of the first beast before him, and causeth the earth, and them that dwell therein, to worship the first beast, whose deadly wound was healed.

From this verse, vnto the last of this Chapt. the working power of the beast is described, and it is said to be twofold: for hee worketh first by fraud, deceiuing the world with lying signes & wonders: next, by force compelling men, of all sorts to, receiue the name of the beast. But his working power is first heere generally touched, where it is said, *he did all that the first beast could doe.*

Now that once for all we may vnderstand how these two beasts are one, and yet distinct one from another; let vs consider, that this monster in one body hath sundry heads: the body is the Romane State or Kingdome: this is but one, and common to both, but in respect of the two heads, it is called two beasts. I speake but of two heads, albeit it had seven; for fiue of the seven were gone when S. Iohn wrote this Reuelation. The first beast then is the state of Rome with an Imperiall head; the second is that same body or state of Rome with a Papall head. When I call the first beast, The state of Rome vnder Emperours, I exclude not Popes; for these two, after the dayes of Constantine, coniunctly opposed

Angelus de Clauasio in summa angelica de casibus conscientie dictione Papa.

Mat. 4. 8, 9.

Luk. 4. 6.

The working power of the beast described.

1
2

The mystery of the two beasts expounded, how they are one, and how they are two.

Primasius.

sed themselves to the true Church, not all of either of them; but many of either of them. For this cause is the second beast described vnder the first, and with it as the mouth of the first, *Qualibet enim pars bestie est bestia*, said Primasius. Now the beast being wounded in one of his heads, to wit, the Imperiall, which chiefly at the first did animate that monstrous body; his wound had wracked the body, that is, the decay of the Romane Empire had utterly vndone the greatnesse and glory of the Romane estate, if the Papall head had not cured that wound, and raised vp againe the Romane Estate to a greater Maiesty and dignity, then euer it had vnder Emperours.

We haue here then two beasts fighting vnder the Dragon, against Christ and his Church; and we are forewarned, that the second beast should doe no lesse in the seruice of the Dragon then the first had done. Great was the cruelty of persecuting Emperours, grosse was their Idolatry, and yet no lesse, yea more hath bin the bloody cruelty and blinde Idolatry of Apostate Popes. Satan hath neuer done so much harme to Religion, as vnder colour of Religion. *Minus semper nocuit aperta malitia: open enmity hath alway bin lesse hurtfull: Nunquam facilius bonus, quam boni simulatione decipitur:* a good man is neuer more easily deceiued, then with the fained & deceitfull shew of godlines. But how the second beast hath done all that the first beast could doe, God willing, we will heare in the verses following. And now we turne vs to see how it is, that the second beast causeth the earth, and them that dwell therein, to worship the first beast. This is two wayes performed in the Popes Kingdome, 1. by procuring reuerence and authority to the Emperour, as to his owne seruant, wherein he scornes both the Empire, and the world, as hath bin well obserued by the learned Iunius: for in effect the Pope hath taken to himselfe the power of the Empire, hee hath shut the Emperour out of Italy, and left him no residence at Rome, he possesses his seat, and a great part of his rent. The Emperour now, is but the Anatomy of the Emperour that was; hee keepeth his old badge of a double Eagle, figuring his power ouer the Orient, and Occident, but is a figure only indeed. The Orient acknowledgeth him not, the Occident vnder his commandement dare follow him no further, then he followeth the Pope. As Chirurgicalians vse lyme to cate the flesh of a dead body from the bones, that they may conferue them the more conueniently: so hath the Pope vsed his power pretended from Peter, to spoyle the Emperour, yet still hee keepes him from an Anatomy, hauing no strength to hurt himselfe,

yet somewhat seruiceable to terrifie others with a shew. Thus did he set vp *Carolus Magnus*, Emperour, and afterward translated the Empire from the French to the Germanes. A new seat is provided for the Emperour, that himselfe might possesse the old, their Empire continues vnto this day. There are seven Princes who are his Electors, but nothing they doe, auaieth, without the Popes confirmation: the time was, when the election of the Bishop of Rome behoued to bee confirmed by the Emperours; now by the contrary, the Emperours election is nullified, if the Pope doe not confirme it: yet to colour all his knauery, he will haue the Imperiall power honoured, but as I said, only for his owne aduantage, and vpon no other condition, but that the Pope may rule ouer the Emperour.

But the second sense wee esteeme more consonant to the text, that the second beast causeth the inhabitants of the earth to worship the first. In this that the Roman Papall power, now ouer-ruling and commanding the world, hath brought in againe, and reuersed the old estate of the Romane greatnesse, albeit vnder other names & titles, yet with no lesse Maiesty and greatnesse then euer it had. The deadly wound of the Imperiall power hath nothing hurt the body of that beast, it is so cunningly cured by the Papall power, that the Romane state is now more admired, reuerenced, followed, feared, then it was before. Hath there beene any thing currant in the world in former ages, but that which is Romane? No indeed: no Scripture, no Councell, no Father, but remaine. But this shall be better cleered when we speake of the Image of the beast.

Verse 13.

And he did great wonders, &c.

Now the working power of this beast is more particularly described, wherein we are foretold, how first he shall worke by fraud, ver. 13, 14, 15. Next, by force, ver. 16, 17. His working by fraud is threefold: first, by deceiuing wonders; next, by making the Image of the beast: thirdly, by giuing a spirit to the Image of the beast. It is no small temptation to simple and weake Christians, when wonders and miracles are alleaged, for confirmation of heresies: therefore doth our Sauour arme vs against this temptation before-hand: *There shall arise false christs, and false prophets, and shall shew great signes and wonders, so that if it were possible, they should deceiue the very Elect.* And again, the Apostle S. Paul warneth vs, that Antichrist, who there he calleth, *The wicked man, his coming shall be by the working of Satan, with all power, and signes, and lying wonders, and in all deceiueablenesse of vnrightheousnesse*

V v v v 2

among

The working power of the beast, more particularly described.

1. By fraud.
2. By force.
3. By fraud, three wayes.

1
2
3

Wonders, a wonderful seducement of the simple, Mat. 24. 24.

2. The 2. 9, 10.

The beast hath two kinds of speeches.

1. Tim. 4. 2.

2. The Popes speech like a Dragons.

Gen. 3. 1, & c.

Gen. 3. 4.

The Popes blasphemie against the Word.

Albertus Pig-
gbius, cont. 3.
de Ecclesia, Ec-
clesiasticus, Lodouicus.

Caus. 25. quest.
1. cap. 100.

A cueat for
our times.

among them that perish, because they receiued not the light of the truth, that they might bee saved. A necessary warning in our dayes, whereinto the Church of Rome boasts of her miracles and wonders, crying out in most impudent manner, wee cannot be the true Church, because wee worke no miracles: but that which they make for them, maketh against them. If they pretended not miracles and wonders, if by great signes they did not purchase credit to their false doctrine, they could not bee this Antichristian Synagogue, since we are told before-hand that the beast shall do great wonders: they are euill patrons of a worse cause; for euen their pretended wonders proue them to bee this beast, who afterward is called the false prophet.

The gift of
working won-
ders how long
to continue.

To make plaine this poynt, let vs consider, that the gift of working true miracles, for confirmation of Gods truth, was giuen to Gods seruants in the beginning of the Christian Church, but it was temporary, and not to continue: the Christian faith being once imbraced & believed through the world, the gift of miracles ceased: the grace of preaching still continued, so witnesseth *Chrysostome*, If we all, saith he, both Pastors and people, should come vnto one place with prayers and teares, yet were wee not all able to doe so great things as *Peters* shadow, or *Pauls* handkerchiefe did. *Nazianzen*, in the life of *Basil*, witnesseth, that the gift of miracles was taken from the Church in his dayes. *Augustine* answers them who demanded, What is the cause that the miracles are not done now, which ye say were done before? *Possent quidem dicere necessaria fuisse miracula ad hoc ut crederet mundus, priusquam crederet, qui vero adhuc prodigia querit ut credat magnam. & ipse prodigium, qui toto mundo credente non credit: I may say truly, miracles were necessary, before the world believed, that by them they might be moued to beleue: but he who seeks a wonder now that hee may beleue, is a great wonder himselfe, in that the whole world believing, yet he belieueth not. And againe, *Quod ad donum eiyciendi Demones & miraculorum, neque vestri, neque nostri gloriari debent, multi enim hac operantur que ad regnum celorum non pertinent: as to the gift of miracles, and casting out of diuels, neither should wee, nor yee glory in it, for many may worke them, who belong not to the Kingdome of heauen. Many shall come in that day, saying, Lord, in thy Name did wee not cast out diuels? as though by miracles they might proue, that they pertained to Christ: But they got this answer, Depart from mee, I know you not, yee workers of iniquity: and yet this argument Papists thinke good enough to**

prooue them to bee a true Church, because they cast out diuels, as they say, in Christs Name, not considering the subtilty of the Serpent, how one diuell can giue place to another, that by a lying miracle, a lying doctrine may be confirmed. Againe, saith that same Father, *Let no man preferre the former state of the Church to the present, because that the miracles which were wrought then, are not wrought now: then the Lord Iesus did many things to inuise the world to beleue; but now the hot and feruent faith of the Church is defunded thorow the whole world. Et nunc maiores sanitates operatur, propter quas tunc dedignatus est exhibere illas minores: and worketh now greater healings, for which it then pleased the Lord to exhibit the smaller: for as the soule is more excellent then the body; so is the power of faith, bringing health to the soule, much more excellent then the power of miracles, working health in the body. Nunc caro caeca non aperit oculos miraculo Domini, & cor caecum aperit oculos sermone Domini: now blind flesh openeth not the eye to see by the Word of the Lord. Nunc non resurgit mortale cadaver, resurgit anima, qua mortuata iacebat in vivo corpore: Now the dead body it riseth not, but the soule which lay dead in the liuing body, it riseth at the voyce of Christ preached by the Gospell. These are the miracles of our time. I adioyne to these, *Stella*, who albeit hee be as inferiour in ranke, as hee is in time to the former; yet in respect hee is one of their owne, they cannot reiect his testimony, *Ut mundus Evangelio fidem adhiberet, Apostoli miracula operabantur qua nunc supervacaneum esset edere, quia iam creditur Evangelio, & si talia miracula fierent, potius infirmarent fidem quam adiunarent, perinde ac si quis in iudicio aliquid sufficienter probatum rursus probari vellet: that the world (said hee) might beleue the Gospell, the Apostles wrought miracles, which were now superfluous, because the Gospell is believed: if now they were done, they would rather weaken the faith, then strengthen it; for that were all one, as if a man should desire a cause to be proued ouer againe, which hath been once already sufficiently proued and decided in iudgement. Our cause is proued already, wee containe our selues within the limits of the written Word, that is our commission, and we goe not beyond it. This word is confirmed by miracles sufficiently: what need mo miracles to them, since they come with new doctrine, and bring (as they confesse themselves) something beside the written Word of God? Let them come to vs with their miracles, onely they must giue vs leaue to examine them, since we are commanded not to be-**

Aug. ser. 18.

Stella in Luc.
cap. 9. vers. 2.Chrysost. lib. 4.
de sacerdot.Nazian. de vita
Basilij.Aug. lib. 22. de
ciuitat. Dei.
cap. 8.Aug. contra Pe-
tiliam, lib. 2.
cap. 55.Miracles may
be done by
such as belong
not to the
Kingdome of
heauen.
Mat. 7. 22.

Vers. 23.

1. Job. 4. 1.

The miracles
of the godly
and wicked,
differ in two
things.

1. 2.

Exod. 14. 2.
A. 15. 16.

Job. 9. 6, 7.

Psalm. 72. 18.

Job 1. 19.
Job 2. 7.All Satans
wonders may
be reduced
into two.

1. Sam. 27. 14, 15

Doctrines not
to be tryed by
miracles, but
miracles by
doctrine.
Deut. 13. 1, 2, 3.

leeue euery spirit, but to try if they bee of God, and are so particularly forewarned, that Antichrist should come with signes, wonders, and lying miracles.

The miracles of God, and his seruants, differ from the miracles of Satan and his instruments, two manner of wayes, to wit, 1. in substance; 2. in the end. 1. In respect of substance, a miracle is an extraordinary worke of God, done about nature, or contrary to nature, and that either without meanes, or by such meanes as haue no strength in themselves to produce such a worke. As when by *Moses* rod he diuided the red sea, when he healed the sicke with the shadow of *Peters*, and opened the eyes of the blind by putting clay into them. 2. The end of all Gods miracles is the manifestation of his power and mercy, and confirmation of his truth. This for 3 Lords miracles, to whom we giue praise with the Psalmist, *Blessed be the Lord God, euen the God of Israel who only doth wondrous things.* It is not so with Satans miracles; he cannot worke about nature; himselfe being a naturall creature, he is bound and limited within the compasse of nature, yea, more narrowly restrained within the compasse of providence; for many things he could doe by the power of nature, which the providence of God permits not him to doe. By naturall meanes he ouerthroweth the house of *Job*'s children, and afflicted his body with boyles: hee could doe the like daily to the children of God, if the providence of God permitted him to doe all that he could by the power of nature. Alway of all his wonders we may resolute in these two, 1. either they are done by illusion, and let me to bee that which they are not, as the appearing of *Samuel* to *Saul*, for that who appeared, was not *Samuel*, but Satan; his owne words do tell vs, *To morrow thou shalt be with me: now to put elect Samuel, and reprobate Saul* in one place, cannot stand. 2. Or then, if it be such a wonder as is done indeed, then sure it is wrought by naturall causes, and is to be accounted a lying wonder no lesse then the first, because the end of all Signes and Wonders proceeding from Satan, or his instruments, is to confirme a lye. And therefore that we be not deceived with him, let vs obserue this plaine rule, *Doctrines should not bee tryed by miracles, but miracles should be tryed by Doctrine.* This rule is expressly set downe by the Lord, in these words, *If there arise among you a Prophet, or a dreamer of dreames, and giue thee a signe or wonder, and the signe and wonder which he hath told thee come to passe, saying, Let vs go after other gods whom thou hast not knowne, and let vs serue the, thou shalt not hearken to the words of that Prophet, for the Lord your God prooueth you, to know*

whether ye love the Lord your God with all your heart, and with all your soules: There ye plainly see that God will haue vs to try a Prophet, and the wonder that he worketh by the truth of doctrine, but will not haue vs to change the truth of doctrine for any wonder of his. And againe, *S. Paul* saith, *Though we, or an Angell from heauen preach vnto you otherwise then that which wee haue preached, let him be accursed.* If authority of persons may moue vs, what greater authority then the authority of an Angell, or an Apostle? and yet if it were possible that they could teach vs any other way, the God hath taught vs in his Word, we are commanded to hold them accursed. And what more miraculous apparition can be, then that an Angell should appeare from heauen to teach men; that if such an apparition could be, we should not suffer our selues to be miscarried by it, from the truth of the Gospell? How ridiculous, then are blinded Papists, who for the fantastick apparition of Angels vnto them in their sleepe, are so easily induced to build vnto them chappels, altars, to giue them holy dayes, and seruice that is not due vnto them, expressly contrary to the word of God: and yet vpon such like dreames and vaine apparitions, is founded the greatest part of Romish superstitions, which they account their greatest deuotion?

A miracle, if it be done from the Lord, it is the seale of the Lord, and the worke of his hand, done to confirme the Word of his mouth. It were blasphemie to t'oke, that God will speake one thing with his mouth, and seale another thing with his hand; or that he will by his miracle confirme any thing contrary to his Oracle. And therefore let vs resolute and hold this for a sure ground, that all wonders, whether they be wrought indeed, or in appearance onely, if they be alleaged to proue any poynt of doctrine not warranted in the Word, are but Satanicall, lying, and Antichristians miracles.

So that he made fire, &c. Now we haue to consider, how it is, that among all other sort of miracles, this onely is touched, that hee should cause fire come down from heauen. In holy Scripture we read of fire sent down from heauen sundry times, and for sundry causes. First, fire came downe from heauen, and consumed Sodom, and her sister Cities: they had sent vp vncouth & vnaturall fire of inordinate concupiscence, and God sent downe strange and supernaturall fire, for a vengeance to them. This was miraculous indeed, the Beast cannot do the like to this: yea, though he could he would not, for Sodom is his seate: so the great City, to wit, Rome, is termed to bee spiritually Sodom and Egypt: the Beast punisheth not this abominable and vnaturall concupiscence;

Gal. 1. 8.

The end of
the Lords
miracles.

Gen. 19. 24.

Reu. 11. 8.

but rather foſteth it. Secondly, when the Lord permitted Satan to try *Iob*, we reade, among other things, that hee brought fire from heauen to conſume *Iob's* ſheepe and his ſeruants: his purpoſe therein was, to draw the hart of *Iob* from the Lord, and to make him thinke that God was againſt him, and that it was not men only, ſuch as Caldeans, and Sabeans that were againſt him, but that God was his party, as may appeare by the words of the meſſenger who told him, *The fire of God is come from heauen, and hath burnt up the ſheepe, and the ſeruants.* A cuſtomable policy of Satan in all our tentations, outward or inward, to make vs apprehend that God is angry with vs, and the children of God haue need to beware of it. This bringing of fire, howſoeuer it ſeeme maruellous to vs, yet Satan did it by naturall meanes; for aboue nature, as I haue ſaid, he cannot goe; and he did it for this end, to deceiue *Iob*, and to ſteale his heart from the Lord his God. And this way Satans deputy, the Beaſt, may deceiue by fire, as *Benno* the Cardinall, writing the life of Pope *Hildebrand*, or *Helbrand*, called *Gregory* the ſeuenth, teſtifies, that when hee pleaſed, hee ſtrooke fire out of his gowne ſleeues, to the great aſtoniſhment of the people. Many other might be recorded. For their owne Hiſtoriographers teſtifie, that of the number of Popes, two and twenty were abominable Negromancers; theſe, by ſorcery and diuellish wonders deceiued the world: this is ſo notorious, that themſelues cannot deny it, as I heard in a conference with a certaine obſtinate Papiſt, who boldly affirmed, *That a man in couenant with the diuell, might bee the head of the Church of Chriſt, and he himſelfe could be content to bee the member of ſuch a head: a dreadfull blaſphemie; but what is it that a blinded minde, and indured heart will not affirme?*

Thirdly, when the controuerſie was betwixt *Elijah* the Prophet, and the Priests of *Baal*, about the true worſhip of God: there came fire from heauen, and burnt up the ſacrifice of *Elijah*: ſo was the worſhip of God which hee maintained, teſtified to be the true, and the Baalites conuincd for Idolaters. But the fire of this beaſt is not like this, howſoeuer hee would haue men conceiue it were like it: for the Text ſaith plainly, that his wonders, and in ſpeciall, the fire he brings downe, is not to confirme the truth, as was the fire of *Elijah*, but to deceiue the world. Wee ſhew before, that the Oracle and miracle of God goe together: the Oracle is the Word of his mouth, the miracle is the worke of his hand; the one cannot be contrary to the other. Wee may be ſure that a miracle tending to perſwade any poynt of doctrine not agreeable

to the Oracle of God, is not the miracle of God: ſacrifices offered, according to Gods Commandement, he hath receiued vp with fire, as he did the ſacrifice of *Salomon* at the dedication of the Temple, otherwiſe the Lord reſpects them not. Let vs therefore in euery thing that concerneth his ſeruiſe, take heed to the warrant of the Word.

Laſt of all, we reade that the Lord Ieſus in the Pentecoſt, ſent downe the promiſed Spirit, in the ſimilitude of fiery cloven tongues. This the Romane beaſt cannot doe, yet hee pretends a power to doe it, as if by his breathing he could inſpire his vnderlings with the holy Ghoſt, and by his curſing againe could take it away. As for the firſt, *Non mirum ſi illa beſtia qua ſibi ſimulare agni occiſi & viuents nomen uſurpat, hanc etiam Spiritus Sancti donationem fraudulenter vindicet, & ſpecie tenuis per imitationem ſimulet*: It is no maruell (ſaid *Primasius*) that the beaſt which faineth himſelfe to be like the Lambe, ſhould alſo pretend by a counterfeit imitation, the donation of the holy Ghoſt, as though hee could giue that Spirit, as the Lambe gaue it. But let the beaſt breathe and blow till he buſt againe, hee ſhall neuer bee able to inſpire his ſeruants with that Spirit, which in the ſimilitude of fire deſcended vpon the Apoſtles, pretend what hee will. On the other hand againe, his abuſing of the world by fire, is beſt ſcene in his curſing, when by his fooliſh ceremony of throwing downe from on high, the torches and light candles of ſuch and ſuch perſons as he pleaſeth to excommunicate; hee would make the world beleue, that it is in his power, at his pleaſure, to bring downe fire from heauen vpon men, as *Elijah* did vpon the Captaines with their ſifties, yea to caſt them out of heauen, and to quench their light in utter darkneſſe. The Hiſtory cleareth this poynt by manifold examples, that Emperours, Kings, Dukes, Captaines, haue bene more feared for a ſhew of this fained fire from heauen, then otherwiſe the greateſt worldly powers would haue made them. Such was the blindneſſe of former ages wanting the light of the Goſpell, and the boldneſſe of that beaſt, that hee abuſed the world with a needleſſe feare of his fire from heauen. But now the Lord bee bleſſed, his light hath made his Saints to ſee, that theſe are but deceitfull ſhadowes, not worthy to be feared.

Verſe 14.

And deceineth them that dwell on the earth, by the meanes of thoſe miracles which hee had power to do in the ſight of the beaſt, &c.

The effect of his lying wonders, is here ſubioyned, to wit, by the beaſt deceiued the

2 Chron. 7. 1.

Act. 2. 3.

Primasius
hunc locum.

1 Cor. 15. 33.

Gen. 3. 13.

Gen. 29. 21.
2 Sam. 16. 4.

1 Pet. 5. 8.

Whom the
beaſt decei-
ueth.
Eph. 4. 18.

Pſal. 17. 14.

Philip. 3. 10.

Mat. 24. 24.

Reu. 13. 8.

A warning for
Papiſts.

the world: Satan is a great deceiuer; and ſo is the beaſt his Deputy. Oftentimes doth the Apoſtle giue vs this warning; *Bee not deceiued*: telling vs thereby that wee are in great danger, and haue need to looke to our ſelues, leſt he who deceiued *Eua* through his ſubtiltie, deceiue vs alſo by himſelfe or his inſtruments. It is euill to be deceiued in any thing; *Iacob* was deceiued by *Laban*; *Mephiboſeth* by *Ziba*; theſe were but in temporall things; Satan cares not how wiſe thou be in theſe; hee is a ſpirit, and in ſpirituall things goes about to deceiue thee. And a moſt fearefull thing it is to be deceiued in ſpirituall things concerning ſaluation. This can he doe craftily and many manner of wayes: he preſents false glaſſes to men, which giue not them a true ſight of themſelues, but make them conceiue that they are far better then indeed they are, and oftentimes bring counterfeit wares, making men to embrace Hiſtoricall faith for a true faith, and to be content with a temporall repentance, in ſtead of a true repentance, ſuperſtition for deuotion; yea, to be zealous in false religion, as if it were the vndoubted Truth of God: and of this deceit heere is ſpoken: we haue againſt the manifold deceit of the beaſt and his Deputies, to pray for the manifold wiſedome of God: *Send out thy light and truth.*

But whom deceiues this beaſt? *Them that dwell on the earth*: ſo the men of this world, ſtrangers from the life of God, are frequently deſcribed in this Prophecie: as their generation is earthly, ſo is their diſpoſition; they are earthly minded, they haue but the ſpirit of this world, and cannot mount aboue it in their deſires; they are content for euer to dwell in it; their heauen is in the earth; their beſt is now; they haue receiued their conſolation here; therefore prayed *Dauid*, Lord, deliuer me from the men of the world, who haue their portion in this life; that is, Lord, let me neuer be one of them, not onely deliuer me from the euill which they would do me; but deliuer from that euill and miſerable eſtate wherein they are. As for the Children of God, they are not dwellers on the earth, but Pilgrims and ſtrangers, hauing their conſolation in heauen: though their bodies be vpon earth, theſe men cannot be deceiued, I meane fully and finally: ſo ſaith our Sauour, *It is not poſſible the elect can bee deceiued*: Theſe are excepted in the 8. Verſe of this ſame Chapter; *All that dwell on the earth ſhall worſhip the beaſt, whoſe names are not written in the booke of life, of the Lambe.* Heere then is a fearefull warning to all Papiſts and Apoſtates, if they continue worſhippers of the beaſt; it is an euident argument they are but Indwellers of the earth, their names are not in the booke of life, Citizens of heauen are they not, and the

ioyfull priuiledges thereof ſhall they neuer enioy.

Hitherto wee haue heard how the beaſt hath deceiued the world by wonders: now follows how he ſhall doe it alſo by making of the Image of the firſt beaſt, and by giuing a Spirit vnto it. Firſt, then we haue to ſee what is the Image of the firſt beaſt, for ſo the words leade vs to vnderſtand it, ſaying, *To them that dwell on the earth, ſhall they ſhould make the Image of the beaſt, which had the wound of a ſword, and did liue.* This beaſt is the Imperiall power of Rome, the ſixth head of that monſtrous bodie; and yet called a beaſt, becauſe (as we noted) *Qualiter pars beſtia eſt beſtia*, ſo ſaid *Primasius*: Now this beaſt was wounded with a ſword, when the power of the Empire was broken, and vndone by the ſword of the Gothes, Vandales, and other barbarous nations: yet after the deadly wound, wherewith this beaſt was wounded, and lay dead for the ſpace of 300. yeeres, for all that ſpace: From the dayes of *Auguſtine*, there was no Emperour of the Weſt. Now after this long and deadly wound of the beaſt, he liues againe, when *Carolus Magnus* was made Emperour firſt in the French, then in the Germanes. The wounded Imperiall power ſome way gets liſe againe.

Theſe circumſtances of the Text, being pondred and well conſidered, may let vs ſee that this Image of the beaſt cannot bee the reſtored Imperiall dignity; for the Imperiall power, is the beaſt wounded deadly by a ſword, yet liuing againe: And ſince it is the wounded beaſt, it cannot be the Image of the wounded beaſt alſo. The Text is cleare enough concerning this point. So then the Image of the firſt beaſt, is the Erected Papall power at Rome, in place of the Imperiall: for in the time that the Empire lay dead and wounded, and in effect was not, vntill the Pope, and hee leaſeth vpon the backe of that ſame beaſt, whereupon the Emperour had ridden before him, to wit, the Romane ſtate, for that ſtill is the body of the beaſt; and he raiſeth vp a new Image of the old Empire at Rome, as like vnto it as poſſible an Image can be to that which it repreſenteth, for the names being changed, onely the ſimilitude of both is euident. For largeneſſe of Dominion, the Romane Papall power extends it ſelfe, as farre as euer did the Romane Imperiall power; and this ſeuenth head animateth the beaſtly Romane ſtate more powerfully, then euer the ſixth beaſt did. Againe, for ſimilitude of gouernment, in the one there was a *Ceſar*, and he had with him a Senate, by whoſe counſell, affaires of the Empire were gouerned: In the other, there is a Pope, and with him a Colledge

What the Image of the firſt beaſt is.

How the image of the firſt and ſecond beaſt are alike.

Iob 1. 26.

A Popes miracle.

1 King. 18. 38.

Gods Miracle
and Oracle,
euer goe together.The effect of
his lying wonders.

of Cardinals; the names are changed, but the Dominion is the same. Thirdly, they are equall in tyrannie. The first persecuting Emperours were bloody and mercilesse murderers of true Christians: and Popes are nothing inferiour to them in bloodie persecution of true Professours. Lastly, they are like others in blind and grosse Idolatrie. The first beaſt brought in plurality of gods, and was so presumptuous as to exalt it ſelfe ſo high, as to diſcerne that none ſhould be worſhipped for a God, without approbation of the Senate. The ſecond maintaineth the ſame impiety, vnder a ſhadow of reuerencing the Saints, and it exalts it ſelfe aboue all that is called God. The firſt parted the Elements, creatures, and all other things, to be governed by their ſeueral gods; as they gaue gouernement of the winds to *Aeolus*; of the ſeas to *Neptune*; of warres to *Mars*; of diſeaſes to *Aesculapius*, and ſo forth. The ſecond beaſt doth the like, diſtributing the gouernment of the world among Saints: no Countrey, no Citie, no company of men in a Citie, which hath not their owne ſeueral Patron and Protector, yea, according to the diuerſity of diſeaſes in men or beaſts: ſo hath this beaſt imagined a power of particular Saints, to cure particular diſeaſes. The one had a Pantheon, a Temple, for the Images of all ſuch gods as they pleaſed to worſhip: The other hath the ſame houſe ſtill, and in effect, the ſame name, *Templum omnium Sanctorum*. Thus the Image of the beaſt is a reſemblance and liuely representation of the old Empire. Will a man looke to Rome, he ſhall ſee ſuch a Maieſty there now vnder Popes, as was wont of old to be vnder Emperours. Rome loſt a glorious head, when the Imperiall power was wounded, and doubleleſſe, with the loſſe of the head, the body, to wit, the Romane ſtate had bene loſt alſo, if the Papall head had not ſtart vp vpon the ſame body, and raiſed againe a reſemblance and Image of the old Empire: but indeed, as the firſt beaſt was monſtrous; ſo is the Image thereof. It were an vnſeemly thing to ſee an Ape with a Crowne ſit downe in the Throne of a King, and no leſſe vgly a ſight is it, to ſee a Pope that is a Priſt, with a ſhauen crowne, ſit downe in the Imperiall ſeate, taking vpon him to command and ouer-rule all the Monarchs and Kings of the world. And this for the beaſtly Image of the firſt beaſt.

One thing remaineth to be conſidered: How is it ſaid, hee cauſeth them that dwell on the earth to make this Image? was not all this done by himſelfe? Truth indeed, Popes by their ſubtilty, haue ſtolne the greatneſſe of the Empire to themſelues, yet ſo, that not onely did Emperours and Kings

conſent to it, but in effect, made vp this Image by donations, reſignations, mortifications, and ſuch like, haue they aduanced the Pope of Rome to this greatneſſe of a new Empire. The Hiſtories make this plaine, and are at large ſet downe by *Bullinger*, in his moſt iudicious Commentary vpon this Booke, wherein is declared, that the Kings and Emperours of the earth, ſometime by allurements were ſeduced, as you may ſee in *Carolus* and *Pipinus*: ſometime by feare, compelled to deſtroye themſelues of great priuiledges, and reſigne them to make vp this Image of the beaſt. And yet the matter is made cleerer by the circumſtance of time; the Image of the firſt beaſt is not made, till it was deadly wounded; the power and authority of the Empire is away, before the ſecond beaſt come in to rect the Image thereof: So that out of the ruines of the Imperiall power, ariſeth the Papall greatneſſe. This is according to that Prophecie of Saint Paul: *Onely hee who now with-holdeth, ſhall let, till hee be taken out of the way*. The meaning whereof, according to the iudgement of ancient Fathers (as wee prooued before) is, that Antichriſt, howloeuſer his myſterie of iniquity was working, yet could hee not come to his greatneſſe, till firſt the Emperour was remooued out of Rome. This is ſo forcible a circumſtance, that *Thomas Aquinas* vpon that ſame place moueth this queſtion: Seeing the glory of the Empire is gone, how can it be denied but that Antichriſt is come? Theſe are his owne words: *Sed quomodo eſt hoc? Quia iam diu gentes receſſerunt à Romano Imperio, & tamen nec dum venit Antichriſtus*? How can this bee? (ſaid he) It is now long ſince the nations haue departed from the Romane Empire, and yet Antichriſt is not come? where marke, he granteth this for a confeſſed thing, that Antichriſt will come vpon the decay of the Empire. But becauſe Antichriſt is not yet come, according to the doctrine of the Romiſh Church: hee answereth the queſtion this way: *Dicendum eſt, quod nondum ceſſauit Imperium Romanum, ſed eſt commutatum de temporali in ſpirituale*: We muſt ſay that the Romane Empire is not yet ceaſed, but is changed from a temporall Empire vnto a ſpirituall. There he falleth vpon the truth, no more knowing what he ſpeaketh, then *Caiaphas* did, when he ſaid, *that one behooued to die for the people*; for in very truth, this ſpirituall Empire of a ſhauen-crowned Priſt, ſitting at Rome, and ouer-ruling the world, is the Image of the old temporall Empire, as we haue declared before.

Verſe

Out of the ruines of Imperiall power, ariſeth the Papall greatneſſe. 2. Theſ. 2. 7.

Thom. Aquin. in 2. Theſ. 2.

Nazarius Feſuita in Pſal. 51. concio. 125. fol. 250. 251. in 4^{to}. multa.

The Image of the Beaſt, a liuely representation of the old Empire.

The Pope compared to an Ape with a Crowne on his head.

Popes by ſubtilty haue ſtolne away the Empire.

Verſ. 15.

And he had power to giue life vnto the Image of the beaſt, that the Image of the beaſt ſhould both ſpeake, and cauſe that as many as would not worſhip the Image of the beaſt, ſhould be killed.

Now followes the third meanes whereby this beaſt deceiueth, to wit, by giuing a ſpirit vnto the Image of the beaſt; where firſt it comes to be conſidered, that both in the one and the other, the word of permiſſion is vſed: Certainly Satan himſelfe, neither any beaſtly inſtrument that he imployeth, is able to doe any thing but by Diuine permiſſion. Why is it then, will ye ſay, that the Lord permitteth the world to be deceiued? The reaſons reuealed in the Word, I find to be two. The firſt is, for the tryall of his owne, ſee that place of Deuteronomie, *If there ariſe a falſe prophet, hearken not vnto him, for the Lord thy God hath ſent him to try thee, whether thou loveſt the Lord or not, with all thine heart and with all thy ſoule*. The other reaſon is, for the puniſhment of the wicked: and this is cleerely ſet downe by the Apoſtle, *Becauſe they receiued not the loue of the Truth, that they might be ſaued: therefore God ſhall ſend them ſtrong deluſion, that they ſhould beleene lies, &c.* And thus we may plainly ſee, that all Hereſie, and namely, Papiſtry; beſide that it is a ſinne it ſelfe, is alſo a plague and puniſhment of ſinne: *Ad occultum Dei iudicium pertinet, quod impij ab Antichriſto ſeducuntur*: It pertaineth to Gods ſecret Iudgement, that the wicked are ſeduced by Antichriſt: *Seducuntur qui ſeduci merebuntur, eo quod dilectionem veritatis non receperunt*: They ſhall bee deceiued, who haue deſerued to bee deceiued, becauſe they receiued not the loue of the Truth: and yet more fearefull is the ſentence which hee ſubioyneth: *Iudicati ſeducuntur, & ſeduciti iudicabuntur*: When they are iudged, they ſhall bee deceiued, and becauſe they were deceiued, they ſhall bee iudged ouer againe. They are firſt iudged by the Iudgement of God, ſecret and iuſt; Becauſe they receiued not the loue of the Truth, God ſhall deliuer them to the ſpirit of error; and becauſe they were deceiued, hauing the cleare light of the Word to direct them, they ſhall bee iudged againe in that laſt and maniſeſt Iudgement, wherein Chriſt ſhall iudge the world.

The aduerſaries of the Truth cannot abide to heare it ſayd, that the world of a long time was deceiued with blindneſſe and error, and they ſay, that it is againſt Gods

power and providence that it ſhould bee ſo: readeth their Notes vpon the ſecond to the Theſſalonians, the ſecond Chapter, and the third Verſe: There they take great paines to prooue that the Church of Chriſt ſhall neuer faile; but to no purpoſe, they beate the ayre: for wee beleue and conſtantly affirme, that it ſhall neuer faile, albeit the viſible face thereof be obſcured with darkeneſſe of Hereſie, according to this Prophecie, yet in greateſt deſections the Lord reſerueth a Church vnto himſelfe. When wee ſay, The world was deceiued; doe wee ſay any more then heere is foretold, *And all the world wondered and followed the beaſt*? and yet are we ſure that the Church ſhall neuer faile: for in the greateſt Apoſtaſie, wherein the earth ſhall overflow with inundations of Hereſies, yet is there ſtill an exception of thoſe *whoſe names are written in the Lambes booke of life*. Since therefore the Prophecie foretelleth ſo cleerely that the world ſhould be deceiued, may not wee, after the accompliſhment thereof, (the darkeneſſe of Hereſie being now diſcovered by the light of the Goſpel) ſay plainly, that the world is deceiued? But they are afraid that the blame of this deſection ſhould fall on the Church of Rome, as in very truth it lyeth vpon them: and therefore would they couer it with this generall cloake, that it is againſt Gods power and providence, to ſay, that the Church ſhould periſh; but this cloake couereth them not. Wee know, the Catholike Church (as wee haue ſayd) cannot periſh; this helpeth nothing the Church of Rome, who according to this Prophecie, hath deceiued the world, and hath made the Inhabitants of the earth drunken with the wine of her fornications. As Adams fall was neither againſt the power nor providence of God, no more is the fall and Apoſtaſie of the Church of Rome: that it is not againſt Gods providence, is euident out of his prediction: the Lord foreſaw it, and foreſheweth it vnto vs: that it is not againſt his power, is prooued by his permiſſion of it, and his permiſſion is a kind of his will.

But leauing this, let vs ſee what ſpirit is this whereby the image of the beaſt is animated and made to ſpeake: Alloſion heere ſeemeth to bee made to heathen Idolaters, whoſe Idoles were by deuiliſh meanes made to ſpeake and giue out Oracles and anſweres: Such iuggling hath been alſo practiſed in the Church of Rome. But forasmuch as this image is no materiall thing made with mens hands; this cannot be the true meaning of it. The ſpirit of a creature is that which animateth the creature, and giueth life vnto it. Now

See how the Romaniſts proue, that the Church, that is their Church ſhall neuer faile.

Chap. 13. 3.

Verſe 8.

Reu. 17. 2.

if wee shall consider what is it that giueth life, vigour, and credit to the beast of Rome: what is it whereby it speaketh in so terrible a manner, that all the remanent beasts of the Forrest, that is, the blinded states of the world are afraid to say against it; wee shall euensinde, it is that pretended power, which the beast gloryeth hee hath from Christ and Saint Peter.

This vsurped Vicarship, his crossing Keyes, his presumed power to binde and loose, is (as I may call it) the very soule of the Popedom; this holdeth Emperours and Kings do reigne, they haue their power of me: I am set ouer nations, and ouer the kingdomes, to plucke vp, and to roote out, and to destroy, and to throw downe, to build vp, and to plant: So abuseth he these words of the Lord to *Jeremiah*, for establishing his owne tyrannie: But in very truth, as the Papall estate is an Image of the Imperiall, so is his pretended heauenly power, no other thing, but an Image and vain shew of a power, which indeed he hath not. And that I haue reason to call this pretended power, the quickning spirit of the Image appeareth evidently by this. Take away this power from the beast, at least, take out of the hearts of men, the vaine conceit and feare of it; who will regard the Pope? his credit is yndone, and himselfe becommeth like a dead Carrion, wanting the spirit that did animate it. As this day may bee scene by experience, many Princes, Kingdomes, and People throughout Christendome, who by the light of the Gospell haue their eyes illuminate, to see that his pretended power is but phantastike; they care not for him, they see him to be but an Idoll shepheard: let him threaten and curse as he will, his curse is but vaine, and without force. That happy Princeesse *Elizabeth*, of good memory, vnder their curse, ouerliued many Popes; her peaceable life was concluded with a blessed death in the Lord, which so had not falne out, if they could haue cursed indeed where God had blessed. The beast seeth this well enough, and therefore supplyeth the defects of his cursing, with the dint of the sword, and deuillish deuising of treasonable plots, by such as are his blinded captiues, and that is it which now followeth.

And should cause, that as many as would not worship, &c. Hitherto we haue heard the beasts working by fraud: now followeth, how hee shall worke by force also, and that two manner of wayes. First, hee shall exercise cruelty vpon the life of them that wil not worship the Image of the beast, and shall cause them to bee killed. Next, he shall depriue them of liberty, which is better then life; they shall not haue licence to buy nor sell, nor to inioy any other benefit of humane society; the first, is in the end of this Verse, whereof we may see that this beast, of the very nature, of it is inclined to cruelty and blood-shed, of all that contradict it. Popes may promise subiection to Princes, and either out of policy or necessity, grant safe-conducts vnto Catholike Christians, as they did to *Iohn Hesse*, but they are farre deceived, who trust more in this beast, then they would do in an hungry Lyon, if once they come within the compasse of his reach. The colours of this beast, are red as the scarlet, the breath of it is hot, and sendeth out sparkles of fire to inflame the world; the drinke it delights in, is the blood of Saints; the murther at *Paris*; the abominable Powder-Treason; with many practices of vnnaturall cruelty in all Kingdomes of Christendome, practised by the whelpes of this beast, proclaime to the world, that the mother and the children are all of a bloody kind. But of their cruelty we haue spoken, and minde to speake in other places of this Booke.

Verf. 16, 17.

And he causeth all, both small and great, rich and poore, free and bond, to receiue a marke in their right hand, or in their foreheads: And that no man might buy or sell, saue he that had the marke, or the name of the beast, or the number of his name.

Other wayes whereby this beast exerciseth his cruelty, are here touched, to wit, that hee shall debarre all such as will not professe subiection to him, from free liberty of traffike of buying or selling, in all Kingdomes where he may haue commandement. How this is fulfilled in the Popedom, the Decree of Pope *Martin* the fift may witness; for there, such as acknowledge not the See of Rome, are interdicted & discharged of all humane society. *Prohibetur illis domicilia tenere, larem fouere, contractus inire, negotiationes quaslibet exercere, aut humanitatis solatia cum Christi fidelibus habere.* Yea, so farre did this tyrannie proceed, that it was not lawfull to speake to any, on whom the Pope had cast downe his countenance: *His quibus Papa est inimicus, neminem vel loqui debere.*

Heere

Antichriste working by force, and that two wayes.

The beast notably described.

Bulla Martini in fine Concil. Constant.

Caus. 11. quest. 3

See fully on the Revel. c. 7.

Heere then we are forewarned how this beast shall preuaile for a time, and worke so effectually, that he shall cause an Vniuersall defection of small and great, rich and poore, bound and free. This is a point needfull to be marked throughout this whole Prophecie, not once, but often; not in Parable onely, but in plaine speech also, are wee forewarned of the *honre of temptation*, which will come vpon all the world, to try them that dwell vpon the earth. The Papists thinke they demand a great question of vs, when they aske, Where was your Church before *Luther*? as if there had been no true Church in the world, wanting small and great, rich and poore, bound and free, publicly professing with it. Is not this the strong Bulwarke of the Church of Rome, That multitude and vniuersality are with them? but if it were alway so, that multitude and vniuersality of states were with the true Church, when should this Prophecie be accomplished, that *all the world should bee deceived, great and small, rich and poore, &c. should worship the beast, and receiue his marke*? Tell vs where the Church will be, when the beast (in their opinion) shall haue so great successe, as to deceiue the whole world, and we shall tell them (according to the Truth) where the Church was before *Luther*. It is an idle thing in them to demand that of vs, which they answere for vs, or to blame vs for affirming the state of the Church, hath bene according to this Prophecie; since they themselves affirme it will bee according to this Prophecie; for in their Annotations vpon this same Booke, expounding how the woman figuring the Church, shall flee to the wilderness; they write in this manner: *The Church shall be without publike state of regiment, and open free exercise of holy functions, yet shall it not bee unknowne to the faithfull that follow it, nor to the enemies that persecute it.* And this say wee was the very state of the Church, in the midst of Antichristian darkenesse: it had not open free exercises of holy functions; nor such a publike state of regiment, as, praised bee God, now it hath: yet was it knowne to the faithfull then, and to enemies also, as is manifest by many Martyrs in all ages, suffering the death for that same Truth, which this day is preached and professed in the reformed Churches.

And that they found our Church alway contradictory to them, or euer *Luther* or *Caluin* were borne, the testimony of their owne Inquisitor *Reinerus* makes euident, who liued more then three hundred yeeres agoe; hee speaking of the poore men of Lyons, whom in contempt he calleth *Waldenses* and *Leonists*, sayth, they were more pernicious to the Church of Rome then all

other sects, for three causes. First, because it hath bene of longer continuance, for some faith this sect hath indured since the Apostles times. Secondly, because it is more generall, for there is almost no land, into the which this sect doth not creepe. Thirdly, for that all other sects doe bring an horrour with the hainousnesse of their blasphemies against God: but this sect of *Leonists* hath a great shew of godlinesse, because they liue iustly before men, and beleuee all things well concerning God, and all the articles which are contained in the Creed, onely they blasphemie and hate the Church of Rome. Heere is a Church, by their owne testimony, as ancient as the *Romane*: Here is a Church more holy then the *Romane*; the Professours thereof are acknowledged to bee of an irrebukeable life: Heere is a Church more sincere in faith then the *Roman*: the aduersaries themselves can charge this Church with no fault in Doctrine nor manners, onely they say, It is an enemy to the *Romane Church*, which indeed is no fault: for now since *Bethel* is become *Bethaen*, the Citie that was once holy, is become an harlot, and Rome by turning away from the Lord, is turned vnto *Babel*; why should not his people turne from it, specially since they are so commanded? *Come out of Babel, my people, be not partaker of her sinnes, lest yee bee partakers of her plagues.* Let not therfore any more demand of vs; Where was your Church before *Luther*?

Verse 18.

Heere is wisdom, Let him that hath understanding count the number of the beast: for it is the number of a man, and his number is, sixe hundred threescore and sixe.

Now in the last roome, Antichrist is described from his mysticall name: for, that this beast is Antichrist, the aduersaries themselves confesse it. A name, is that whereby one thing is discerned or distinguished from another. So Antichrists name is that, whereby he and his will be discerned from all other fellowships of people. This name is neither set downe so plainly, that all, without exception, may know it; nor yet so obscurely, but that men of wisdom may vnderstand it, specially in the due time, when the mysterie of iniquity was in working, and Antichrist was in his rising, it was hard to discern him, or to know his name: but now the man of sinne is reuealed daily more and more. So that is an euill kind of argumenting, to reason, hee cannot bee knowne now, because he was not knowne to the Fathers of the first age.

The

That this beast is Antichrist, is testified by the aduersaries. *Beſar. de Pont. Rom. l. 3. c. 10.*

Why this beast
is spoken of so
mystically.

Hier. ad Aglaſia.

Aug. de Ciuit.
Dei. l. 20. c. 9.

A stop to their
cauill, which
ſay, That the
Reuelation
ſhould not be
meddled with-
all.

Rev. 1. 1.

The reaſon why Saint *Iohn* ſpeaketh myſtically of his name, is that ſame which mo- ued Saint *Paul* to ſpeake obſcurely of the time of his coming, 2. Theſ. 2. And it is giuen both by *Ierome* and *Auguſtine*, to be this: *Si aperte dixiſſet Paulus, Romanum Imperium deſtruendum, quod ipſi qui impe- rant aſernum putant, iuſta cauſa perſecutio- nis in Orientem tunc Eccleſiam conſurgere videbatur.* The ſame hath *Auguſtine*, *Paulum id aperte ſcribere noluiſſe, ne calumniam ſcilicet incurreret quod Romano Imperio male optauerit*: If the Apoſtles had plaine- ly foretold the deſtruction of the Romane Empire, which by their Oracles was thought to bee eternall, the Emperours might haue thought they had iuſt cauſe to perſecute Chriſtians, as being enemies to the Empire. Therefore as Saint *Paul* there ſpeaketh (as I ſayd) obſcurely, of the time of his coming: So Saint *Iohn* ſpeaketh myſtically heere of the name of this beaſt, which was to ariſe vpon the fall of the Em- pire, and to poſſeſſe the ſeate, rent, and dig- nity thereof. Before hee ſpeaketh of his name, hee premitteſh this warning: *Heere is wiſedome*; recommending it vnto vs all, as a point of ſingular wiſedome to be learn- ed. This one thing ſtoppeth the mouthes of all them who cry out, Theſe myſteries ſhould not bee meddled withall; ſpecially of Papiſts, who place the whole ſtrength of their Kingdome in ignorance. Therefore ſuch of them as haue written vpon this Booke, vnder colour to explaine it, haue in- deed obſcured it; and the beſt of them af- firme, that this name cannot bee knowne; *Irenaeus* (ſay they) knew it not, and how ſhal we know it? But indeed no manuell that vn- to them this whole Prophecie be not dark- neſſe, through which they cannot ſee. Of it ſelfe, it is a *Reuelation*, but ſuch as is not for all men, onely for ſuch as are the ſeruants of God. Sure it is, no man blinded with the ſpirit of Antichriſt, ſhall euer be able to vn- derſtand this Prophecie of Antichriſt.

But to leaue them in their darkeneſſe. God hath penned his Word with ſuch ma- niſold wiſedome, that in ſome places it is like vnto a ſhallow water, wherein a child may wade and go thorow; in others againe, ſo deepe, that an Elephant may swimme. It is true, this Prophecie in many places is ſo obſcure, that it may exerciſe euen the beſt wits to vnderſtand it. But let vs remember, it is the laſt loue-token which our Lord hath ſent to his Church from heauen; it is a Booke, properly pertaining to the Church now in theſe laſt ages, from Chriſts Aſcenſion to his ſecond coming. For this end was this Prophecie penned, that we might learne wiſedome by it. The in- ſcription thereof, proclaimeth a bleſſing

to all that reade and heare the words of this Prophecie; yea, the name of the beaſt is re- commended to vs, as a point of wiſedome, moſt neceſſary for vs to be learned: for the next Chapter at the 9. verſe, the wrath of God is denounced vpon them that worſhip the beaſt, and receiue his marke. Shall not wee then learne to know the beaſt, and his name, and his marke, that wee may eſchew that fearefull wrath to come, when God cryeth, *Come out of Babel, my people, that yee bee not partaker of her finnes, and that yee receiue not of her plagues?* Shall wee not learne what this Babel is, that wee may flee from it? Without this wiſedome, to know what we ſhall doe that we may be ſaued, all other wiſedome is but folly.

Then to come vnto it: In moſt obſcure Prophecies of this Booke, it pleaſeth God to interlace ſome word that ſerueth for a light to the reſt. So here the number of the beaſt is ſaid to be the number of a man. If wee adhere to the words, and conſider them, they render vnto vs theſe poſitions. Firſt, that the beaſt whereof hee hath ſpo- ken, is not properly a beaſt, but metaphori- cally, and that it figureth a man. Next, the number of the beaſts name, is not the num- ber of a time, nor the number of writings, nor any other worke of a man; but it is the number of a man, to wit, that man, whom *S. Paul* calleth, *The man of ſinne*. Thirdly, it is not the proper name of one particular man, but a collectiue name of a whole ſtate and ſucceſſion of men, like that name of *Iacob* or *Israel*, by which, all they of the whole twelue Tribes in all ages ſince, cuſto- mably are expreſſed: for it is impoſſible that any one particular man in 3. yeres & an halfe (as the Papiſts dreame) ſhould deceiue the whole world, and doe ſuch other great workes, as here is ſaid this beaſt ſhall doe.

Now this being laid for a ground, wee haue firſt to learne his name, by the nume- rall letters thereof; for the letters of his name muſt make vp this number 666. *Irenaeus*, about 1400. yeres agoe, teſtifieth that they who ſaw *S. Iohn* face to face (it ſeemeth he pointeth at *Polycarpus*) did teach that the number of the beaſts name, according to the computation of the Greekes, by letters which ſhalbe in it, ſhal containe 666. for the Greekes & Hebrews reckoned their numbers by the letters of their Alphabets, as we doe by Cyphers. This iudgement of Antiquitie wold not be ſlighted nor deſpised, ſpecially ſince the Text leades vs to learne the name, out of the nume rall letters. Now the nume- rall letters of the name *Antichriſtus*, making vp 666. leade vs by the hand to conſider, that the beaſt whereof Saint *Iohn* hath bene ſpeaking, is *That man of ſinne*, who hath

Rev. 18. 4.

A due conſide-
ration of the
words.

Gen. 32. 28.

Of the nume-
rall letters of
Antichriſts
name, which
make vp 666.

Antichriſts
name ſheweth
his nature.

What was the
plague of the
firſt Babel, he
hath brought
on the ſecond,
euen confuli-
on of Lan-
guages.

Down. Treatiſe
of Antichriſt.

Obiect.

Solut.
The name of
the beaſt a-
greeing to o-
ther names,
makes not the
beaſt, with-
out its nature
and property.
Example.

uſurped the ſeat of the Latine Emperour, and intruded himſelfe ouer the Latine Church, as the head and ſupreme gouernor thereof, ſuffering no Scripture, nor diuine ſeruiſe in any other language, but in the Latine. God plagued the firſt Babel with confulion of languages, that the builder ſpake, and the people vnderſtood not what he ſaid: and this ſame curſe, the beaſt, the king of myſticall, Babel, hath brought in vpon the Church. The builder ſpeaketh, and the people know not what he ſaith; they pray, and vnderſtand not what they pray. The man then repreſented by this beaſt, may bee taken vp by this name, hee is, *La- tinus*.

Neither is it without the prouidence of God, that the Hebrew letters, in yee frame a name of them, containing 666. renders this name, *Romane*: which is to cleerly ſet downe by twelue, or fourteene interpre- ters of this booke, that it is needleſſe for me to repeat that which they haue writ- ten. By this name *Romane*, will that Prince of the Latine Church haue all thoſe deno- minate, who are of his ſociety and profeſ- ſion. Wilt thou confeſſe according to thy Creed, *Vnam ſanctam Catholicam Eccle- ſiam*? that there is one holy Catholike Church? it is all nothing, vnleſſe thou adde *Romane*. But if it bee ſo neceſſary, wold not the Apoſtles, when they ſet downe all that wee ſhould beleue concerning the Church, in three words: 1. that it is one: 2. that it is holy: 3. that it is Catholike? they wold, I ſay, haue added the 4. alſo, that it is *Romane*; and haue told vs, that it is, not enough to bee Catholikes, Apoſto- likes, vnleſſe we be alſo *Romane*. The ob- iections made by *Bellarmino*, againſt this expoſition of the beaſts name, are ſuffici- ently answered by that worthy Diuine, *D. Downham*, to whom I remit the Reader, who is deſirous to know them. Onely I touch a little their great and maine obiecti- on. Q (ſay they) there are many other names, the letters whereof render this number. But this is onely a ſhift: for the name of the beaſt muſt be agreeable to the reſt of the notes and properties of the beaſt, as they are here deſcribed. It makes not how many names bee found hauing this number: if they bee names of ſuch things as whereunto the other notes of the beaſt cannot agree. The name *Genſericus* hath this number; but did *Genſericus* worke mi- racles? had hee hornes like the Lambe? did hee deceiue the whole world? And the ſame holds true in the reſt of the names: for Gods Spirit ſends vs not heere to ſeek ſimply a name, hauing ſuch a number, but a name with the number; expreſſing the beaſt, and his qualities, heere aſcribed to

him. And theſe qualities ſet downe in this Prophecie agreeing to the beaſt, are thus to be gathered: Firſt, this beaſt is not an open enemy to Chriſt, but a couered; in word profeſſing Chriſt, but in deed, *Antichriſtus*, an oppoſite to Chriſt: and this is figured here, that this beaſt hath hornes like the Lambe, as alſo that hee ſitteth in the Tem- ple of God, which *Auguſtine* this way ex- poundeth: *Sedebit in Eccleſia Dei*, as if he and his ſhall auow themſelues to be the Church of God. Hee ſhall bee contrary to Chriſt, vnder a ſhew of ſained and hypo- critical godlineſſe, ſaid *Hilarius*. Open and profeſſed enemies of Chriſt are figured by Wolues, Lions, Beares, and ſuch like: but Antichriſt creeper in with falſe doctrine and miracles, figured by women, Whore- doms, cups, drinking, inchantments, and a counterſeit Lambe. Therefore can neit her Iewes, nor Turkes with their *Mahomet*, be this beaſt, but ſome notable deceiver, vnder the cloke of Chriſts profeſſion. And this alſo ſignifieth *Ierome*, *Simular caſtitem*, hee ſhall counterſeit chaſtity and continen- ce. *Simulabit ſe ducem federis*: hee ſhall faigne himſelfe to bee the Captaine of the Couenant, that is, of the Law and Goſpell.

Secondly, this beaſt comes with lying wonders: how by theſe the Apoſtate Bi- ſhops of Rome haue blinded the world, is ſufficiently knowne.

Thirdly, this beaſt cometh to his great- neſſe after the wound of the firſt beaſt, that is, after the fall of the Romane Empire. *Veniet Antichriſtus, cum completa fuerint tem- pora Romani Imperij*, ſo ſaid *Cyrillus*. That Empire was at the height in *Auguſtus*, it expired in *Auguſtulus*: for three hundredth yeeres after him there was no Emperour in the Weſt. Then was fulfilled this Prophe- cie, according to the iudgment of *Antiochus*; *Apparebit Antichriſtus poſt defectum Roma- ni imperij, qui interficiet ſanctos, reddita Ro- manis libertate, ſub ſuo tamen nomine*: after the decay of the Roman Empire, Antichriſt ſhal appeare, who ſhal perſecute the Saints, and reſtore liberty to the Romanes, but vnder his owne name.

Fourthly, this beaſt ſhall make the Image of the firſt beaſt, to wit, the ſtately Romane Empire that was wounded by the ſword; to wit, of Gothes, and barbarous Nations, but now is made to liue againe by Popes. He ſhall not reſtore that ſame beaſt, but the Image and ſimilitude of it: that is, the do- nation of liberty to Romanes, and making their dominion as great and large ouer the world as euer it was: *ſed ſub ſuo nomine*, vnder his owne name. Of old, there was no- thing heard in the world, but *Imperator Ro- manus*: after his decay, nothing more feared in the world, then *Papa Romanus*: and vn-

Antichriſt ma-
niſeſted by his
qualities,
which are
theſe.
1. He is not an
open enemy.

Aug. de ciuit.
Dei. lib. 20.
cap. 19.

Hilarius ad
Auxentium.

Hieron. in Dan.
cap. 11.

2. He comes
with lying
wonders.

3. He comes
by the fall of
the Romane
Empire.
Cyril. in Ca-
ſarib. 1. 3.

Ambroſ. in
2. Theſ. 2.

4. He comes
by making the
Image of the
firſt beaſt.

5. He comes
by exercise of
his cruelty.
Cyril. Catech. 15

Euseb. Emiffen.
dominica secun-
da aduentus.

The marke of
the beast.



Aug. in Apoc.
cap. 13.

What Christs
marke is.

to this agrees the seat of this beast, called after, the whore, that he sitteth in the City, ruler of the world, standing in seven hills.

And lastly, this beast shall exercise great cruelty vpon all that contradict him, and shall cause them to be killed. *Primum quidem temperantiam & humanitatem simulabis*: in his entry hee shall make a shew of great sobernesse and humanity, but when he hath gotten any strength, he shall vsurpe primacy aboute all that is called God, and shall breake out in most beastly cruelty. *Quos signis non poterit, hos gladijs ad suam conuerteret voluntatem*: whom he cannot deceiue by wonders, them shall he subdue by the sword.

Now let the Iesuites goe and get vs an other kingdome, or state of men in the world, to whom these properties doe agree, but to the Romane Papall estate: and wee shall confesse wee haue done them wrong, in saying, the name of the beast is Latine or Romane. But vntill the time they doe this, (which they shall neuer be able to doe) let them not please themselves, and deceiue simple people, by reckoning out many names, whose letters make vp 666. in number: for bee the name what it will, hauing this number, it cannot be the name of this beast, vnlesse the properties of the beast set downe here, agree also vnto it.

This being spoken of the beastes name, it will be more easie to vnderstand what is his marke. In the iudgement of *Primasius*, the marke of the beast is, *nomen Christi compendio inclusum*: which hee figureth this manner of way, as I haue noted in the margine. *Augustine* placeth it in these letters $\chi \rho \iota \varsigma$, *Hoc signum Christi intelligitur & ipsius ostenditur similitudo quam in veritate colit Ecclesia, cui se similem facit heretorum aduersitas, qui cum Christo spiritualiter persequantur tamen de signo crucis Christi gloriam videntur*: this is (saith he) the signe of Christ, Antichristian heretikes will seeme to glory of the signe of the Crosse, notwithstanding that indeed they be enemies to the Crosse, and persecutors of Christ. From these, it seemes our Countrey-man the L. of *Merchiston* (who hath laboured most painfully in the opening of this booke) hath borrowed that which hee writeth of sundry sorts of crosses. *Propos.*

Charagma in generall, is a note of difference, whereby one thing is discerned from another: here more strictly it signifieth, a certaine cognizance, whereby men of one profession and religion are distinguished from others. Now for vnderstanding of this let vs see, first, what is Christs marke, and then wee shall know what is Antichrists.

That Christ hath his owne seale, see

Chap. 7. This seale is partly inward, partly outward; the inward or priuate seale hee keepeth in his owne hand, none can stampe or marke with it those who are his, but onely himselfe. Of this speakes the Apostle, *Ephes. 1. 13. and 4. 30.* as also in many other places. This seale is the impressiō of true faith in the soule by the Spirit of truth, which maketh the heart of him who hath it, to cleaue vnto Christ, with a constant resolution to follow the light of his Word, to depend vpon his voyce, and not to hearken to the voyce of a stranger. This marke, this manner of way stamped in the hart, breaks out into the forehead, not onely by participation of the Sacraments, outward seales of the Couenant; but by a publike profession of Christ Iesus in his worship according to his Word, and in framing of our life thereafter, so farre forth as humane infirmity will permit vs. Thus haue wee seene what is the marke of Christ, wherewith his children be marked.

Antichrists seale againe and character is partly inward, and partly outward: his inward marke is, the stamping of a soule by the spirit of error with an implicit faith, blinding and binding that miserable soule to follow the beast of Rome, and without all examination, to beleuee whatsoeuer the Pope shall say. This is the very inward and essentiall marke of a true Papist. I like very well the iudgement of them who make here a difference of Papists: some of them haue the name onely, and will be so called; others haue the secret marke and inward stampe of the beast. The one knowes not the deepenesse of Satan; euen vnder the name of Papists, their faith cleaueth to Christ, and rests onely vpon the merit of his blood: such were many (no doubt) of our Fathers, the Popes men in name, Christs in deed. The other are more miserably captiuate, so bound vnto the beast, that they are diuorced from Christ, and miscarried from the foundation so farre, that they looke for saluation by another blood, and other merits then the blood and merits of Christ. In a word, all law to them stands in the Popes mouth, albeit hee should contradict and dispence with that Word of truth which hath been deliuered to vs by Christ Iesus, in holy Scripture. How dangerous, yea deadly the estate of these men is, see out of the next Chapter, at the ninth verse, *If any man worship the beast, and receiue his marke, the same shall drinke of the wine of the wrath of God, &c.*

But leauing this, let vs see what is the outward marke of the beast, this marke is their publike profession of simple and absolute subiection to the Pope, and See of Rome. This marke in it selfe is one, but ma-

1. Partly in-
ward.

*Ephes. 1. 13.
and 4. 30.*

2. Partly out-
ward.

Antichrists
marke also
partly inward,
partly out-
ward.
1

2. Sorts of
Papist.

Reu. 14. 9, 10

2
The outward
marke of the
beast.

The Popes ex-
tolling of his
owne sacra-
ment of Con-
firmation, a-
boue the Sa-
crament of
Baptisme.
*De consecrat.
distint. 5. cap.
ut ieiuni.*

*Jbid. cap. de
his vero.*

ny wayes expressed; in Clergy men, by shauings and vnctions; in great men, by othes, made with the vplifting of their hands, swearing fidelity and subiection to the Pope; in all men, by receiuing his new sacrament of confirmation, which by his doctrine is more worth then the Sacrament of Baptisme. *Nunquam erit bonus Christianus, qui confirmatione Episcopali non fuerit confirmatus*: he shall neuer be a good Christian, though he be baptized, if hee be not bishopped (as they call it) and anoynted with their oyle they giue in their new sacrament of Confirmation. Yea, so blasphemous are they, as to preferre Confirmation, wherein they anoynt the younger sort with, vnto Baptisme, wherein, according to Christs institution, they were washed with water, for so say they, that it is *maiori veneratione venerandum*, with greater veneration to be reuerenced then Baptisme.

The *Subterfuge* they vse heere, that this beast cannot signifie their Pope, because hee giueth liberty to Iewes to buy and sell at Rome, albeit they receiue not his marke, is not a cleansing of their Pope, but a fouler blacking of his face, in that he can shew fauour to the open enemies of Christ Iesus, but none to such as professe Christ Iesus, according to all the articles of faith, vnlesse they professe also subiection to him. This euidently proues, that it is not CHRIST that the Pope is seeking, but HIMSELFE: professe what subiection thou wilt to Iesus, it shall not helpe thee, if thou acknowledge not the Pope; but though with the Iew thou plainly professe blasphemy against Christ, if thou make gaine to the Pope, he shall tolerate thee. Now haue wee seene Antichrist in the height of his pride, and at his highest state: now followes the prophecy of his fall.

CHAP. XIII.

Vers. 1.

Then I looked, and lo, a Lamb stood on Mount Zion, and with him an hundred forty and foure thousand, hauing his Fathers name written in their foreheads.

IN the last Chapter was figured vnto vs the originall, the qualities, and the growth of Antichrist, euen to the top of his highest greatness and authority in the world. Now the course of the Prophecies changeth, ioyfull things succed to sorrowfull, a plaine Prophecies heere is giuen vs of the fall of this beast, and destruction of his Kingdome. To this purpose there first appeares the Lambe Christ Iesus with his Church, as a party to the beast, who had made all, rich

and poore, bond and free, great and small, subiect vnto him: none durst make contradiction to him, nor say vnto him, Why dost thou so? But the Lord Iesus ariseth and controulleth him. The Dragon could not stand before *Michael*: no more can this beast, the Dragons vicegerent, stand before the Lambe: and this description of Christ and his followers, wee haue in the first five verses. Secondly, there followeth before the battell a fourfold proclamation, made by foure heavenly heralds. The first proclaimeth againe the Gospell which the beast had obscured with darknesse brought out of the bottomlesse pit, in the 6. and 7. verses. The second proclaimeth the fall of Babel: where it is to be noted, that this same Antichrist, whom before he calleth the beast, here in this Prophecies, he calls him sometime the beast, sometime the whore of Babel, and sometime the false prophet. This second proclamation is in the 8. verse. The third heavenly herald proclaimeth the wrath of God to all the followers of the beast, who is Antichrist, in the 9, 10, 11, and 12. verses. And the fourth proclaimeth the mercy of God to all that follow the Lambe, Christ Iesus, whether they dye in him, or for him. Then in the third part of this Chapter, preparation is made for execution of that iudgement vpon the beast, which before hath bin denounced from the 14. verse, to the end of this Chapter. And this preparation continueth throughout the whole 15. Chapter: thereafter, in the 16. the execution of the iudgement followeth, by the powring out of the vials of Gods wrath on his enemies: And this is foretold in darke speeches: but in the 17. Chapter, and rest following, a cleare prediction is made in plaine termes, of the condemnation of the whore of Babel. And thus much for a generall view of this Chapter, and the subsequence.

And lo, a Lambe. That this Lambe figureth Christ Iesus, is consonant to the customeable phrase of holy Scripture, and all Interpreters agree vnto it. The beast looked like a Lambe, through his fained sanctity, but he spake like the Dragon: hee is a rauening wolfe, vnder sheepes clothing, yee may know him by his fruits. Popes, through counterfeit hypocrisie, may looke like Lambes, but their bloody teeth and hands tell what they are. But the Lord Iesus is a Lamb indeed, who will not bring downe fire from heauen vpon ignorantly vnthankfull Samaritans; but patiently suffer the shedding of his own blood, for the saluation of his people. Now we are to remember, that the Lord Iesus, as he is a Lambe, so is he a Lion also. Chap. 5. vers. 5. In this encounter with the Dragon, and the two beasts, he appeares a Lambe; for euen by suffering, hee ouercometh them,

2
A fourefold
proclamation.
1

2

3

4

Christ a
Lambe.

Mat. 7. 15, 16.

Luk. 9. 54, 55.

Christ a Lion.

Xxxx 2

1. Cor. 1. 25.

Psal. 50. 22.

Christ's vigi-
lancy ouer his
Church.

Psal. 2. 6.

A good reason
against Romes
argument of
their stability,
and a plaine
demonstration
of their pre-
sent Apollase.Gods presence
not bound
to Rome.

them, the weaknesse of God being stronger then man: but distinguish the time of his patience, from the time of his reuenge, he is a Lambe in the time of his patience, but in the time of reuenge, his enemies shall finde him as a Lion. *Oh consider this, all ye that forget God, lest he teare you in pieces, and there be none to deliuer.*

Standing. Saint Iohn sees this Lambe standing, not lying, and sleeping, but standing, cuer in readinesse, cuer vigilant for the protection of his poore Church. Againe, it imports his stability. His feet, in the first Chapter are said to bee like pillars of brasse: where he sets them downe, who can remooue them out of his stand? Many mighty men haue assayed by their strength to put him out of his place, but the smallest touch of his foot hath beaten them vnto the dust. Let the Gentiles rage, and Nations confederate as they please, the decree of the Lord stands stable. *I haue anoynted thee my King, vpon my holy Mountaine.*

On mount Sion. That mount Sion is a type of the Church, is euident out of the second Psalme, Heb. 12. and sundry other places of holy Scripture: now what is spoken of the perpetuity of Christ's presence in the Catholike Church, it is not good diuinity to attribute it to any particular Church. The standing of Christ in his Catholike Church, to giue light and life vnto it to the worlds end, is out of question: but for any particular Church, which is but a member of the Catholike, to arrogate this priuiledge vnto it selfe, is more then can be warranted by the Scripture. From *Shiloh*, God remoued to Sion, there the Lord had his speciall habitation for a long time: from Sion againe he remoued, and for the finnes of his people did hee translate his glory from Canaan, to other Countries of the world. Still keepeth he a presence in his Church, walking among the seuen golden candlesticks, yet not alway in Ephesus, nor in Smyrna, nor in other particular Churches of Asia. The aduersarie binds the Lords presence to the Church of Rome, and what is spoken of the indurance of the Catholike Church, all that is drawne perforce, and interpreted to appertaine to the Church of Rome: with this blind presumption haue they of a long time deceiued the world. Now the cleere light forceth themselves to flee from it: for they see and confesse, that Rome will bee made desolate, and the glory of the Lord (which wee say hath already forsaken that City) themselves grant, that it will forsake that City: where then will bee Peters chaire? where will be their locall succession? where will bee the vntchangeable presence of Christ in the Romane Church? or how shal

then the Catholike Church bee Romane, when there shall not be any such thing as a state Romane in the World?

And with him an hundred forty and foure thousand. Hitherto the Head of the Church, Christ Iesus, hath been shortly described: now followeth y description of his Church, first, from their number, secondly, fro their badge, thirdly, from their exercises, fourthly, from their qualities. Their number is the same whereof wee heard, Chap. 7. First, of Israelites, an hundred forty and foure thousand, where a number certaine or definite is put for an indefinite: after them comes in a multitude that could not be numbred, of all Nations and people. These were sealed before the houre of tentation, and so could not be carryed away with the wind of tentation; and therefore are they now brought in againe, the number of Israelites, as there they were sealed the multitude of other people, vnder the type of many waters. Wherein these three things are to be obserued; first, in the midst of Antichrists tyranny, when hee preuailed most in the world, God had his own Church, albeit in respect of the great multitude which followed Antichrist they appeared not, more then did those seuen thousand in the dayes of *Elijah*, yet they were, and kept the pure faith, following the Lambe, and not the beaft; for euen then, when all that dwelt on the earth, worshipped the beaft, yet this handfull was excepted, *whose names are written in the Lambes Booke of life*, see Chap. 13. vers. 8. Secondly, after the discouery of Antichrist, this Church obscured by him, beginneth to flourish againe, as praised bee God in our time it doth in many Countries of Christendome. And thirdly, the Lambe and his Saints shall preuaile at length, and bee the destruction of the beaft, as is euident out of the Prophecie following. For since the Dragon could not stand before *Michael*, farre lesse shall this beaft, who is but the Dragons deputie and vicegerent be able to stand before him.

Having his Fathers name in their foreheads. Secondly, they are described from their badge, the followers of Antichrist carries his marke, and the followers of Christ haue for their marke, the name of the *Lambes Father* written in their foreheads. Not onely are they inwardly sealed by the Spirit of adoption, by whom they cry to God, *Abba Father*; but also externally they auouch and professe him before men: Christ Iesus requirerh them both. *Set mee as a seale on thine heart, and a signet on thy right arme*: he will first haue the heart sealed to himselfe, not opened to any but to himselfe, and then hee will haue vs to set him as a signet on the arme, which may be seene of men, whereby outward

A fourfold
description of
the Church.1. 2.
3
4What is im-
plied in the
phrase of many
waters.

1. King. 19. 18.

Rom. 8. 19.

Cant. 8. 6.

Matth. 10. 33.
Outward
profession
must be in
them that will
haue inward
possession.By Christ we
haue commu-
nion with the
Father.

John 1. 13.

Exod. 12. 7. & 8.

3

The Church
called Hea-
uen, why.

outward profession and auowing of Christ, is to be vnderstood. *He that denieth me before men, I will denie him before my Father and his Angels*: the one of these must not be without the other. The outward profession of Christ, if he haue not the inward possession of his heart, is but abominable hypocricie; and where Christ inwardly posseseth the heart, it is not possible but that there will be an outward profession of him before the World. This was euident in the Martyrs of the Primitive Church, albeit the very name of a Christian was capitall; and he who professed it, accounted worthe of death: yet would not the Christians of that time denie it. Among many, notable is it which is written of the Martyr *Santius*, vnto the Emperor *Commagenus*, who being demanded, what was his name, answered, *Christianus sum*; demanded againe of what country he was, answered in like manner, *Christianus sum*; and in a word, to all questions proposed vnto him, he gaue no other answer, but this, *Christianus sum*; such was his feruent loue to Christ, that no feare of torment could moue him to deny the Christian name.

There is further noted vnto vs, the benefit wee haue by Christ Iesus, to wit, a communion with the Father. He is the Sonne of the Father by an vspeakable generation: who can declare it? *And as many as beleue in him, he hath also given this power, that they should be the sonnes of God*. It is the manner of men, to put their marke vpon that which is their owne, and which they mind to appropriate vnto their owne vie. Hitherto attendeth Christ Iesus, *I shal write the name of my God vpon him*. Thereby declaring, that he acknowledgeth vs for his owne proper and peculiar people, the doores of the Israelites, the postes whereof were marked with the sprinkled blood of the *Paschall Lambe*, the destroying Angell passed by them; and much more may wee be sure that the wrath of God shall neuer light on that man, in whose heart and fore-head is written the name of the *Lambes Father*. But wee be to them who want this marke, to them shall it be said, *Depart from me, ye workers of iniquitie, I know you not*.

Vers. 2.

And I heard a voyce from Heauen, as the sound of many waters, and as the, &c.

In the third roome the followers of the Lambe are described from their spirituall exercises, in this and the subsequent verse: where first it is to be noted, that he calleth the Church, *Heauen*, as frequently in the new Testament it is so called; first, because the generation thereof is from Heauen; secondly, the conseruation thereof is from

Heauen; for it is by grace ministred from Heauen, that preaching, prayer, prayes are made in the Church Militant, and sent vp to Heauen; thirdly, because all the true members of the Church haue their conuersation in Heauen, conforming themselves to the fashions, manners, and exercises of them that are in Heauen: for this communion of names, imports a fellowship and communion of manners. *There is one Father, of whom is named the whole Family both in Heauen and Earth*. Such as thinke to inioy the Heauen, which is aboue, let them ioyne themselves to the Heauen which is on earth, that is, vnto the Church. Let them ponder that saying of the holy Ghost; *And the Lord added to the Church from day to day such as should be saved*.

Now this voyce that sounds in the Church, is three wayes expressed: 1. It is compared to the sound of many waters: 2. To the sound of a great thunder: 3. To the sweet sound of harping. These three figures, haue a threefold operation of the Word, wherein the members of the Church are alway exercised, either in hearing it preached, or in prayer and praising of God, according to it. First, it is said to be like the sound of many waters, whereby not onely the multitude of all them of sundry Nations sounding out one thing, is expressed; for as we said before, and the Spirit of God expounds it hereafter, the many waters, are many people; but it sheweth also the first operation of the Word. It is like the sound of many waters, the noise whereof is heard, but no distinct voyce; and this is only to be vnderstood of the word, as it affects men at the first. Naturall men, When they come in into the Assemblies of Gods Saints; they heare a great noyse, which they may well admire, but cannot at the first vnderstand.

The second operation of the Word, is compared to the sound of thunder, more distinct then the other, and more terrible in the seuerall, fearefull bolts which it sends out, and which naturally strikes a feare and terrour into the heart of man; for the first distinct voyce, a sinner heareth by the preaching of the Gospell, is the denunciation of wrath, which the guiltie conscience doth apprehend to be due vnto it selfe, by reason of sin; thus was the preaching of *Paul* like a thunderbolt to *Felix*, and caused him to tremble. *To the layler also, and to the Iewes, who pricked in their hearts, fell downe before the Apostle, and cried; What shall wee doe, that we may be saved?* This is it which the Apostle calleth, *The Spirit of bondage to feare*. And this operation of the Word is for the present very feareful, but exceeding healthsome; for by the feeling of wrath, the Lord prepares, and maketh ready the soules of

Xxxx 3

such

Phil. 3. 20.

Acts 2. 47.

The voyce
that is heard
in the Church,
is expressed
three waies.
A threefold
operation of
the Word.

Reuel. 17. 13.

The second
operation of
the Word.Acts 24. 26.
Acts 2. 37.
Acts 16. 30, 31.

Rom. 8. 15.

Marke 3. 27.

Rom. 8. 15.

A third operation of the Word.

1. Sa. 16. 17. 23.

such as he will save, to receive the more joyfully the annunciation of mercy. Therefore the Apostles, James and John, whom God among the rest, sent to the world, with the message of mercy, received this name from Christ, to be called *Thymotheus* & *seruus cordis*, The Sonnes of Thunder; because by the fearful denunciation of iudgement, like thunderbolts, terrifying the soules of men, they prepared a way in their hearts to the preaching of mercie. And this effect of the Word preached in the Church, is common both to elect men and reprobate; but the reprobate go no further then this, nothing is sounded to them by the Trumpet of the Gospel, but wrath, till the full wrath of God be powred out vpon them: but vnto the godly, when denunciation of iudgement hath humbled them, then cometh in a Proclamation of mercy to comfort them; then receiue they the Spirit of adoption, by which they cry *Abba Father*; and through the sense of mercie, they sing and make ioyfull melodie vnto God.

And this is the third operation of the Word, figured here by *harping vpon Harpes*, and singing of a new Song. For vnderstanding of this, we must know, that there is a melodious singing with harping, which GOD maketh vnto his Saints, and a melodious Song againe with harping, which his Saints make vnto him. The Harpe of God whereupon he maketh melodie to vs, is his Word comprised in the books of the old and new Testament; for in both is the Gospel preached vnto vs. The feuerall parcels and Chapters thereof, are as feuerall strings, which being struck vpon by the holy Spirit (for without a skilfull Musician, no Instrument can make melodie) they render to vs a most gracious and heavenly Harmonie, one verse sounding mercie and remission; another, grace and renouation; the third, peace and consolation; the fourth, ioy vnspokeable, and glorious; the fifth, glorie and eternall felicitie. Betwixt these are intermixed smaller strings, rendering a most acceptable sound, through the promises of all good, needfull for vs euen in life, consonant alway in one harmonie, with the sound of those greater strings I haue spoken of. This Word of the Lord is like that Harpe of *Dauid*, whereupon he played, when the euill spirit troubled *Saul*; by the melody of it hee did mitigate his furie, and pacifie him. But no tongue can expresse the comfort, the ioy which the Word of the Lord bringeth his Saints, and that inward effectual power which it hath to pacifie the manifold perturbations of the soule: his Saints come sorrowfull to heare it; and depart away ioyfull; they come rayfed with perturbation, and goe away settled in peace; they

come opprest with cares, and goe away relieved with contentment: Happie is that soule, whereunto the Lord sings with such melodious songs.

On our part againe there is an harping which we make vnto God: our heart is the Harpe: *Santis insignis* *Sancti* *Die* *Chorale*, Saints are excellent Harpers vnto God: the strings of this Harpe, are our affections, and then is our heart a ten stringed Instrument, when the affections thereof are enclined to a begun obedience of the ten Commandements. Let vs delight in this exercise, since the Lord sounds vs vpon his Harpe, Mercy, let vs resound him prayse. Prayer is a spirituall exercise, and acceptable to God; but praying excelleth it. When a man prays, he respects himselfe, and is moued with his wants to pray: but when he prayes, he respects God, to giue glory vnto him. Prayer is for this life, wherein we wraffle with miserie: Prayse shall continue in the life to come, wherein we shall alwaies be replenished with glory.

Vers. 3.

And they sung as it were, a new Song before the Throne, and before the foure Beasts, and the Elders: and no man could learne that Song, but the hundred foure and foure thousand, which were bought from the earth.

How the Church Triumphant sings alway a new Song, wee haue shewed, Chap. 4. The Church Militant sings also a new Song; first, because of the new matter which continually is giuen them, and new benefits should be returned with new prayes, when thou hast prayesd God in the morning, prayse him againe at noone, and in the euening; for betwixt these (if thou marke it) new tokens of his fauour doe alway come betweene: *Sicut fieri non potest ut umbram nostram pratergrediamur*: As it is not possible for thee, runne as fast as thou canst, to ouerrunne thy owne shadow; so is it farre more impossible for thee to preuent or ouercome Gods mercy; *Nunquam liberalitatem Dei vinceris*. Secondly, it is called a new Song, because of the new affection wherewith his Saints prayse him. Of this new Song, frequent mention is made in the booke of the Psalmes; suppose the Song be one and the same, yet it is a new Song, when it is sung with a new heart. In the Kingdom of Christ, all things are new, new Heauens, and a new earth are promised, as also a new Couenant with the House of Israel, and the House of *Iudah*; together with a new Spirit within their bowels. Therefore saith the Apostle, *If any man be in Christ, let him be a new creature: old things are passed*

The Harpe which man makes to God. Gregor. in Job 30.

How the Church Militant singeth a new Song.

Nextim. orat. 27. de paup. amore.

Ysa. 66. 22.

Ier. 31. 31. Ezech. 11. 19.

2. Cor. 5. 17.

Who can, or may sing this Song.

Reuel. 17.

Marriage prohibited on an vnchaste ground.

The fruites hereof.

sed away; behold, all things are made new. And this Song is said to be sung before the Throne, whereof, as also of the foure living creatures, and foure and twentieth Elders, wee haue spoken in the fourth Chapter. *And no man could learne this Song*. The Latine Translation hath, No man could say this Song? *nemo potuit dicere*; where the word *potuit* is *discreuit*, no man could learne it. The Iesuite *Ribera* acknowledges heere an error in the Latine, and preferreth the Greeke before it, which I doe but touch by the way, for a just reproofe of them, who present the Current before the Fountaine, from which it floweth; the Hebrew and Greeke Languages are as the Fountaine, the originall Tongues, wherein God wrote the bookes of the old and new Testament, the Latine is a streame men haue drawne from it. It is good reason the Latine should be rectified by the originall Languages, and the originall not wretched to follow the Latine. Alway we learne here, such is the sublimity of things heavenly, that none can know what they are, but those that haue them. The naturall man vnderstands not the things of God: There is a new Song which none can sing, but such as are sealed. There is a new name which no man knoweth, hauing been receiued: such things as are learned by sense, without sense cannot bee vnderstood. Take mee a man who is borne blind, and speake to him of the light of the Sunne; no eloquence of man can make him vnderstand, how comfortable a creature that light is: It is euen so with spirituall graces, without grace they cannot be discerned.

Vers. 4.

These are they which are not defiled with women, for they are virgins: these follow the Lambe whithersoever hee goeth: these are bought from men, being the first fruites vnto God, and to the Lambe.

Now in the last room, the followers of Christ are described from their properties. The Iesuites vpon this place most vniustly debarre al married Christians from this comfort, restraining it onely to the bodily chastitie, and to such as leade their single life: they all runne out in a commendation of virginity here, which wee acknowledge to be a rare grace, and singular gift of God: but that vnder the shadow thereof they should couer their vile vncleanesse, is intolerable; this is to couer the iniurie vnder the garment of God. It is euen a shame to heare the children of Sodom speaking of the prayse of chastitie; they haue banished marriage out of their Church, and in

so doing, haue made it a very Sodom: *Tolle de ecclesia honorabile coniugium & thorum immaculatum, nomenque eam concubinarum, incestuosus, seminisque, molibus & masculorum concubitoribus*. Take out of the Church honourable marriage, and the bed vndefiled, what cometh in but sundry sorts of vncleanesse, not seemely to be named? It is true of them which *Augustine* speaks, *Quidam per incontinentiam se continent*. Some (saith he) which may seeme marvellous, containe themselves by incontinency, as if a woman should containe her selfe from copulation with her husband, that she may giue her body to an harlot: such incontinent continency is theirs, who containe themselves from marriage with lawful wiues, and giue themselves to whoredome with vnlawfull concubines. The married and single life being compared together, if true pietie bee alike in both, wee preferre with the Apostle, the single life vnto the married; I meane, of such to whom GOD hath giuen the gift of continencie; otherwise to vow single life, is to tempt God, by despising his ordinance, and wilfully to cast thy selfe into the snare of the deuil: *Constituamus ergo ambobus bonos, etiam sic profecto melior est coniugatus fidelissimus & obedientissimus Deo, quam continens minoris fidei & minoris obedientie. Si vero paria sint cetera, continentem coniugato preferre, quis ambigat?* Let vs grant both the married and vnmarrried Christian to bee good, yet euen so, the married, if hee be of greater faith and obedience, is better then the vnmarrried, although continent, if his faith and his obedience be lesse; but if other things be equal, no doubt the continent vnmarrried, is better then the married. And in this iudgement of *Augustine* we rest concerning this point; and now come to vindicate this text from their corrupt and false exposition, and to shew, that these vndefiled virgins are not they of the single life onely, but of the married also. It is customeable to Gods Spirit, to compare the Church vnto an honest woman, sometime in the married estate, and sometime in the vnmarrried: for the true Church, she is alway both a Wife bearing Children to her Husband; and a Virgin also, that knowes none other, but Christ Iesus, to whom shee hath giuen her heart. This I haue explained in the twelfth Chapter, and remit the Reader to it. The false Church againe is compared to a Woman, but a whorish Woman, who receiues in her bosome vncouth seede, other then the immortall Seede of the Word, and the false worship of this Church in holy Scripture, customeably is called, whoredome and fornication, a going a whoring after other gods: such whorish Women are called

Xxxx 4

heretikes;

Reuel. 11. 8. Bern. in Can. Ser. 66.

Aug. de contin. cap. 12.

The married and vnmarrried life compared.

Aug. de ciuit. Dei. lib. 15. c. 36.

By virgins are not vnderstood the vnmarrried only.

Exod. 34. 15.

Reuel. 9. 8.

Heretikes; therefore the Locusts which came out of the bottomlesse pit, are said to haue the haire of women. But there is one the great Mistresse of the Brothell, called, *The great Whore of Babel*, of whom mention is made, Chap. 17. the same, that in the former Chapter is called *the beast*, is there called *the Whore*; confer the 12. and 17. Chapters together, it shall make plaine that which I haue said; for the one, the true Church is figured by an honest woman; in the other, the bastard and corrupt Church with Idolatrie, is figured by a whorish woman. Now then by the *undefiled virgins* here, we vnderstand not onely those who are cleane from corporall whoredome and fornication, but specially those pure worshippers, who are not defiled with false religion, nor polluted with the spirituall whoredomes of the great Whore. These are the Lambs virgins, which follow not the Beast, and will not receiue either his marke, or his name, euen then when all the World followed him, and when the inhabitants of the earth were drunken with the Wine of the Whores fornication. If the spirit of error had not blinded these Iesuits, they might haue learned from *Augustine*, and before him, from *Ticonius*, & after him, from *Beda*, that this is the right meaning of this place. *Virgines hoc loco non solum corpore castos intelligamus sed maxime omnem ecclesiam, qua puram fidem tenet*: By Virgins in this place (saith *Augustine*) let vs vnderstand not onely those who are bodily chaste, but chiefly the whole Church, which keepeth the pure and sincere faith of Christ Iesus. And this exposition he borroweth from the Apostle; *I haue prepared you for one husband, to present you a pure Virgin to Christ*: but I feare, lest as the Serpent beguiled *Eua* through his subtiltie, so your minds should be corrupt from the simplicitie that is in Christ. *Augustine* cites this place of Saint *Paul*, to make cleare this of Saint *Iohn*. And is it not euident, that Saint *Paul* speaks of such virgins, as haue not corrupted mindes from the simplicitie of Christ? Thus the Virginitie is spirituall. And it is but the presumptuous folly of the aduersary, to restraîne this to such as are bodily chaste, only whom out of measure they aduance aboue all other Christians in the married estate. *Non est putandum quod absolute loquendo, virgines maioris sint meriti in presenti & praesens futuro saeculo, quam ceteri vniuersi electi qui vel in coniugio, vel alio modo virginitatem amiserunt. Nam qui in charitate diuina est ardentior, hic ceteris erit sublimior, unde quod aliqui putarunt virgines tantum ad Angelicos ordines assumendas, ceteros vero infra futuros, stultissimum fuit*: It is not to bee thought simply, that virgins are of more merit in this

August. in hunc locum.

2. Cor. 11. 2. 3.

Gen. 3. 3.

Popish prayes of virginite.

Dionys Carthusianus in Apoc. cap. 14.

life, or shall haue greater reward in the life to come, then all the rest of the elect. who either in marriage, or otherwise, haue lost their virginitie: for he that is most fervent in the loue of God, shall be most highly exalted. That therefore some men haue thought, virgins onely shall be taken vnto the dignitie of Angelicall order, and that all other Christians shall bee inferior to them, was a most foolish opinion, and that the words cannot suffer another sense, is euident to any that will looke vnto them with consideration. For why, saith not Saint *Iohn*, *These are they who haue not defiled themselves with women, they are virgins*? If he had said, these are they who are not married with women, then had the Iesuites reason to haue excluded married persons from the number of these Virgins; he saith, *only they haue not defiled themselves with women*. Is the marriage of a woman, the defiling of a man with a woman? Dare any man say that, since the Apostle calleth the marriage bed, an vndefiled bed? And yet in effect thus much saith the Commentor of the Iesuites, when excluding married persons, they restraîne this to the vnmarried onely. Shall not *Abraham*, *Isaac*, *Iacob*, *Dauid* follow the Lambe? or can they not sing this new Song, because they were married? In the new Testament will yee exclude *Peter* and *Philip*, an Apostle, from singing the new song, because they were married? In the next Chapter, this new song is called, the Song of *Moses* and of the Lambe: Shall not *Moses* sing this song, because he was married? It is pitie to see selfe-loue, blinding so farre men of supposed learning, that in so cleare a light they should grope in darkenesse. Lamentable is the estate of these poore people, which are led with such blind guides, peruered so farre by the spirit of error. The Lord open their eyes, as he did Saint *Pauls*, and make the skales of heresie fall from them, that yet at length they may come to the knowledge of his truth.

Onely one doubt remaineth here: Shall all they who haue been defiled with corporall whoredome, or spirituall, which is heresie, idolatrie, or false worship, shall they all bee excluded from the fellowship of Christ? God forbid: for euen the elect and deare children of God may fall into these finnes, but perseuere not in them, grace commeth and recalleth them. And this is onely meant of them; *Qui in adulterina hereticorum commixtione, & in male blandis ac mortiferis huius vite voluptatibus usque ad exitum vite, absque remedio penitentia infatigabili perseverantia manent*: Who abide by an vnhappie perseuerance to their liues ende, either in the

2. Tim. 2. 14. 15.

Aps. 9. 18.

Whether all that haue been defiled either with corporall or spirituall whoredome, shall be excluded from heauen.

August. in Reuel. cap. 14.

1. Tim. 1. 13.

1. Cor. 6. 9. 10.

Reuel. 13. 3. How the virgins follow the Lambe. Iohn 10. 4. 5.

Mat. 3. 17.

Job. 5. 39.

the adulterous commixtion of Heretikes, or in the deceitfull and deadly pleasures of this life: A blasphemer, a persecutor, and an oppressour was Saint *Paul*; but he continued not so, he was receiued to mercy. When Saint *Paul* hath reckoned out a Catalogue of those that shall not enter into the Kingdom of heauen, to wit, fornicatours, Idolaters, adulterers, theeuers, couetous, drunkards, railers, extortioners; lest the godly, who sometime were guilty of some of these finnes, might be discouraged, hee subioyneth for their comfort: *And such were some of you, but yee are washed, but yee are sanctified*. And vnto them, *Peccatum non imputatum est, quasi nunquam fuisset commissum*: Sinne not imputed, is as if it had neuer bene committed. These follow the Lambe wheresoever he goeth. These words serue for a Commentary to the former: how are they virgins? because they cleaue to their husband the Lambe, without separation they follow him, and wil not follow another. All the rest of the world followed the beast, but these Virgins follow the Lambe; they follow him two wayes. First, they follow him for information: *His sheepe follow him, for they know his voyce, and they will not follow a stranger, but they flee from him, for they know not the voyce of strangers*. All the policie of the Pope stands in this, to make poore people mistake the voyce of Christ, and to heare his voyce. The voyce of Christ, is his Word, the Pope sayth it is doubtfull, it is obscure, it is imperfect. In that first and most famous generall assembly holden on Mount *Tabor*; where were present the Fathers of the old Testament, *Moses* and *Elias*: the Fathers of the new Testament, *Peter*, *James*, and *Iohn*: The Decree giuen out by an audible voyce from God the Father, containeth in it the summe of the whole Gospell, *This is my welbeloued Sonne, in whom I am well pleased, heare him*: There the Father telleth vs wee need not seeke another, by whose merits or mediation he will accept vs into his fauour, for in Christ hee is well pleased. There againe the Father sendeth vs to heare his Sonne, as the great Doctour of his Church; the great Angel of the Covenant, that came downe from the bosome of the Father, to teach vs all that is needfull for our saluation. As the Father sends vs to the Sonne, so the Sonne sends vs to the Scriptures: *Search the Scriptures*; This is the way wherein Virgins walke, this is the voyce which they will heare, and will not hearken to another.

Next, they follow him by conformation of themselves to his will; if he command, they doe; if he forbid, they forbear; if he threaten, they tremble; if hee goe to the

Mountaine to teach, they goe and heare him; if he goe to the prison, they goe with him; if he goe in banishment, they are content to follow him; if he goe to mount *Caluarie* to suffer death, they willingly die with him; thus they follow him in his Crosse heere, and shall follow him in glory for euer: they follow him also in the footsteps of a godly conuersation. His workes were threefold: First, workes of redemption. Secondly, workes miraculous. Thirdly, workes morall. In his workes of redemption, to follow him, is blasphemie; In workes miraculous, to follow him, is impossibility; In workes morall, to follow him, is true piety; *Learn of mee*, saith our Sauour: *Learn of mee that I am lowly and meeke*. He badeth them not learne of him how to make the world (saith *Augustine*) but how to bee humble and meeke, and subiect to Superiours, and pittifull to the poore, and how to pray for their enemies: This way do his Virgins follow him.

These are bought from man. How he hath bought his Saints, Saint *Paul* telleth vs: *Feede the Church of God, which hee hath purchased with his owne blood*: Saint *Peter*, in like manner; *Ye are not redeemed with corruptible things, silver and gold; but with the precious blood of Christ, as of a Lambe, vndefiled and without spot*. Of this appeares, first, the greatnesse of sinne; a desperate disease was it, which could be cured by no medicine, neither in heauen nor in earth, but onely by the Blood of God. Miserable are they who make a sport of their sinne, for which Christ Iesus behooued to shed forth his blood vnto the death. Next, it sheweth vs the greatnesse of Gods loue: no man will giue much for that, whereof he esteemeth but little. And thirdly, it admonisheth vs of our dutie; *Ye are not your owne, ye are bought with a price, therefore glorifie God*. Oh what fearefull ingratitude is it to sell thy selfe vnto Satan, for the perishing pleasures of sinne, since thy Lord hath bought thee with his owne blood.

Being the first fruits vnto God, and to the Lambe. By the Law of *Moses*, the people were bound to offer vnto the Lord the first fruits of all their increase, of corne, of wine, of oyle, as yee may see, *Leuiticus* 23. 10. *Numbers* 15. 20. and *Deuteronomie* 18. 14. Yea, the first borne of their children were the Lords: and for redemption of them, God separated to himselfe the tribe of *Leui*, to serue him in his Tabernacle and Temple. Heereby they testified, that as all which they had, they had of him; so were they, and all that was theirs, bound to serue him. Vnto this heere allusion is made, and the Lords redeemed are called his first fruits, for three causes: First, in regard of their paucity,

The Lambe workes three-fold.

Mat. 11. 29.

Aps. 20. 28.

1. Pet. 1. 18.

Here appeareth the greatnesse of sinne.

The greatnesse of Gods loue.

1. Cor. 6. 20.

The Lords Redeemed, called his first Fruits, for three causes.

paucity, being compared with others, they are but a small number, like a sheafe of corne taken out of a field, or a cake of bread taken out of the whole baking, Num. 15. 20. Secondly, in regard of their excellencie, they are the Lords portion, and might not bee transferred to any other vse: Of this ariseth the third, to wit, their surety. It is abomination to deuoure that which is sanctified; Profane men of worldly power, prides them in their strength; they thinke it easie to deuoure the Lords inheritance, and to root out the name of Israel; but let them know, that *Ierusalem is a cup of poyson to her enemies*: It will destroy them that thinke to destroy it: *Israel is a thing hallowed to the Lord, and his first fruits, all they that eat it, shall offend, euill shall come upon them, saith the Lord.*

Verse 5.

And in their monthes was found no guile: for they are without spot before the Throne of God.

Zach. 12. 2.

Ier. 23.

In sanctification concur many vertues.

Iam. 3. 2.

Psal. 15. 2.

Psal. 24. 4.

IN the last roome, they are described from their holinesse, both of sanctification and iustification; to their sanctification, concur many vertues, here it is described from one, to wit, the holinesse and vprightnesse of their speech, which is a great argument of all the rest. For in many things we sinne all: but if any man sinne not in word, *hee is a perfect man, and able to bridle all the body.* A Comentary to these words we haue by the Psalmist; *Who shall dwell in thy Tabernacle? he that speaketh the truth in his heart.* And againe, *Who shall dwell in the mountaine of the Lord? euen hee that hath not lift up his mind vnto vanity, nor sworne deceitfully.* A Christian is an vpright man, his heart and his tongue goe together vpon one line: *I speake the truth, I lie not, my conscience bearing mee witnesse in the holy Ghost*: But the wicked are the brood of the Serpent, a deceitfull generation, these turne aside by their crooked wayes, they can wryth their mouth one way and their heart another. This is the shame of the Church of Rome, that their children are double dissemblers, they spare not to sweare deceitfully, minding one thing, to sweare another, and which was neuer heard, nay not among most barbarous Ethnikes, for they euer held an oath a sacred band among men; they dare not only violate it, but defend that it is lawfull so to doe. A religion indeed competent for such as follow the beast; but such as follow the Lambe, this is their propertie, there is no guile in their mouth, farre lesse will they sweare deceitfully, and least of all will they defend it to be lawfull.

For they are without spot before the Throne

of God. It is the only prerogative of Christ, that in respect of inherent holinesse, *Hee is the Lambe, vnspotted, he did no sinne, neither was any guile found in his mouth*; yet is it here and in other places, attributed to his Saints: First, in regard of their imputed holinesse; *Blessed is hee whose wickednesse is forgiven, whose sinne is covered; blessed is the man to whom the Lord imputeth not iniquity.* There is one point of our holinesse, *that our owne vnrighteousnesse is taken from vs.* What the Lord forgiveth, who can require? what he couereth, who can finde it out? what hee imputeth not, who shall bring it out against vs vnto iudgement? *Who shall lay any thing to the charge of Gods chosen?* it is God that iustificieth. And not onely doeth the Lord take our owne vnrighteousnesse from vs, but giueth vs his owne righteousness; for *Christ Iesus is made vnto vs of God, wisdom, righteousness, and sanctification.* This righteousness being ours, by the free gift and imputation of God, is not now aliena, *sed nostra iustitia*: And in respect of it are his Saints vnspotted before him. Next, in regard of inherent holinesse, the Saints are said to bee vnspotted, not that in this life they are without sinne, but because they shall be fully sanctified and separated from all sinne, when God shall perfect them: *for he hath chosen vs, that we should be holy, and without blame before him; and at the length, The righteousness of the Law shall be fulfilled, both in vs and of vs, by a full and perfect obedience to all the Commandements thereof.* Concerning the pride of Pelagians of old, and Papiists of late, who maintaine a possibility in man to fulfill the Law of God in perfection in this life; See our Discourse on the eighth to the Romanes, and the fourth verse.

Verse 6.

Then I saw another Angel flye in the midst of heauen, hauing an euertlasting Gospel, to preach vnto them that dwell on the earth, and to euery nation, and kindred, and tongue, and people.

IN the first part of this Chapter hath been described Iesus Christ, the true Lambe, with his followers, who comes out now as a partie, to the counterfeit Lambe and his followers. Heere beginneth the second part of this Chapter, and continueth to the fourteenth Verse, wherein foure seuerall Proclamations are set downe as preparatiues to the battell following, by which the beast shall be ouerthrowne. The first, proclaimeth the preaching of the Gospel againe. The second, proclaimeth the fall of Babylon. The third, proclaimeth the wrath of God

1. Pet. 1. 19.
1. Pet. 2. 22.
Holinesse attributed to his Saints, why?
Psal. 32. 1.

Rom. 8. 33.

1. Cor. 1. 30.

Eph. 1. 4.

Rom. 8. 4.

vpon all the worshippers of the beast. The fourth proclaimeth the blessed estate of all them that dye in the Lord, specially such as dye in this battell, betwixt the Lambe and the beast.

It is to bee laid for a ground, that in all these Visions, Saint Iohn speaks of things to come, according as he saw them represented to him by present types, euery type containing a truth correspondent to it, to be done in effect, answerable to the type shewed him in the Vision, according to that which we haue in the fourth Chapter, *Come vp hither, and I will shew thee things which must be done hereafter.* As Moses vpon Mount Sinai may bee said to haue seene the Tabernacle, & consequently the Temple or euer they were builded, because hee saw the patterne, and frame, and type of them, to the which they were to bee proportioned. So doth S. Iohn here clearly see the state of the Church in types, as afterward it was to fall out, till Christs second comming in very truth.

This one ground being well considered, openeth a way to vnderstand the Prophecie: for Saint Iohn hauing before shewed vnto vs, as it was figured vnto him, that the Gospel should be greatly obscured by Antichristian darknesse, and that the Church should be sore oppressed, doth now againe assure vs, because it was shewed vnto him, that both the preaching of the Gospel, and the Church also shall be againe restored.

There is nothing the beast desired more, then to beare downe the Gospel: hee is that false starre who hath opened the bottomlesse pit to bring out a smoke, like the smoke of a furnace, to darken the Sunne and the ayre. The strength of the Popes kingdome stands in darknesse; Ignorance is the mother of their deuotion. But in despite of him this Prophecie is performed, the Gospel and preaching thereof is begun againe to be restored in our dayes, blessed be God for it: it is in the working, and by it shall our God destroy the kingdome of the beast.

An Angell. In holy Scripture, an Angell is euer the name of an office, neuer the name of nature, it signifieth as much as an Embassadour. And three rankes of Embassadours sent from God to man, are expressed by this name: 1. Christ Iesus is so called by *Esay*, and *Malachy*, the great Angell of the Couenant, and counsell of God. 2. These heavenly Spirits, the executioners of Gods will, of whom it is written, *Hee maketh his Spirits his messengers*, in respect of this their office, that they come in the world to declare or execute Gods will, are called Angels: these were the first Messen-

gers that preached the glad tidings of his Birth in Bethleem: of his Resurrection in the Garden: of his second Comming againe in the Mount of Oliues. 3. Men called to preach the Gospel from their office, are also called Angels. So the Pastors of the seuen Churches of Asia are called Angels. And this, that we communicate with heavenly Spirits in the name, warnes vs how carefull also we should be to communicate with them in manners, specially in a holy and heavenly disposition: Oh that we were euery way answerable to our name!

Flying in the midst of heauen. That this Angell is a flying Angell, noteth vnto vs the speedy and lucky successe of the Gospel. It is like the Sunne in the firmament, of which *David* saith, that *he reioyceth like a Giant, or mighty man, to runne his race, his going out is from the end of heauen, and his compasse is vnto the ends of the same, and none is hid from the heate thereof.* As the Sunne in the firmament is the light of the world, so Christ in his Gospel shining, is the light of his Church. He made once the Sunne to stand still, and another time to goe backe; he governeth the course of the Gospel, in his most wise dispensation, he makes it to come where he will, to goe backe when he will, to stand still with a people as long as hee will. And no power of man is able to stay this propagation of the Gospel, no more then hee can stay the course of creatures that flye in the aire, or the course of the Sunne in the firmament. When the Gospel first began to be preached, great opposition was made vnto it, fearful persecutions were raised vp by Satan to hinder it; but no power of hell could stay this flying Angell in heauen. Of the speedy passage of the Gospel, then Saint *Paul* spake in this manner, *Pray for vs, that the Word of the Lord may haue free passage: the word is, namus, that it may runne.* Saint *Cyprian* after him records, that it fell out so. *Ecce a Domini redemptoris temporibus anni effluxerunt, plus minus 240. iamque huius vitis palmites latius se sparserunt, quam Romanum imperium*: Behold, from the dayes of our Lord Redeemer, there hath now passed but about 240. yeeres, and in this space the branches of the vine-tree of the Gospel, haue spread themselues larger then did the Roman empire in so short a space. And now no lesse opposition hath been made in this last age; yet hath the Gospel been maruellously propagated through many Kingdomes within these fourescore yeeres, and still shall this flying Angell go through, in despite of all enemies: the Gospel shall be preached to such Nations and people, as it shall please the Lord in his most wise dispensation to appoynt it.

Hauing

An Angell the name of an Office, neuer of nature.
Three sorts of Embassadours by the name of Angels.

1. *Esay*.
2. *Malachy*.
Psal. 104. 4.

3
Mat. 3. 1.
Job 23. 33.
Apoc. 1. 20.

Psal. 19. 5, 6.

Ios. 10. 12, 13.

2. Thes. 3. 1.

Cypr. de duplici martyrio.

The Gospell,
what?

1 Sam. 13. 15.

Luke 2. 10.

The Gospell
called an euer-
lasting Gospell
for three
causes.
Genes 3. 15.

Ails 17. 19.

1 Pet. 1. 25.

Heb. 10. 26.

Hugo de S.
Victor. in Apo-
cal. cap. 14.

1 Cor. 1. 21.

Having an euerlasting Gospell. The mes-
sage this Angell bringeth, is the Gospell,
and an euerlasting Gospell, a Gospell is the
message of glad tidings, not like the letter
of *Vrids*, who carried the message of his
owne damnation in his bosome, nor yet like
the Law which the Apostle calleth the mi-
nistration of death, but it is the same mes-
sage which the Angell of God before had
brought to the Shepherds of Bethleem: *I
bring you tidings of great ioy, that shall be to all
people.* And it is called an euerlasting Gos-
pell for three causes; first, because it hath
been from the beginning. The summe of
the Gospell was preached in Paradise; *The
Seedee of the woman shall trample downe the
head of the Serpent.* Prophane mockers
call it, a new doctrine: So of old said the
Athenians to Saint Paul; *May we not know
what this new doctrine is, whereof thou spea-
kest?* So now say the Papists to vs, that
we teach a new doctrine: but indeede it is
an euerlasting Gospell. Secondly, because
it offereth vnto vs euerlasting blessings of
mercy, grace, peace, ioy, and eternall life.
Thirdly, it is called euerlasting, because the
veritie and substance thereof indueth for
euer; *The Word of the Lord endureth for euer:*
as also because there is not another doctrine
nor way of saluation to come in the room
thereof. The Law and Ceremonies thereof
were antiquated, and abrogated by the
Gospell, so shall not the Gospell be by an-
other. Sinnes done against the Law, may
be cured by the grace of the Gospell; but
for such as despite the grace of the Gospell,
let them heare what the Apostle saith, *there
remaines no more sacrifice for sinne*; another
way by which they may be saued, shall ne-
uer be offered to mankind.

To preach. This Gospell is sent to the
World, not to be concealed close, nor to be
muttered in an vnknown language, nor
to be inclosed in a clasped booke, nor to be
painted vpon walls, but to be preached. *Non
ut in corde tantum sibi solummodo proficiens
reuelueret, nec ut in terra cum malo seruo de-
foderet:* No man lighteth a Candle to put
vnder a bushell, neither is the Gospell gi-
uen to men, that with the vnfaithfull seruant
it should be digged into the earth, nor that
it should be kept in the heart onely: but
such as God hath endued with the know-
ledge of the Gospell, are bound to preach
it vnto others. The preaching of the Gos-
pell seemes foolishnesse to worldlings. But
the Apostle saith; *It hath pleased God by the
foolishnesse of preaching, to saue such as beleue.*
Let men therefore reuerence the Lords dis-
pensation, and be content to take saluation
by such meanes, as God hath appointed to
giue it.

To them that dwell on the earth. Oh what

a mercy is this, that the Lord should offer
an immortall inheritance in Heauen vnto
men, who desire nothing more then the
earth! for heere the earthly disposition of
all men by nature is briefly described:
they are earthly minded, they know no
other, they desire no other: but if they
might, could bee content for euer to
dwell on earth, till grace come from hea-
uen, and giue them an heavenly heart.
When Christ called *Mattheu*, hee was
sitting at the receite of Custom: When
hee called *Peter, Andrew, Iames and Iohn*,
what were they doing? Had they any
minde of Heauen, or that God would
make them fishers of men, to draw them
vp to the Kingdome of Heauen? No such
thing: all their thought and care was vp-
on the mending of their Nets, and of cast-
ing them into the Sea to take fishes.
Since our fall, the powers of our soules are
so bowed downe to the earth, that no mind
haue wee of Heauen; if the Lord looked
not downe from Heauen vpon vs, to draw
vs vp vnto himselfe. Thus haue wee in
these words; first, a generall description
of the persons to whom the Gospell should
bee preached, which in the next words is
more explained by a particular distribution
of them.

*To euerie Nation, Kindred, Tongue, and
People.* Then God hath not bound his
Gospell to one Nation, nor any one Kin-
dred of people: We neede not now run
to seeke it in Ierusalem, nor in Antioch,
where the Christian name first began,
farre lesse at Rome; as if no truth were
to be found in the World, but that which
commeth out of the brest of the Bishop
of Rome. Neither must wee thinke, that
this grace of the Gospell shall bee found
at one time in all Nations of the World.
God directeth the course thereof from one
Countrie to another, according to his
owne good pleasure. And among others,
great cause haue wee to praye our God,
who among the first people of the World,
made the light of his Gospell shine to vs
in these farthest parts of the World, ac-
cording to that Prophecie; *I shall giue
thee the ends of the earth in a possession.* On-
ly let vs remember one thing, preaching
commeth to many, to whom grace by prea-
ching comes not. Let *Dionysse* and *Dama-
ris* in Athens, *Lydia* and the Tylor in Phi-
lippi stand for examples.

Vers. 7.

*Saying with a loud voyce, Feare God, and
giue glory to him, for the houre of his iudge-
ment is come; and worship him that made
heauen*

The earthly
disposition of
all men de-
scribed.

Matth. 9. 9.

Ails 1. 23. 25.

Psal. 95. 4.

Note.

The tenor of
this Angels
preaching.

Ila. 40. 6.

Ila. 58. 1.

Rom. 1. 16.

Mal. 1. 6.

Iam. 2. 19.

The feare of
God againe
described.

*heauen and earth, and the sea, and the
fountaines of waters.*

NOW followes the tenor of his Procla-
mation, & sum of the doctrine which
this Angell teacheth. Wherin we haue first
the manner, next, the matter thereof to be
considered. As for the manner, it is said, *he
uttered it with a loud voyce.* The Word of
the Lord should bee preached, not in a ti-
morous manner, but with all boldnesse. God wil
haue it be cryed, and the Preachers thereof
must lift vp their voyce like a Trumpet. What
he spake to his disciples in the eare, he com-
manded the to proclaim it on tops of houses,
that all might heare it. We should not bee
afhamed of the Gospell of Christ, for it is
the power of God vnto saluation, neither shuld
we conceale it through feare. It was a no-
table answer which *Andrew* the Apostle
gaue to *Egeas*, Gouvernor of Patris, when he
threatened to crucifie him: *I had neuer (said
he) preached Christ crucified, if I had feared
the Crosse.* Oh that many such Preachers
were in the Church!

In the matter of his Doctrine, we haue
the inward and outward worship of God
set downe vnto vs. His inward worship
consists in these two: 1. *Timore*, 2. *honore*.
Malachy conioynes these two, *If I be a Fa-
ther, where is my honour? If I be a Master,
where is my feare?* These two cannot be dis-
ioyned. There are some who feare him, but
honour him not, such as reprobate diuels and
men; this is *Timor inutilis*, an vnprofitable
feare to them; yea, it augments their dam-
nation, in that they know him to be a great
and powerfull God ouer them, for which
they feare him, yet will they not also honor
him. The true feare of God, is not without
the loue and honour of God: for it is the
daughter of faith, the sister of loue, and
mother of obedience. It banisheth out of
the soule all prophane feare of flesh, all su-
perstitious feares of things not to bee fea-
red: such as the Popes curses, the angry
countenance of Images: with such bug-
bears, was ignorant people, holden in awe
in time of darkenes; but now by the Go-
spell, they are admonished not to start for
such shadowes, but to feare the Lord their
God.

And giue glory to him. This may seeme
strange, that man should be commanded to
giue glory vnto God: Is he not an all-suf-
ficient Maiesty? What can we adde to him
by any thing, that we, who are but wormes
of the earth, can giue him? Can an halfe-
penny candle giue light to the Sunne? or
can a drop of water augment the Ocean?
Surely when we haue giuen him all that we
haue, it is not so much as we ought him, but
as much as he to whom, and hee for whom

we ought it, is more then we are: beside
that, we haue nothing to giue him, but that
which is his owne, and which we haue got-
ten from him. As *Dauid* confessed, when
he offered to the Lord, *Who am I, and what
is my people, that wee should bee able to offer
vnto God willingly after this sort? for all things
come of thee, and of thine hand haue we giuen
thee:* How then shall wee, or can wee giue
him glory? The answer is, that our giuing
vnto God, differeth farre from his giuing
vnto vs. The Lord giues vnto vs by the
communication of that which we had not;
we giue vnto him by the confession of that
which he is, and which hee hath. Wee giue
him glory, when we confesse him to be the
God of glory, when we acknowledge him
to be the Father of lights, from whom eue-
ry good gift doth descend, and returne the
vse of that which wee haue gotten from
him, to himselfe againe, or to his Saints for
his sake; as also when we ascribe the praise
of our saluation to him alone. Of all his
workes God craues the glory, and is con-
tent we haue the benefit. And of his great-
est workes, he craueth greatest glory: no
greater worke hath hee wrought, then the
worke of our Redemption. Let vs not steale
this glory from him, nor part it betwixt
him and his Saints, by reposing vpon o-
ther merits, or another blood then the me-
rits and blood of Christ. *My glory (saith
the Lord) I will not giue vnto another, but my
peace I giue you.* Certainly, he who will not
giue vnto the Lord glory, shall neuer fee-
le the comfort of his peace. Thus then we giue
glory to God, when we confesse him to be
such as he is, and when wee acknowledge,
that any good wee haue, is of his good-
nesse. O what a bountifull and liberall God
is the Lord, who calles this a giuing to him,
when with thankfulness wee declare what
we haue gotten from him!

For the houre of his iudgement is come.
Some refer this to the generall Iudgement;
it is true, that generall Iudgement is also
preached in the Gospell. *S. Paul* vseth it to
terrifie the Athenians, and the Corinthi-
ans, and shewes how greatly himselfe was
moued therewith: *Knowing therefore the
terror of that day, &c.* But heere we rather
referre it to the particular Iudgement, by
which the Lord now after publication of
the Gospell, is to iudge the beast, as is cleare
in the 4. verse of the next Chapter: *Thy
iudgements are made manifest.* Here then are
wee led to consider, that the more cleare
light and plentifull grace is offered to the
world, the more strictly doth the Lord pu-
nish the sinnes of men who contemne it;
and he who by the Gospell gets not remis-
sion of his sinnes, may looke for a sharper
animaduersion of his sinnes. The plagues
Y y y
of

2 Chron. 29. 14.

How we giue
glory to God.

Iam. 1. 17.

Ails 17. 31.

2 Cor. 5. 10.

Rev. 15. 4.

Grace, and the
meanes there-
of, the more it
is offered, the
more strictly
doth God pu-
nish it, if it be
contemned.

Act. 17. 30.

Rom. 3. 25.

Mat. 3. 10.

The Lord is not only internally to be feared, but externally to be worshipped of vs.

Ier. 10. 11.

Gal. 4. 8.

A Popish enation, by distinguishing betwixt an Idoll and an Image.

Exod. 30. 4.

of God, which follow the contempt of the Gospell, by the blind world are imputed to the Gospell it selfe: they consider not, that sinnes spared in the time of ignorance, will not be spared in the time of knowledge. The Apostles teach vs this plainly: *The time of this ignorance God regarded not; but now he admonisheth all men, every where to repent.* And againe, to the Romanes: *God passed by, through his patience, sinnes, the forgiveness wherof now is preached by the Gospell:* but where remission offered is not received, there follows greater wrath, & more fearfull iudgement. Therefore S. Matthew beginneth the preaching of the Gospell in this manner: *Repent, now is the axe put to the root of the tree.* When therefore iudgement followeth preaching of the Gospell, let men know, it is not to be imputed to the Gospell, but to the impenitency of men, that being so clearly warned, would not repent.

And worship him who made heauen and earth, and the sea, and the fountains of waters. Not only is the Lord internally to be feared of vs, but externally also worshipped: and here, by an *emphasis*, all others are excluded from the participation of this honour, but only he who made heauen and earth. *Ieremy* giues vs this for a principle in Diuinity, *The gods that made not heauen and earth, let them perish from the earth:* this directly is opposite to the false worship deuised and maintained by the beast of Rome. Such as the worship of Angels, of Saints departed, of Images of Gold, silver, or timber, which haue eyes and see not: all these were allowed, and yet are in the Popes Church; but now by the preaching of the Gospell are cryed downe and discharged. The Papists excuse their false worship forbidden heere, by no lesse false distinctions. O (say they) the worship of *ἀνγέλων* we giue to God onely, but the worship of *θεωμάτων* may be giuen to creatures. This way may they easily deceiue the simple, who vnderstand not what they say. But let them know, that the Apostle layeth this to the charge of the Galatians, that they gaue the worship of *θεωμάτων* to them who by nature are not gods, *θελοῦσιν τοῖς μαρτυροῦναι θεοί;* and condemnes it in them as a poynt of ignorance and false worship. That they gaue *θεωμάτων* to them that by nature are not gods, since this is condemned in the Galatians, how shall it be allowed in Papists? Their other excuse is of an alleaged distinction, betwixt an Idoll, and an Image. An Idoll (say they) is the representation of a vaine thing, or a thing that is not: these are the Idols of the Nations, and are forbidden: an Image is a representation of a vaine thing that is, and these are lawfull. But let them consider what the Law saith, *Thou shalt not make the similitude of things*

that are in heauen above, neither that are in the earth beneath, &c. If the Command had said, *Thou shalt not make the similitude of things that are not*, then had it made for them: but expresse contrary; it forbids to make the similitude of things that are, namely, for Religion, or to worship them.

Then we may take vp here the summe of the Gospell, and out of it reason this way: That is true and heauenly doctrine, which giueth all glory to God, and commands onely to worship him; and, as the Angels preached to the shepherds, which giueth and bringeth peace to men. The doctrine of Papists is not so, it giues not God all glory, but parts it among his creatures: neither teacheth it that God onely should be worshipped, but that it is lawfull also to worship Angels and Saints. Neither brings it peace to the consciences of men, for it cannot make them sure of their saluation: therefore the doctrine of Papistry is not y true and heauenly doctrine of the Gospell, proclaimed here by this Angell. That therefore wee may haue the comfort of his peace, let vs referue to the Lord the praise of his glory. None is to be worshipped, but hee who made the heauen and the earth: was this done by Angels, or by Saints? No, *he made vs, we made not our selues:* he hath redeemed vs by his blood, wee redeemed not our selues. Of all the workes of God, man on earth is the most excellent creature; he hath none about him but the Lord, & he should bow to none but to the Lord. What a pitifull ignorance and basenesse is this, that a man made to Gods Image, should bow downe to a creature worse then himselfe? A wedge of gold no mā will worship, though that way it be Gods workmanship: but if an Artificer put a forme vpon it, then man falleth downe, and worships it, when it becommeth the workmanship of man. *Longè iustius fuit artificem quam opificium colere, quod & prior erat, & ea, ut voluit, fecit:* It were more reasonable to worship y workman, then the thing that he hath wrought, both because hee was before the worke of his owne hands, and also for that he giueth his work such a forme as best pleaseth himselfe. But who can make them wise, from whom, as the Prophet speaketh, *fornication hath taken away their heart?* hee meaneth there of spirituall whoredome. How blind they are, and how incurable their stupidity is, the Psalmist toucheth, when hee saith, *They who worship them, are like vnto them,* that is, the blind idolater hath no more sense nor vnderstanding in him, then haue the things that hee worships, which haue eyes and see not, eares and heare nor. But let vs, according to the tenor of this Proclamation, worship God who made heauen and earth,

Psal. 100. 4.

Athenas. cont. gentes.

Hos. 4. 10. 11.

Psal. 115. 8.

Vers. 5. 6.

earth, that so the peace of God, brought by the Gospell, may be ours.

Verse 8.

And there followed another Angel, saying, It is said, it is said, Babylon the great City; for she made all Nations to drinke of the wine of the wrath of her fornication.

The power of preaching.

1. Sam. 5. 3.
Josh. 6. 20.

Babel 2. wayes taken in Scripture.

1.
2.
2.
2.

What it figureth.

Viega in Apoc. cap. 17.

Apoc. 18.

Now followeth the second Proclamation, wherein another heauenly Herald denounceth the fall of Babylon; this cometh in properly after the restitution of the Gospell, as Dagon fell before the Arke, and the walls of Iericho could not stand before the blast of the trumpets, blowne by the seruants of the Lord, at his command: as the clouds are scattered by the rising of the Sunne, so shall the power, credit, and kingdom of Antichristian darknesse fall by the preaching of the Gospell.

Here first comes to be considered what is here meant by Babel. It is but two wayes taken in holy Scripture: 1. properly, 2. figuratiuely. Properly, it signifyeth that principall towne of Caldea, whereinto the people of Israel were carryed captiues. But here it is not taken properly. This the Iesuite Ribera layeth for a ground, *Nomen Babylonis hic non proprie accipit, sed figurate:* this he proues by the name, that the whore of Babel hath on her forehead, *mysterium*, a mystery. So that this is not naturall Babel, but mysticall Babel; and in this, all Interpreters agree: the aduersaries all of them confesse it. Seeing then Babylon in this Booke is to be taken figuratiuely, let vs see what it figureth. The common opinion which they of later times haue drawne from such as before haue written of this Booke, but vnderstood it not, is this, that Babylon, here signifyeth the vniuersall company of the wicked, the city of the diuell. The Iesuites of Rhemes would faine adhere and cleaue to this opinion, but the cleere light of the Word driues them from it, and forceth them at length to leaue it. The Iesuite Blaius Viega proues, that Babel cannot signify the vniuersall company of the wicked; among many reasons, he vseth this for one. *This City of mysticall Babel must be destroyed before the last Day of Iudgement, it cannot therefore be the vniuersall company of the wicked, for they will not all be destroyed till then.* His companion Francisus Ribera, is of the same minde with him: *This Babel (saith he) cannot be the vniuersall company of the wicked, for it is said, This Babel hath made all Nations drunke with the wine of the wrath of her fornications.* What a speech is this? The vniuersall company of the wicked haue made

When this Babel shall bee destroyed, the Kings and people of the earth which committed fornication with her, shall stand a farre off and lament her; it cannot therefore be the vniuersall company of the wicked; for when they all shall be destroyed, who will be behind that shall make moane for them, & was partaker of their wickednes?

Now this false opinion being removed, which is so dolefull and childish, that it is a maruell men should haue conceiued it, or others should haue followed it: we haue next to see, what it is that this Babel figureth vnto vs. Certainly we haue all great cause to praise our God, and to blesse him, that the cleare light of his Gospell now restored, directs all men to poynt out the finger at Rome. It is the voyce of all men, that Babel in the Reuelation figureth Rome. The aduersaries defenders of the Catholike Roman religion, are forced to confesse, Rome is Babylon: yea, they take paines to prouoe it. *Ballarmine*, by many testimonies of Scriptures and Fathers, proues this. The Iesuite *Viega* prouoeth the same by *Tertullian*, *Ierome*, *Eusebius*, *Beda*, and many others: likewise, out of the Text, because the City, ruler of the earth, *situate on seuen hills*, can bee no other but Rome. Ribera turneth him also soundly to this interpretation: *Roma conueniunt omnia aptissime, quae in hoc libro de Babylone dicuntur, illud imprimis, quod alij conuenire non possunt, septem capita, septem montes sunt, super quos mulier sedet, & illud, mulier quam vidisti, est ciuitas magna, quae habet Regnum super Reges terra:* All things spoken in this Booke of Babylon, doe most aptly agree vnto Rome, that in speciall which can agree to none other, the seuen heads, are seuen hills whereupon the woman sitteth; and that also, the woman which thou sawest, is the great City which ruleth ouer the Kings of the earth. The Iesuites of Rhemes doe make this very nice, and long doe they slee it, at length, against their will are they drawne vnto it: these are their owne words: *If it be meant of any one City, and not of the vniuersall society of the reprobate, it is most like to be old Rome.* And againe, vpon the fifth verse of that same Chapter, thus they write: *And if in the beginning of the Church, Nero, and the rest of the persecuting Emperours, which were figures of Antichrist, did principally sit in Rome: So also the great Antichrist shall haue his seate there, as it may well be thought: others thinke, that Ierusalem rather shall bee his principall City, yet euen then shall not the Pope be Antichrist, but shall be persecuted by Antichrist, and driven out of Rome, if it be possible.*

Thus farre are the enemies of the Gospell forced to acknowledge with vs, that
Yyyy 2 Rome

What this Babel figureth vnto vs.

Rhemist. on the Reuel. cap. 17. vers. 18. & 5.

Subtill distinctions after plain confessions of Romes being Babel.

Ribera in Apoc. cap. 12.
Viega in argumenta, cap. 12.

Viega in Apoc. cap. 18.

Ribera in Apoc. cap. 14.

Rome is Babel. Now to keep their Church from the shame of the whore, which they shall neuer be able to doe, they vse sundry distinctions, wherof one destroyes another, and they cannot agree among themselves. *Bellarmino*, when he hath proued that Babylon is Rome, shifts the matter this way: It is *Roma Ethnica, sed non Christiana*: Ethnike Rome, vnder persecuting Emperours, was Babel, not Christian Rome vnder Popes. But that this distinction cannot helpe to cleare him, is confessed by his own companions and fellow Iesuites, *Viega*, and *Ribera*, of whom I haue spoken. From the 12. Chapter, saith *Ribera*, to the twentieth, is contained the second part of this Prophecie. *Tota hac secunda pars, huius libri ad Antichristum, & Antichristi tempora pertinet*. With him agreeeth *Viega*: *Hac est quarta visio huius operis, eaque illustrissima, atque ad Antichristi tempora pertinens*: This Vision from the 12. Chapter forward, pertaines to the time of Antichrist, and so cannot be referred to the time of old Rome; for then, according to their owne doctrine, Antichrist was not come. Therefore they take them to this refuge, that Rome here is called Babel, not because it is so presently, but because it will be so hereafter. *Hoc nobis dicendum videtur cum Aretha, Ansberto, Primasio, Ambrosio, Idolatriam urbis Rome hic designari, defecturam esse Romam a fide, atq; adeo futuram esse habitationem demoniorum*: It seemes we must say with *Arethas, Primasius, Ambrosius*, and *Ansbertus*, that the Idolatry of Rome is heere poynted at, and that Rome shall make defection from the faith, & shall become an habitation of diuels. And again, (saith he) *Hinc manifeste colligitur Romam extremis mundi temporibus a fide defecturam*: hereof it is manifestly collected, that Rome in the last times shall make defection from the faith, & eijctet a se pontificem suum: and *Ribera* addeth more, that Rome shall cast out their Bishop and banish him. *Roma maneret usque ad finem seculi extremum, quia sedes vicarii Christi effecta est, nisi pristinam illam impietatem nouis peccatis aquatura esset, etenim non propter priora tantum peccata eam conflagratum esse magno incendio, sed etiam propter illa quae extremis temporibus est commissura, ex Apocalypsis verbis adeo conspicuum est, ut ne stultissimus quidam negare possit*: Rome should abide and continue to the end of the world, because it is made the seat of Christs Vicar, if it were not by new finnes, to equall the former impiety of old Rome. For Rome shall bee desolate and burnt with fire, not only for the ancient sins thereof, but for those also that it shall commit in the last times. And this is so cleare and manifest out of the words of this Reuelation, that the most foolish cannot deny it.

Now all their refuge, in a word, is to this distinction, that whatsoever euill is spoken here of Babel, pertaines not to the Church of Rome, but to the towne of Rome. Certainly, they all in their answeres, shew themselves very vncertaine, they find themselves straitned, but goe not the right way to get reliefe. It is the voyce of God that thunders out iudgement against Rome, & they think to eschew it, and turne by his thunderbolt from the Church of Rome, to the towne of Rome. If we should grant this distinction to be true, as it is not, yet since they see that Rome will vtterly be made desolate, since they confesse the Pope will bee cast out of it, and that it may very wel be the seat of Antichrist; what then will become of their locall succession, or wheraway out of Rome shall *Peters* chaire be remoued? or why was the world made to believe that Christ Iesus had appoynted Rome to be the seat of his Vicar which could neuer faile? How shall the Pope be Bishop of Rome, when Rome shall not be? or shall Catholike and Roman the be equialent? foolish are they: Catholike faith was, ere Rome was converted, & Catholike faith will be, when Rome, for her Apostasie shall vtterly be subuerted. They say, this is a thing which will be. They are preparing their answeres, but they are like bitter pills which gainstand their stomakes. Though Rome be vtterly destroyed (saith *Ribera*) yet shall the Pope be Bishop of Rome. Thus will they haue their Pope still like himselfe: he had alway names of nothing, titles, without truth, and so I see they will haue him still a Bishop of Rome, that was, but is not, a Vicar of Christ, pretended, but is not; an head of the Church, but in truth an hater of the Church. With these answeres wee leaue the wrastling, like me who haue that thrust in their throat which they cannot get out: and we come yet more neerly to strait the.

Let it be granted which they haue alleaged, that Babel is the towne of Rome: but tell me then, Who is this whore of Babel? None but the Apostate Church of Rome, called hereafter, the mother of whoredomes, and abominations of the earth, who hath (as here is said) made all Nations drunke with the wine of her fornications. This cannot be the towne of Rome, for why? fornications heere, according to the common phrase of Scripture, are put for Idolatry and false worship. Is it the towne of Rome, that hath inforced their Religion vpon all Nations? No, it is the Church of Rome: for it is well knowne, that the towne of Rome sought no more, but subiection of people, leauing their own Religion and worship free to euery Nation as they found it. Is it the towne of Rome that will suffer no faith but Romane? No, it is the Papall Church of Rome. It is not the towne

Chap. 17.

A terror from Poperie.

Esa. 48. 20.

Gen. 19. 13, 14.

Towne of Rome that doth wonders, and deceiues the World with lying miracles, but the Church of Rome: neither is it the Towne of Rome that maketh all, small and great, bond and free, rich and poore, to receiue the Beasts marke, but it is the Antichristian beast sitting in it. Let Babel be the Towne of Rome, which they haue granted, then the Whore of Babel must be the whorish Church of Rome, that was once married with Christ; but now hath not only plained the whore her selfe, by corrupting the pure worship of God, but hath been a mother of whoredomes, to peruert others, which they are not able to deny: for it is euident in this booke, that the two Churches, the true and the false, are described vnder two women. The true Church in the twelfth Chapter, is figured by a woman with child; vnto it we send backe the Reader: the bastard Church againe is described in the sequent Chapter. And like as that whorish woman hath her seate assigned, to bee the Citie on seuen Hills, and ruler of the earth, it must of necessity signifie that whorish & Apostatike Church, sitting in Rome. If they cannot deny the fruitfull and honest woman to signifie the true Church, how can they refuse, that the whorish woman doth also signifie the false Church? which by all the course of this Prophecie is pointed out to haue her residence in Rome.

Now in the Name of God, I desire all such as will be called Catholike Romanes, as they desire to be saued, to hearken to this warning of the Lord: *They that receiue the Marke of the Beast, shall drinke of the Lords wrath*. The Lord cries; *Come out of Babel, my people, that ye be not partaker in her sinne, and receiue not of her plagues*. Why then professe yee a communion with the Church of Rome, since Rome is Babel, and God commands you vnder paine of his wrath, to deuide your selfe from it? Consider (I pray you) in what a state are ye, when the best of your Doctours, to whom yee haue rendred your selfe by an implicite faith, are forced to say, that Rome is Babel, others of them, that Rome will be Babel; God in plaine termes denouncing his wrath on all that will not come out of Babel: Are yee not in a most miserable case, who for all this will still bee Catholike Romanes? will not forsake the borders of Babel, nor sunder with this Whore, that ye may haue fellowship with Christ Iesus? Are yee not like those vineliquing Kinsmen of Lot, who mocked the Word of the Lord, would not come out of Sodom, nor leaue their finnes, till the fearefull fire of his wrath consumed them, and put an end to them and their finnes also? How shall you be cured, if so plaine a Proclamation from Heauen cannot moue you

to giue place to his Gospell, to giue glorie and worship to your God onely, to forsake the worshipping of creatures, to separate your selues from Babel, the synagogue of the Beast, which God hath determined to ouerthrow? Are your shoulders strong to hold vp that which God hath determined hee will cast downe? If the Spaniard and Apostates of Britaine bee able to raise the millstone out of the Sea, which the Angell cast into it, for a signe of Babels remediless condemnation, then shall I thinke they may repaire the ruines of Babel againe also: but that is impossible. The Lord open your eyes to see it.

For she made all Nations to drinke of the wine of the wrath of her fornication. After the sentence of her fall is subioyned her ditta, conuiction: for the Lord alway proceeds with iudgement, and punishes not, but vpon great causes her sinne is, That shee had not onely played the whore her selfe, but had become a mother of whoredomes, and caused all Nations to drinke of the wine of the wrath of her fornications. The Papists glorie of their multitude, and by it, as by a note prooue the Church of Rome to be the true Church but through this Prophecie we see the Beast, or the Whore, shall haue the greatest multitude to follow her. They demand at vs, Where was your Church before *Luther*? let themselves answer, Where was the Church, when all Nations were drunken with the wine of the whore her fornications? The metaphor of drinking vsed here by the Spirit of God, points out the deceitfulness of heresie, which easily allureth men with a delight to receiue it, yea, to swallow it in, after the manner of vitiated and debilitated stomakes, who being vnable to rake in meate, deuoure with a greedy appetite, drinke, that pleaseth them. All false religion is plausible to the naturall man, for it is the birth of mans braine; and no maruell to see multitudes runne after it: all sinne at first is sweete vnto man. *Wickednes is sweete in his mouth, and he hides it under his tongue, he fauours it, and will not forsake it, but keeps it close in his mouth: but at length his meate in his bowels is turned, and the gall of Aspes is in the midst of him*. Such is heresie, a potion that seemes pleasant and plausible at the first, but in the end is found to bee a deadly poyson. Again, here is noted, that heresie for common is an incurable disease: *Animi ignorantia constrictum, non facile est de sententia deicere*: A soule bound with the cords of ignorance, is not easily remoued from her conceiued opinions. Many marueile, that Papists hearing Gods Word so plaine against them, should yet remaine obstinate: these men consider not, that Papistrie is an Ebrietie, a certaine spirituall drunkenness.

Yyy 3

What

After Romes fall, folloves its conuiction.

The deceitfulness of heresie set forth by the metaphor of drinking.

All false religion is plausible.

Iob 20. 12, 13.

Heresie is commonly an incurable disease. Iustin. Martyr apolog. 2. ad Antoninum Pium.

1. Sa. 25. 19, 25.

Hosea 4. 11.

What auails it to speake to a man ouercome with drinke? Wise *Abigal* would not speake to foolish *Nabal*, till the Wine went out of him. *Fornication and Wine take away the heart* (saith *Hosea*.) There is no vnderstanding in an hereticall spirit; their forestalled thoughts are as maxims and vndoubted principles in religion: till the Lord restore them to a sober mind, and giue them a wife and vnderstanding heart, think not that preaching, were it neuer so powerfull, can profit them.

Hitherto pertaines, that it is called wine of the wrath of her fornications. By fornications here I vnderstand, not only sinnes of corporall whoredome, done against the second Table, but principally sinnes of spiritual whoredome, which is Idolatrie, done against the first Table: *Vinum furoris* *hunc*, not only because it brings Gods wrath vpon them that drinke it, but also because it maketh them mad, and stirres them vp to a certaine rage and furie, vnder the couerture of pietie and religion; for bloodie massacres and murders, vnnaturall and mercilesse treasons in their blinded mind, are good seruice to God. The zeale of all false religion is furious, carnall and cruell. Were not the Baalites mad, when they lanced themselves with knives? Who required this at their hands? Was it not furie in the Circumcellions, to throw themselves headlong from the tops of mountaines? They thought by this meane to attaine to the honour of martyrdom. And were not the Idolatrous Israelites out of their wits, when they offered their young infants to be burnt quick in the armes of the brazen Idol *Moloch*? They thought this to be good religion, and that by so doing they followed the example of their father *Abraham*. And with what furie and madnesse the Wine of that Whore of Babel inrages such as are inamoured with her? May not the Massacre of Paris, the murders of so many French Kings, the Powder-treason in England, suffice them? Who can say, that these men were in the right wits, which durst attempt such beastly and barbarous crueltie? These are infernall Furies, fits of phrensies wherewith the Deuill incenses them with hellish fire, and disturbs their vnstabled minds. Satan in all ages is like himselfe, hee may change his speeches, but changes not his deuillish disposition. How like the spirit of a Papist is, to the furious spirit of a Donatist, wee may know by that which *Possidonius* in the life of *Augustine* writes of them? *Donatista irati, furiosa loquebantur, Augustinum seductorem & deceptorem animarum esse, priuatum & publicè conclamabant, & velut lupum occidendum esse, in defensionem gregis, scilicet sui dicebant & tractabant, omniaque peccata indubi-*

tanter esse credendum posse dimitti his, qui hoc facere ac perficere potuissent: The Donatists incensed with anger, spake furious things, they cryed out priuately and publikely, that *Augustine* was a seducer and deceiver of soules, and that he should bee slaine like a Wolfe in defence of the flocke: and they openly taught, that it was vndoubtedly to be beleueed, that whosoever would do this, should haue all their sinnes forgiven them of God. And is not this the giddy and raging Wine they propine to blinded soules, that they shall haue remission of all their sinnes, and shall flee incontinent to heauen, if they perpetrate such bloody and vnnaturall murders, as shall bee inioyned to them for the furtherance of Popish religion? From this furie and madnesse whereinto men are stirred vp, vnder pretence of pietie, haue proceeded in our time such mercilesse murders, as in former Ages hath not been knowne, and Ages to come shall wonder to heare.

Vers. 9.

And the third Angell followed them, saying with a loud voyce, If any man worship the Beast and his Image, and receiue his marke in his forehead, or in his hand.

The third heauenly Herald denounces the wrath of God against all such, as with the name receiue the print & marke of the Beast, in this and the two verses following: where wee haue to consider the Iudgement, which is most fearefull; then the cause for which the Iudgement is threatned; the cause is first set downe, *If any man worship the Beast*, in the ninth verse, and in the end of the eleventh. This is the Lords manner which hee obserues in all diuine proceffe. First, the *dicta*, conuiction is set downe, then followes the doome. This order God kept in that first Iudgement, which he did execute in Paradise, and that same will bee the manner of his proceeding also in that great and last Iudgement. And it stands for a rule to all Iudges of the earth, that they giue not a condemnatorie sentence, without a lawfull conuiction going before.

Of the Beast and his marke we haue spoken in the preceding Chapter, and this only we obserue. The persons of Papists wee leaue to the Lord: many haue the name of the Beast, that haue not the marke: they will bee called Papists, but are not; the iudgement is pronounced vpon such as haue the marke or print of the Beast. But as to the doctrine of Papistrie, we affirme out of this place, that it is damnable and deuillish; some points thereof are called by the Apostle, *A doctrine of deuils*. It brings no saluation, but

An example for Iudges.

1. Tim. 4. 2.

but obliges men vnder a fearefull condemnation, if they perseuere in it without repentance. Let this bee marked of them, who thinke there is no danger in Papistrie, and that it is a tolerable or indifferent religion.

Vers. 10.

The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is poured into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

Vers. 11.

And the smoke of their torment shall ascend euermore, and they shall haue no rest day nor night, which worship the Beast and his Image, and whosoever receiveth the print of his name.

The greatness of Gods wrath against Anti-christians.

Psal. 104. 15.

Luk. 16. 24, 25.

Reuel. 17. 4. & 14. 8.

The Iudgement of Anti-christians three wayes amplified.

Pier. Hierag. lib. 1. cap. 11.

Their iudgement is first set downe by a metaphor, next, in plaine speech. The metaphor expressest most significantly the greatnesse of that wrath, which Antichristians abide for: it is called Wine; not that which gladdeth the heart, but the Wine of wrath, working anguish and tribulation in the soule; and pure wine, not mixed with a drop of mercie, no more then the wrath of that damned Glutton was mixed with a drop of water. O fearefull Iudgement! when wrath, without mitigation, without either sense or hope of mercie, is powred out vpon man. With this it is called a cup of wrath, to shew, that as it is terrible, so it is equitable. The Whore hath a cup of fornications; of this her blinded louers drinke greedily, and for this, God giues her and them another cup: for his Iudgements are proportionall to the sinnes of men.

And he shall be tormented. What before was spoken in a figuratiue speech, is now spoken in plaine speech: where the Iudgement is three wayes amplified, first, from the qualitie or effect thereof, this is torment, and that in the highest degree: for it is like the torment of a scorching or burning fire, together with Brimstone, which nourisheth the fire, and addeth paine to the miserable sufferer. Oh that those who forget the Lord, would consider this in time! Naturalists write of the Lyon, that albeit it carrie *ignem ingenitum*, & in *ipsis ossibus abstrusum*, *ignem tamen præcipue formidat*, adeo ut nihil æque vereatur, atque prætentæ facies, quibus ad ferociam eius domitandam nihil est efficacius: A fire ingendred and hid in the bones thereof, yet it feareth nothing more then the fire, so that burning Torches holden vp before the Lyon, haue been found most effectually to dant his fiercenesse; and so much the more beastly may mans

stupiditie bee accounted; that the feate of a more terrible fire cannot tame him, nor dant his fierce and filthie affecti-
ons.

Next, the Iudgement is amplified from the eternitie thereof, *The smoke of their torment shall ascend euermore*. Sodom her plague was ended in a morning; fire and brimstone burnt them vp quickly: but here the smoke euer ascends; is an argument, that their fire neuer goes out, and their worme dies not: *Ignis illi nec extinguetur impius, nec extinguetur*: That fire shall neuer extinguish the wicked, nor bee extinguished it selfe. With the fire there is smoke: *Ignis inferni non est clarus & splendidus, sed fumosus & tenebrosus*: The fire of hell is not bright or cleare, but darke and smokie, yet hath it (as thinkes *Thomas*) so much light, as may serue to let the damned see one another, to the greater augmentation of their paine.

The third amplification is heere, that they shall be tormented before the Lambe and his Angels. By this same circumstance doth our Sauour aggravate the Iudgement of the wicked; *There shall bee weeping and gnashing of teeth*, when yee shall see *Abraham, Isaac and Iacob*, and all the Prophets in the Kingdome of God, and your selues thrust out at dores. A sore plague to bee tormented before the Lambe, who giues life, peace, and ioy, to all that are his, and now offers mercy and grace to men, if they will receiue it; for contempt whereof, there is the portion of their cup, *they shall bee tormented before the Lambe*.

Vers. 12.

Here is the patience of Saints; here are they that keepe the Commandements of God, and the faith of Iesus.

Having set downe the miserable estate of Antichristians, hee comes now to shew what true Christians may looke for; first, by way of premonition, patience, obedience and faith is recommended to them in this life. Next, by way of Proclamation, the fourth heauenly Herald declares their blessed estate after this life. The connexion of this Verse either with the preceding or subsequent may bee diuers, but the matter and purpose is the same. Fearefull Iudgements are denounced vpon the wicked, and good things are promised to the godly: Woe to the one in the last verses; ioy and blisse to the other in the next: but betwixt the woe and ioy, there is a premonition, warning Saints to expect with patience, that they faint not, because iudgment is not executed on the wicked, nor yet promises

Yyyy 4

What true Christians may looke for.

performed to themselves so soone as they would haue it.

A lesson of
patience.

Three graces required of Saints, are here conioyned in such sort, that the vertue which is first in order, is put last in place; Faith is the mother of Obedience, and resolute Obedience worketh Patience. They who would reape the comfort of Gods promises, or the fruite that comes to the godly by iudgement executed vpon the wicked, must waite with patience; for betwixt the words of God, and the worke of God, that is, betwixt the promise and the performance, or betwixt the threatening and the execution, there happeneth often a long time; yea, things fall out (as it would seeme) at the first, flat contrary to the Word. It was promised to *Ioseph*, that the Sunne, Moone, and eleuen Stars should do him reuerence; at the first it fell out farre otherwise: hee is sold by his Brethren; accused, condemned, imprisoned by *Putiphar*; here indeed was to him a triall of patience, yet at the length was the Word of the Lord performed toward him. And here there is a Proclamation made of the downefall of Babel: it would seeme that Babel were rising againe, so many Kings, Countries and Potentates adioyning themselves againe to the fellowship of that Apostatike Church of Rome: heere is need of patience. No doubt, what the Lord hath said, that he will doe: onely let vs not precipitate to iudge of Gods truth, before we see the end of his worke. The Philistims may rayse Dagon againe, but assuredly his second fall shall be worse then his first. Let vs waite with patience.

Verf. 13.

Then I heard a voyce from Heauen, saying vnto me, Write, Blessed are the dead which hereafter die in the Lord, euen so saith the Spirit: for they rest from their labours, and their workes follow them.

The Procla-
mation hath
two parts.

Dan. 5. 16.

The miserable end of Antichristians being declared, now follows the fourth Proclamation, of the blessed estate of Christians; for euen their death is blessed, which is sufficient to comfort them against all euils in their life, they shal sustaine by Antichrist, or his instruments. The parts of the Proclamation are two; first, a proposition of comfort, *Blessed are the dead, &c.* next, a confirmation of it, partly prefixed; for it is commanded to be writte as a decree, more sure then any of the Medes or Persians, and y by a voyce from Heauen, partly intermixed, euen so saith the Spirit. The first circumstance then, confirming the certaintie of the comfort, is, that *S. Iohn* said, hee heard it declared by a voyce from Heauen: when Heauen speakes, the earth should heare. This voyce from Heauen in the first Chapter, is called Christs

voyce, and in this same verse is called the voyce of the Spirit. All men will grant this in generall, that the Decree of Heauen is a sure rule, to decide all controuersies vpon earth; a sure warrant for euery soule to depend vpon: but here is the question among men, Where shall we find this Decree? The next words resolute this: *Write* (saith the Lord.) Wouldst thou know the Decree of Heauen? See what is written from Heauen: *For all Scripture is by diuine inspiration.* News of euery Countrey are best credited, that come from the Countrey it selfe. Here are newes from Heauen. The Beast, Christs enemy, doth what he ca to discredit that, which God hath written, that he may keepe credit to his owne words and writings; he abstracts from the people that, which GOD hath written, and sends out his owne Bulls, with Indulgences and Pardons. These are but false illusions, by which he empties the purses of men, but shall neuer be able to replenish their soules with the peace of God, and that sweete rest promised here.

Blessed. In one word is that great felicitie comprised, which no heart of man is able to vnderstand: there is life without death, day without night, ioy without griefe, eternitie without ending: here are the first fruites, there is the whole Masse: here they are blessed which hunger and thirst for righteousness, but there they are satisfied. What is betwixt hunger and satisfaction, that is betwixt them who are blessed there, and vs who are blessed here.

Death in it selfe is very terrible, if wee looke to it in the glasse of the Law; for it is the wages of sinne, and an image of that consuming curse false vpon man for his presuming to transgresse the commandment of God. But as *Moses*, the typicall Mediator of the old Testament, changed by his Rod the bitter waters of Marah, and made them sweete; so Iesus, the true Mediator of the new Testament, hath by his Crosse, changed to his children the nature of death; so that it is *namine potius quam re formidabile*; yet all our enemies draw arguments from it to disquiet vs. Infidelity presents to vs the mirror of death, and scornes by it our faith; Where are the fruits of your faith now? Satan by it threatneth vs, as *Goliath* did *Dauid*, boasting to give our flesh, if not to the fowles of heauen, at least to the wormes of the earth. The World by it takes occasion to insult ouer vs: *Told me you not, that it was a vaine thing to serue the Lord? Where is the difference betwixt those who serue him, and those who serue him not? doe they not come alike to the graue?* Yea, such as are enemies to the godly, are then boldest to bury their names with their bodies, vnder the moulds of forged and most false calumnies.

But

2. Tim. 3. 16.

More credit
gotten by the
Pope to his
Traditions,
then to Gods
written Word.

Death sweet-
ened to Gods
children.
Rom. 6. 23.

Gen. 2. 17.

Exod. 15. 27.

1. Sam. 17. 44.

Iob 7. 5.

Mat. 3. 14.

Gen. 27. 33.

Naz. Orat. 24.
in laude Cesarij.

Macar. hom. 2. 2.

Heb. 11. 40.

But against all these, stands this holy Oracle, like the Promontory of Taurus, turning aside from it selfe the furious spire of Euphrates, against the distrust of Infidelitie, against the feares of flesh, against the dilations of the deuill, against the insultations of the world, and criminations of men: Say flesh what it will; say the deuill what he will; let the men of the world say what they will, here is one that stands against all, Thus saith the Spirit; *Blessed are the dead that die in the Lord:* And where the Lord blesteth, who can curse? *Balaam* may craue it, but *Balaam* is forced to confesse, it cannot bee. It is sure to all the true Israelites of God, which *Isaac* spake of *Iacob*, *I haue blessed him, and he shall be blessed.*

Hereafter. The next word to bee considered here, is the participle *ampli*, which with the learned Interpreter *Beza*, wee ioine to the name *maiores*, that is, *They are blessed immediately, incontinent, out of hand.* As the Israelites were instantly cured when they looked to the brazen Serpent; So who- soeuer beleeueth in him, hath everlasting life; and hee hath passed from death to life. *Lazarus* soule was straightway carried by Angels vnto *Abrahams* bosome. The Conuert on the Crosse, that same night was in Paradise. *Credo generosam omnem, Deoque charam animam, postquam corporis vinculis soluta hinc excesserit, mirabili quadam voluptate affici & exultare, atque hac vita velut graui quodam ergastulo, fuga relicta, excussisque compedibus, quibus animi penna depri- mi solebat, hilarem ad Dominum suum conuolari:* I beleue that euery soule beloued of the Lord, so soone as it is loosed from the bonds of the body, flies as it were, out of a prison ioyfully, vnto the Lord: And of this same iudgement, in like maner, is *Macarius*; that is, There is no sleeping of soules to the Day of the last Iudgement, neither any other place whereinto they go; after their departure out of the body, but to the place of their rest and endlesse blisse.

Some reade the word this way; *Blessed fully are the dead.* Truth it is, they are blessed indeed, but fully or perfectly blessed, we cannot call them: consent of Scripture would euer be regarded, both in the Translation and interpretation thereof. That they are not perfectly blessed, is cleered by the Apostle; *God providing better things for vs, that they without vs should not bee perfected.* And againe, *The soules of them which were killed for the Word of God, and are brought in into the first Seale, now resting vnder the Altar, they cry, How long, Lord, holy and true, dost thou not iudge and auenge our blood?* This manner of speech, *How long?* importeth that they want something which they would faine haue, to

wie, they want their bodies, and they want their brethren, without which, their ioy cannot bee full, nor themselves perfected.

*Are the dead that die in the Lord, blessed vpon this place mooueth a question: Quis inquit mortuus mori potest? If they be dead (saith he) how are they said to die? and he answers the question this way; The godly are dead, or they die first, *moriuntur mundo*, they die to the world; then *moriuntur corpori*, they die to the body: for sure it is, he shall neuer die well, that death whereby the soule is separate from the body, who dieth not first another death, whereby the soule is separate from sinne; for rather sinne in the soule dieth, and the soule begins to liue the life of God. *Dum visus in carnis, morere mundo, et post mortem carnis Deo viuas:* So long as thou liuest in the flesh, die to the world, that after the death of the flesh, thou maist liue vnto God: *Bona mors si peccato moriaris, ut iustitie viuas:* It is a good death, if thou die to sinne, that thou maist liue to righteousness. *Hac mors necesse est praecedat, ut sequatur illa:* This death of necessity must goe before, that the other may follow: this is indeed a pretty and profitable sense; yet as one saith of it, *Elegantior quam verior;* More trim then true: It is a good sense, but not the true sense of this place, neither need we flee vnto it.*

For in this heavenly Oracle, the comfort is first proponed here, *Blessed are the dead;* then explained by a distinction, namely, such dead as die in the Lord; all that die, are not blessed, only blessed are such dead; as *die in the Lord.* The wicked, as they are *born in sinne*, so they die in sinne; this is their curse, *They lie downe in the graue, and their bones full of the iniquity of their youth.* Then to die, is *Via vniuersa carnis:* Common to all: but to die in the Lord, is the singular privilege of Saints: where it is againe to be marked, that hee makes no mention of any kinde of death, but speaking indefinitely, shewes that they are blessed who die in the Lord. Some die of a paine in their head, as the *Shunamites* sonne; some of a paine in their feet, as King *Asa*; some dies of the distemperature of their priuate humours, as *Angustine*; some of the corruption of publike humours, so I call corrupt Lawes, as did *Cyprian*. *Moses* was 120. yeere old when he died, his sight was not dim, nor his naturall strength abated. *Isaac* on the contrary, etc he died, his sight failed him; and *Iacobs* naturall strength was abated: *Henoch* was suddenly taken away: *Mesushalem* liued neerely thrice as long as hee. Shall any man heere be so presumptuous, as to give sentence for a man, or against him, out of the manner of his death?

How the godly
die.

Bernard.

This

This is the fashion of blinded Papists, as by their late rayling Pamphlets against Preachers may be seene, carried head-long to this iniquity by their partiall affection. There are some whom they like, doe what they will, die as they will, all is well construed, yea, their grosse finnes are covered with as grosse a mantle of partiall loue, surnamed Charity: their markeable deaths, which iustly should leaue an horror for the wakning of the liuing, are masked ouer with vailles of coloured vntuths. But as to others whom they like not, do what they will, and die as they will, all is misconstrued, and that so maliciously, that where the goodnesse of the fact done by them, cannot be denied, yet the affection of y^e doer is quarrelled; no fault can be found, *nec in Ramo, nec in fructu*, neither in the Branch, nor in the fruit: yet they seeke it in *Radice*, in the Root which is hid from them, & wherof it is Gods part only to iudge. But to let them alone, sure it is, *Nulla potest esse mors mala, quā bona precessit vita*: There can be no death euill, which had a good life going before: *nulla subita mors pijs*: there is no sudden death to the godly, who by the reioicing they haue in Christ, die daily: say men of the dead what they will, *Blessed are the dead that die in the Lord*.

In the Lord. The Ancients distinguish these two, to die In the Lord, and to die For the Lord: All true Christians haue that honour to die In the Lord; but such as suffer Martyrdome, are said to die For him. *Primasius* makes a twofold Martyrdome; one habituall, another actuell. The habituall, is of them who haue a voluntary resolution to die for the testimony of Christ, if the Lord should require it of the, those are *Martyres affectu*, Martyrs in affection: The actuell is of them, who suffer with patience and constancy, sealing vp the Truth of God, by a willing rendring of their liues for it. And here the Spirit of God so frames his speech, that hee includes within the compasse of this comfort, the least degree of Saints: though they be not advanced to this honour, to die For him, yet blessed are they that die In him; and yet the other is not excluded: for since they are blessed who die In him, much more are they blessed that die For him.

The Iesuites of Rhemes, to diuert the pith of this place from their Purgatory, will haue it at the first to be expounded of Martyrs, who out of all doubt, say they, goe not to Purgatory: but the Iesuite *Viega*, forced by light of Ancients, acknowledgeth that this comfort pertaines not to Martyrs only, but to all Saints also: this he qualifies out of S. Bernard: *Non putemus solos Martyres esse dilectos, cum recolamus dictum esse de Lazaro, Lazarus amicus noster dormit*: We must not thinke that Martyrs only are beloued of

the Lord, when we remember what Christ said of *Lazarus*: Our friend *Lazarus* is dead. *Denique beati mortui qui in Domino moriuntur, non soli qui pro Domino, sicut Martyres, sed & qui in Domino moriuntur, sicut Confessores beati sunt*: Blessed (saith hee) are the dead that die in the Lord, not only are they blessed who die for him, such as Martyrs; but they are blessed also who die in him, such as Confessours. *Due proinde res mihi videntur mortem facere pretiosam vitam & causam, sed amplius causam quam vitam, porro illa erit pretiosissima, quam vita commendat & causa*: Two things therefore seeme to mee to make death pretious, to wit, the life, and the cause, but more the cause then the life; yet out of all doubt, most precious is that death, which both the life and the cause commendeth. And againe, *Illam quidem mortem pretiosam est, quam commendat vita, pretiosior quam facit causa, pretiosissima vero quam praenuntiat vita simul cum causa*: It is indeed a precious death, which hath had a good life, more precious which is for a good cause, but most precious of all, which hath before it, both a good life and a good cause. He addeth moreover the authority of their owne Church: *Accedit & Ecclesiae auctoritas, quae in officio defunctorum hoc vultur testimonio, ad cuiusvis defuncti memoriam celebrandam*: For in such dutie, as in their minde they discharge toward the dead; they vse this testimony, in celebration of the memory of such as are departed; *Blessed are the dead that die in the Lord*: thereby declaring that it belongeth not to Martyrs only, but to all Saints, so that it is but a false subterfuge of the Rhemists, to expound this place of such as die Martyrs only.

Again, the manner of speech, *Blessed are the dead that die in the Lord*, imports, that a Christian both in life and in death, is not to be considered, as a single man, liuing and dying in himselfe, and by himselfe, but in another. He is a branch ingrafted in the stocke of life, which cannot faile nor corrupt, neither yet can be pulled away: for the roote beares it, & conserueth it, furnishing euer the sap of life and grace to it. He is an house, built vpon such a foundation, as upholds the building; it can neuer fall, because the foundation is sure. He is a member of that head, wherein is the fountaine of life, he can neither die nor be cut away; for of the mysticall body, all the life is in the head; so long as the head liueth, no member of it can decay: In the naturall body, death may be procured, though the head be not touched: In the spirituall it is not so; all the members hold their life of the head, and cannot want life, so long as the Head keepeth life, and this is for euer and euer. Our Lord is risen from the dead, not to die any more: from

Ber. Ser. 24.
ex paruis.

Iohn 15.5.

1. Pet. 2.7.

Colos. 1.18.

Job. 14.

Arist. Probl.

Luke 2.29.

Ambr. de bono
mortis, c. 4.

Death, what it
is according to
the Tenor of
the Gospell.

Scultetus in Isa.
49.

from this, our Sauour giueth vs that comfort, *Because I liue, ye shall liue also*. This is his infinitenesse of eternity, that hee is the first and the last, he was, he is, and he will bee: such as are in him, no trouble in life can vndo the, no power of death can deuoure the; for he in whom they are newly planted, remains the same: and this assureth vs of the immortality, both of our soules and bodies.

The ground then of all our comfort in death, is our coniunction with Christ, by which we die in him. All men see the effect of death in the dissolution of the soule from the body; this maketh death terrible: only Saints feele that neerer coniunctio wrought by it with Christ Iesus, which makes it comfortable. *Cantat cygnus cum morti appropinquat, maris serena stet*: This different disposition, Naturalists think to flow frō the disposition of their blood: howeuer that be, this is sure, in death the naturall man mournes, the Christian reioyeth, the one hath Christ in his heart, the other not. The sight of *Ioseph* made *Iacob* willing to die: the sight of Iesus makes vs more willing to die: the sight of *Simoon* shall make vs to sing the song of *Simoon*, *Mine eyes haue seene thy salvation, let therefore thy seruant depart in peace*.

For they rest from their labours. We haue heard the proposition of comfort: now follows the reason of it; wherein first wee are led to a consideration of two substances in man, whereof the one dies, the other liues; if death deuoured the whole man, how were he blessed? or how should his works follow him? One part of man liues, & inioyeth the fruits of his faith; another part dies, and rests in hope. *Morte anima absoluitur, corpus resoluatur, per vitam ad mortem transitus, per mortem ad vitam reditus*: By death the soule is absolved, the body resoluēd: by life man passeth to death, he commeth into vanity, and goeth into darknesse: by death againe, hee returneth vnto life, mors is but morsus, death is but a bite of the Serpent, he gets not the whole man, he but bites a part of man from him, which yet he shall not keepe, for it shall be taken from him: It is but *aliquid mortis*, neither totall nor perpetuall, whereof wee haue spoken more on the eighth to the Romanes, and in that Treatise, *A defiance to death*; whereunto wee remit such as desire to reade more concerning this purpose.

Again, we are led heere to looke vpon death, not in the glasse of the Law, but of the Gospell. The Lord, who imposeth names to things as they are, when he speakes of death, in respect of the body, he calleth it a sleeping, a sowing of seed, which will spring againe, a resting in hope. In respect of the soule, a sitting from one house to another; a resting from labour; a change of garment: and the Diuines call it a transplanting of a tree from

one place to another. This should bridle our immoderate mourning for the dead, and warne vs rather, as our Sauour warned the women of Ierusalem, *to moune for our selues*. They and we were both in one prison, out of which they are remooued, but wherein we yet remaine: we are deprivēd of their company for a time, and they are deliuered from our misery for euer: Therefore saith *Fulgentius*, comforting *Galla* against the death of her husband; farre be it from vs to say with Infidels; *Abstulit atra dies, & funere merisit acerbo: illos namque tollit atra dies, qui secundum illud Apostoli in tenebris ambulant & nesciunt quo vadant*: That a darke and dolefull day hath taken him away. Let that bee said of them of whom speakes S. Iohn, *They walke in darknesse, and know not where-away*: but as for vs, *We know whom we haue beleueed*. Blessed are the dead who die in the Lord: *Quid gloriosius aut felicius vlti hominum poterit ex diuina dignatione descendere, quam ipsam qua ab hominibus metuitur, mortem moriendo subegisse*? What more glorious or happy thing can befall to man of Diuine grace, then by dying to overcome death, which is so greatly feared of men? Surely, in respect of the great comforts giuen vs against the terrours of death, we may conclude this point with the same Father: *Quis hic anxietati & sollicitudinis locus est? quis inter hec trepidus & maestus est, nisi cui fides & spes desit*? What place is there to care & anxiety? who in the midst of so great comforts can be sad or fearefull, vnlesse it be such as haue neither faith nor hope? *Eius est mortem timere, qui ad Christum noluit ire*: Let him be afraid to die, who wants wil to go to Christ.

Lastly, this place doth plainly expurgate Romish Purgatory, & leaues no place for it. The Romanists, when in their Masse they make a commemoration of the dead, they vse this testimony, *Blessed are the dead who die in the Lord, for they rest from their labors, and their works follow them*. Their blindnesse is wonderfull, the Word of the Lord saith, *that the dead in the Lord rest frō their labors*: and yet they pray for them to be deliuered from the paines of Purgatory. This place straits them so, that the Iesuites of Rhemes are forced to run to this refuge, *that euen they who are in Purgatory, doe rest in peace*. Thus sometime they make Purgatory a place of paine, sometime a place of rest. See these deceiuers, how contrary they are to themselves! when they would make gaine of Purgatory, they terrifie people, by describing the horrible paine thereof, that simple ones may be moued to redeeme themselves from that paine, by deare payment for their Pardons & Masse: then they will say, *The fire of Purgatory, in quality of torment, differs not frō the fire of hell, except it last not so long*: yet by the

Fulgent. Epist.
2. ad Gallam.

Virg. Aenead. 6.

Cyp. Epist. 26.

Cyp. de mortalitate.

The text abused by Papists
to Purgatory.

Rhemists on the
Reu. 14.13.

Ecl. 1.1. de Purgatorio. c. 2.

1. Cor. 15.38.

Of dying In
and For the
Lord.

A twofold
Martyrdome.

Ber. Epist. 98.
de Machabaeis.

the way, all the Doctours of the Romish Church cannot tell what time a soule comes out of it. But when they are straited with the Word of God, then will they say to you, rather then they will want a Purgatory, that Purgatory is a place of happy rest, in comparison of the afflictions of this life; yet if it be true that they say, *id est*, that the paine of hell exceeds all our paines on earth, as farre as a naturall fire exceeds a painted fire; and againe, that the fire of Purgatory torments as sore, so long as it lasts, as the fire of hell: doubtlesse, according to their owne Doctrine, there can be no rest in Purgatory; so false and friuolous is their Doctrine in this point, that any man of meane vnderstanding, may see that it destroyeth the selfe.

If this Doctrine were not more profitable for themselves, then it is pleasant or profitable to the soules of men, they would neuer maintaine it. The Scripture condemnes it; the Fathers in like maner. What some of the Fathers speake of *ignis Origenicus*, wherein the wicked, purged according to his mind, at length shalbe saued: the Romanists draw it perforce to their *ignis Purgatorius*. Of many I touch but a few; *Dua habitationes sunt, una in igne aeterno, altera in regno aeterno*: there are two dwelling places, one in the cuerlasting fire, another in the cuerlasting kingdom. Here the Papist wil say that Purgatory is no dwelling place: then let him heare another: *Post exitum à corpore, statim fit iustorum & iniustorum discrimen, ducuntur enim ab Angelis in loca se digna, videlicet iustorum animae in Paradisum, ubi congregati & conspectio est Angelorum & Archangelorum; adde & conspectu saluatoris Christi*: After departure out of the body, there is incontinent made a difference betwixt the iust & iniust: o wit, the soules of good men are carried vp to Paradise, to the sight of Angels, Archangels, and of Iesus Christ. *Qui remissionem peccatorum hic non acceperit, in vita aeterna non erit*: He who in this life gets not remission of sins, shall not after get eternall life. To this the Papist will say, It is true, the sinne is forgiven heere, but the paine must be suffered, if not here fully, yet hereafter. But let them heare; *Quando isthinc excessum fuerit, nullus poenitentia locus est, nullus satisfactionis effectus, hic vita aut amittitur aut tenetur*: When we goe out of this life, there is no more place to repentance, nor to satisfaction, life is either lost or kept here.

But to conclude this point, I would aske a question or two of these Romanists; they tel people, that such as haue not fully satisfied for their sinnes in this life, must goe to Purgatory and suffer there, and put them in a vaine hope of comming out againe: but wil they tell vs, when is it that the soules come out of Purgatory; what time assigne they to it to remaine

there? if it be purged by the fire, and helped out by Masses and Prayers, why are still any moe Masses said for it, as they doe for the soules of particular persons, who haue departed out of the body, some an 100. some 2. some 3. or 4. or 500. yeeres since? who may not see they walke in darkenesse, and most certaine vncertainties? Or, seeing the Pope hath the Keyes of heauen, earth, and Purgatory, to put soules in and out at his pleasure; how is it hee hath not so much power as to keepe his own soule out of that tormenting fire: or when he goes to it, is there any more holy then his holinesse to bring him out of it againe? It is written of Pope *Benedictus* the 8. that he was relieved out of Purgatory, by the prayers of *Odilo Abbas Clunacensis*, and after his deliuey appeared to a Monke *Edelbertus*, and gaue thanks to be carried to *Odilo*, at least *Edelbertus* thought so in his sleep. It would seem *Benedictus* had more reason to haue appeared to *Odilo*, and giuen him thanks himselfe: but these dreames which the Apostle calls, *old wines fables*, are warrants good enough among them, for such idle superstitions.

And their works follow them. That is, the recompence or reward of their workes: the words are very significant, & containe many motiues to stirre vs vp vnto well-doing, their deeds die not with their bodies, but are alway with themselves, as liuely witnesses of their vnfaigned faith. The good workes of the godly goe before them; so the prayer and almes of *Cornelius*, came vp vnto God before himselfe. They that are rich in good workes, lay up in store for themselves a good foundation for the time to come: And here it is said, they follow them, or as the words import, they follow with them. The good thou hast done, thou shalt neuer sunder from thee, but with thee goes to the Iudge to witnesse for thee, that thou wast a true Christian, planted in Christ, fruitfull in well-doing. Oh that men were wise to consider, specially they who delight to haue great traines and companies of men following them, that many follow them now who will forsake them then. But the conscience stored with good workes, shall make thy soule a faire connoy. Againe, saith *Gregory*, It is well said, the works of Saints follow them; goe not before them; *Quia sancti non vident opera sua, sinistra non nouit quid boni dextra faciat, satis est Deum videre, qui tandem illa ipsi manifestabit*: Because Saints see not the good which they doe, their left hand knowes not what their right hand doth: It is enough to them that God seeth, who at last shal manifest and make knowne to them the good which they haue done. All these should encourage vs to well-doing.

Euen so saith the Spirit. The confirmation of the comfort interlaced in the midst, is in

Biblioth. clunacensis. in vita Odilonis.

1. Tim. 1. 4.

Motiues to stir vs vp to well-doing.

Al. 10. 4. 1. Tim. 6. 34.

Greg. manifest. in Apoc. 6. 14. v. 13.

in effect the conclusion of the sentence, so saith the Spirit: this is an Oracle heauenly & diuine, & it is here set like a propugnacle and bulwark, against the sayings of all creatures, wicked angels or men. Let Satan forge the calumpnie, and wicked men be the venters and publishers of it; say, lye, calumpniate, as they will, so saith the Spirit, *Blessed are the dead that dye in the Lord*. It is no maruell that worldlings deny this euen in *Theft*, since they deny all Diuinity, *Dixit stultus in corde suo, non est Deus*. But this is strange to see such as are professors of Christianity deny it in *sin*; they grant the sentence is true, but out of great presumption dare affirme, it belongs not to such as they approue nor; as though they were Iudges, yea Gods of other men, more then *Moses* was to *Aaron*. These keepe a Chancellory vpon earth, in name of the God of heauen: they delate and cancell such as they please, out of the booke of life. A great iniury to God and man, no rest is giuen to the dead, they are rent with the scourge of the tounge, whose bodies rest in the graue, and their soules with the Lord. Let men remember, by such iniquity they augment their owne guilt, but impair not the peace of the dead. It were better, by them, to remember our selues, and to make their carcases and sepulchres, *Monumenta, monumenta, quasi iuncta*, their monuments, moniments, that is, monitories or remembrances euer warning vs in our life to make ready for death; *For the graue must be our house, (also) and wee must make our bed in the darke*.

Verf. 14.

And I looked, and behold, a white cloud, &c.

The proclamations before the battell betwixt Christ, and Antichrist, being premitted: now followes the execution of that wrath denounced vpon the wicked enemies of the poore Church: Wherin this order is kept, first, from this verse, to the end of the Chapter, their iudgement is generally figured by two types. Therafter by seuen types of vials of wrath powred out vpon them in the 16. Chapter, an introduction to these vials passing before in Chap. 15. and what in these chapters is typically set down concerning wrath to be powred out vpon the beast, is plainly declared, chap. 17.

Many of the Interpreters expound these types, of the haruest and vintage of the last Iudgement, wherinto they are carried by no necessity, and the course of the Prophecy agrees not to it: we rest in this, that by these types is figured Gods iudgement against Antichristians, euen in this life, as in the exposition of them shall be, God willing, made cleere. *Eglinus* saith, *The iudgment beginneth here against Antichristians, which shall end*

with the last iudgement, when the beast shall be cast into the fire: *Et hac pœna hostium temporalis representatur per celeberrimam visionē, velut ultimi diei prodromum*; and this temporall punishment of the Church, her enemies is represented by a notable vision, which is as a forerunner of the last Day of Iudgement. This shall appeare better, Chap. 15. verf. 4. *Who shall not feare thee, O Lord, &c? for thy iudgements are made manifest*; and Chap. 16. 5, 6. *Thou art righteous, O Lord, because thou hast iudged thus, for they have shed the blood of Saints, and Prophets, and thou hast giuen them blood to drinke*.

This is a cleere Commentary to which in more obscure termes is set downe in the last verse of this Chapter, *Blood came out of the winepresse to the horse bridle*. And againe, Chap. 18. *Reward her euen as she hath rewarded you, and giue her double, according to her workes: and in the cup that shee hath filled to you, fill her the double*. With *Eglinus*, agrees *Iunius* and *Forthem*. *Hec ad extremum iudicium trahi non magis debent, quam illa quae apud Prophetam Isaiam habentur sex primis versibus, cap. 63*. There is no more reason for the manner of speech, to expound this place of the last Iudgement, then to say, that in the first 6. verses of the 63. of *Isay*, the generall Iudgment is also described: for that place is a Prophecie of a temporall iudgement against Edom; and this a Prophecie of a temporall iudgement against Babel: in both, Gods Spirit speakes one manner of way. *Chytrius* conioynes both the senses: *Extremum iudicium & simul etiam pœnas Antichristi in hac vita pingit*: this Prophecie describes the last Iudgment, and therewithall the punishment of Antichrist euen in this life. To conclude this, a temporall iudgement is here figured: for the generall Iudgement, to speak so, is a two-handed iudgement, wherein mercy to the godly, and wrath to the wicked are both executed: this iudgement is but one-handed, containing wrath on the wicked onely. Some indeed doe thinke, that in the type of haruest, the gathering in of the godly is figured; and in the type of the vintage, the cutting downe of the wicked: but sure it is, by both these types one truth is expressed: *Qui habet falcem messoriam, ipse habet & vindemiatorem, unum enim est, & uno tempore fiet, sed in messe & vindemia, sicut in agricultura & adificatione, latitudo diuini sermonis ostenditur, cum Apostolus dicit, Dei agricultura estis, Dei adificatio estis, unum dicit: he that hath the sickle for the haruest, hath also the sickle for the vintage: they are both one, and shall be done at one time, but in the haruest, and the vintage, as in the husbandry, and the building, the largenesse of diuine speech is declared, when the A-*

Z z z z

postle

Bellar. ubi supra Greg. de Valentia. Jesuita. de Purg.

Sculletus in examine locorum Nyssoni.

Aug. de uerbis Apost. Ser. 18.

Infin. Martyr. quest. 75.

Amb. de bono mortis. cap. 2.

Cyp. cont. demet.

Psal. 14. 1.

Iob 17. 13.

Here followeth the execution of the wrath denounced.

Primatus. in hunc locum.

1. Cor. 3.

posse faith to the Corinthians, *Ye are Gods husbandry, Ye are Gods building*: by two words he speaks one thing. This haue we spoken in the entry, to make the matter it selfe more easie to be vnderstood.

In it we haue two things: first, the Iudge described: next, the iudgement figured, generally by two types, the Iudge is described to be one like the *Sonne of man*: so speaking of Christ, as Christ appeared to him, not in his very body, but in the type thereof. This is he that shall iudge Antichrist, and bee reuenged of all those wrongs the beast hath done to his Saints. Great comfort haue we of this, *that the Son of God is become the Son of man*. Terrible is it to the aduersaries, that hee whom they once crucified, and daily persecute in his members, shall bee their Iudge: & no lesse ioyfull to vs, *that all iudgement is committed to him*, who is our Sauior.

Three things are ascribed to this Iudge: 1. pure sublimity: 2. royall maiesty: 3. iust severity. His pure sublimity is represented, by *his sitting on a white cloud*. In holy Scripture, white betokeneth innocency and purity: he hath no fellowship with the throne of iniquity, neither will he take the wicked by the hand: *The Iudge of all the world cannot doe unrighteously*. He is not moued with fauour or feare, as *Pilate* was: hee cannot bee corrupted by bribes, like *Felix*: such Iudges *Demosthenes* compared to the ballance of the Trebuthe, which boweth to the hand which giues it most: hee cannot be miscaried with the wrong information of false witnesses or accusers, as *David* was with *Ziba*: all things, all persons, all causes are manifest to him, as they are in themselves. The eloquence of *Tertullus* cannot make him thinke otherwise of them then they are, *He is righteous in all his workes, holy in all his wayes*.

His sublimity againe is noted, *that he sits on a cloud*. *Salomon* had an high Throne of *Iuory*, overlaid with gold, ascending by six degrees. The Pope in his pompe is carryed on the shoulders of men. The Turke, to shew strangers the greatnesse of his Maiesty, sitteth on an high Throne, about his head a feeling, representing the firmament of heauen: but they all come short of this glory. Our King sitteth on the cloud, hee rides on the Cherub and Cherubims, and in the last Day shall set his Tribunall in the Ayre.

Secondly, we haue his royall Maiesty represented by a golden Crowne vpon his head. Vpon earth hee ware a Crowne of thornes for our sins. Thornes are the cursed fruit of the earth, and of them a Crowne was plat, and put vpon his blessed head: but now he is crowned with glory and dignity. Of this, open enemies haue their warning. It is a folly for them to impugne this crow-

ned King: they may conclude in their pride to assembe against the Lord, & his Christ, and to shake off his yoke: but the Lord laughs them to scorne, and his decree shall take place, *I haue set my King vpon Sion, my holy Mountaine*. Carnall professors are admonished here also, that Christ is a King: they are content to take him for their high Priest, that by his sacrifice they may bee saved, but will not suffer his Scepter to command them. Sure it is, the Priestly Office of Christ shall neuer profit such men to saluation, who will not accept him as their King, subiecting themselves to bee commanded, ruled and gouerned by him.

Thirdly, his iust severity is represented by a sharpe sickle in his hand: as our King hath a mouth to speake, so hath hee an hand to worke: let not men despise his Word, for according to his Word he will worke with his hand. And here the Iudgement of God is properly compared to a sickle, & a sharpe sickle: the reason of this is, because his Iudgement is circular, & compasseth the wicked, like a hooke, which a man with his hand clozeth about that which hee would cut downe. *Potestas diuini iudicii, quia vniuersa stringit, circulus dicitur, & quia intra se omnia incendio amplexatur, falsis appellatione signatur*: the power of Gods iudgement, because it straits on euery hand, and cuts downe that which it compasseth, is called a circle, or a sickle. *Et quia potestas diuini iudicii nullatenus enitatur (intra ipsam quippe sumus quolibet fugere conemur) recte cum venturus Iudex ostenditur falcem tenere perhibetur*: and because the power of Gods Iudgement can no wayes be eschewed, for we are within it, sic whereaway we will: therefore properly is the Iudge represented, having an hooke in his hand. Within the compass of this sickle *David* found himselfe, when he cryed, *Whither shall I goe from thy Spirit, and whither shall I flee from thy presence? If I ascend vnto heauen, thou art there: If I lye downe in hell, thou art there. Fugienti via vniuersa deest, quia ille iudicat qui vbiq; est*: the way to flee away from him faileth on all sides, because he that iudgeth is in euery place. What then shal we do? Doubtlesse the best is, to flye to him, from whom no flesh is able to flee from the hand of his Iustice, wherein he holds the sharpe sickle. Let vs flye to the right hand of his Mercy, wherein he holds the Scepter of peace: if we come vnder it, wee shall finde rest and peace to our soules.

Verse 15.

And another Angell came out of the Temple, crying with a loud voyce, &c.

The Iudge being thus described, the Iudgement is now generally figured by

Psal. 2. 4.
Vers. 6.

3

Greg. Moral.
in Job 40.

Psal. 139. 8.

The Iudge-
ment descri-
bed.

by two types or similitudes, one of the harvest, another of the vintage.

In the first type, he that hath the sickle, is called the Sonne of man; in the second type, he that hath the sickle, is called an Angell: both these represent Iesus Christ, to whom the power iudiciall, figured by the sickle, appertaines. Againe, in the first type, there is an Angell coming from the Temple, with a supplication to him that hath the sickle, to thrust it and cut downe the harvest. In the second type, there is another Angell coming from the Altar, with a supplication to him who hath the sickle, to thrust it in, and cut downe the harvest of the earth: both these represent one thing, to wit, the supplication of Saints, sent vp to the great Iudge of the world, to hasten his determinate iudgement vpon the beast. Thirdly, in the first type the harvest of the earth is cut downe; in the next type, the clusters of the vineyard of the earth are cut downe: both these figure one thing, to wit, the down-cutting of the wicked by the sickle of Gods Iudgement. Thus you see, both the types haue one truth: and the vision is doubled, to declare (as *Ioseph* said to *Pharaoh*) the certainty thereof; because the thing is established by God, & God hasteth to performe it. There are three sorts of persons here, which being well vnderstood, shall make the vision plaine, and remooue many doubts which some of the Interpreters without cause make vnto themselves. 1. The person of him that hath the iudicial power, he is one, but 2. waies represented. 2. The persons that procure the iudgment by their supplication: these are represented by Angels, but of different qualities, noting, as it seemes, sundry and different sorts of Saints, crying for Iudgement. 3. The persons vpon whom the iudgment is to execute, these are, as we haue said, two wayes also represented. Of the person who hath the power of iudgement, we haue spoken already, and now proceed to the rest.

Another Angell. Angell is alway the name of an office, and it signifies as much as an Embassadour. These are of two sorts: Embassadors coming from God to men, Embassadors going from men to God. Of the first, there are three sorts: the first is Iesus Christ, called *The great Angell of the Covenant*: for God sent him to the world with his Couenant. The next are these heauenly Spirits, commonly called Angels, because they are sent out to do the will of God. The third are Pastors, called Angels, Chap. 2. 3. of this Prophecie; for they are also Gods Messengers sent to his Church. But of such an Angell as an Embassador sent from God vnto men, here is not meant; but heere the Angell coming from the Temple, crying

to the Iudge of the world, that hee would execute iudgement vpon the wicked, is an Embassador sent vp to God from the Church Militant; and so this Angell, and that other, vers. 18. are types of all Saints, Professors and Pastors, which cry for iudgement against Antichrist, to him that sits on the cloud. See here the glory of the Church; Kingdomes vpon earth haue intelligence one with another, the Church hath intelligence with heauen, there goe mutual Embassadors betwixt earth and heauen; not vnlike those Angels ascending and descending vpon the Ladder of *Iacob*. Next, here Christians are warned of their duty, they are Embassadors for the Church to the Lord God: it is the duty of the meanest member of the Church to pray for the peace of *Ierusalem*, which is the mother of vs all, and so are we commanded by our heauenly Father: *Ye that are mindfull of the Lord, keep no silence, and giue him no rest, till he set vp *Ierusalem* the praise of the world.*

Came out of the Temple. The temple is two wayes taken in holy Scripture: first, for that place on earth wherein God shewes the presence of his grace to his Saints. *We wait for thy louing kindnesse in the midst of thy Temple*. And againe, in his Temple euery man speaks of his glory: and this Temple is either publike, a place for the publike meeting of Saints, whereof there was one, *Salomons Temple* vnder the Law, but many now, vnder the Gospel: or then priuate; for euery faithfull soule is a Sanctuary for the Lord: *Know you not that your bodies are the Temples of the holy Ghost*? Next, it is take for that place wherein God shewes his presence of glory in the heauen: *Blessed is the man whom thou choosest, and causest to come to thee, he shall dwell in thy Courts, and he shall be satisfied with the pleasures of thy Temple*. On earth our best estate is, to hunger and thirst for righteousness: in heauen we shall be satisfied therewith: not that any materiall Temple is there: *I saw no Temple there, for the Lord God Almighty, and the Lambe are the Temple of it*. Frequently in this Prophecie is this type of the Temple vsed, it requires iudgement to accommodate it alway to the right truth: In this place, the Temple is a type of the Church Militant, from which Embassadors goe daily vp vnto the Lord.

Crying with a loud voyce. They who expound these two Angels to be heauenly Spirits, are troubled to resolue this doubt, *How is it that they command the Iudge*? for it is sure, heauenly Angels are no directors of Christ, but directed by him. In temporall iudgements they doe as he commands them: in the last Iudgement such like, *In the time of harvest, I will say to the Reapers: there they doe as he directs them: and againe, The Son*

Psal. 122. 6.

Jsa. 62. 6.

The Temple
two wayes ta-
ken in Scrip-
ture.

1
Psal. 48. 9.
Psal. 29.

1. Cor. 6. 19.

2

Psal. 65. 4.

Rom. 21. 22.

Mat. 13. 30.

Vers. 41.

Zzzz 2

of

Exod. 14. 6.

Exod. 14. 19, 20

The force of prayer.

of man shall send forth his Angels. So then, there is here no command, but a supplication sent vp from Saints, to the great Iudge of the world, & that with such feruent affection, that it is said to be a crying, not by the noise of the voyce, but by the sighing of the heart vnto God. We reade not that Moses spake any thing with his mouth, when God said to him, *Why cryest thou to me?* yet how forcible that secret cry of his soule was, to moue the Lord, it is most comfortable to consider: for the Angell of the Lord which went before the host of Israel, remoued and went behind them: also the Pillar of the cloud went from before them, & stood behind them, and came betwixt the Campe of the Egyptians, and the Campe of Israel: it was both a cloud and a darknesse. See the force of prayer. What a loue and wonderfull care in this one deed doth the Lord shew to his people! he changes his station, he interposes himselfe betweene his people and their enemies: he giues light to the Israelites, and darknes to the Egyptians, they saw not Israel, and got not leaue to come neere them. Alas, that we should want this armour of prayer which is so forcible! Our prayers are cold, faint and weak. Men commonly pray out of custome, rather then out of conscience. Many desire the Lord to heare them, who hear not themselves. God giue vs this grace of prayer: for sure it is, whē the pride of the wicked mounts high, & the soules of his Saints are humbled low, & their feruent prayer ascendeth vp to heauen, then assuredly iudgment comes downe on their enemies, as here is figured vnto vs.

To him that sate on the cloud. None coming from the Temple, which in Chap. 11. is set downe for a type of the true Church, sends vp prayers to any other, but vnto him that sits on the Throne: let such as come from the Court without the Temple, make their supplications to creatures, we will lift vp our hearts and our hands vnto the Lord. Thrust in thy sickle. There is the sum of their supplication, *O thou that art the righteous Iudge of the world, haue an eye to the pride of thine enemies, and the troubles of thy Church, thrust in thy sickle, exercise thy iudiciall power and authority for the comfort of thine own, and confusion of thine enemies, that thy glory may be manifested in both, and thy truth in pouring out vpon Babel thy wrath, according to thy Word.* A Cōmentary to this we haue in that prayer: *O Lord God the auenger, O God the auenger, shew thy selfe cleerly, exalt thy selfe, O Iudge of the world, and render a reward to the proud: Lord, how long shall the wicked, how long shall the wicked triumph? And this desire the godly haue of iudgement to bee powred on the wicked, is not against charity; for they in heauen long for the last Iudg-*

ment: but it proceeds from their loue to the glory of God, which appears in the declaration of his truth. *The righteous shall reioyce when he sees the vengeance, and men shall say, Verily there is fruit for the righteous, there is a God that iudgeth in the earth.*

For the time is come. The reasons of their supplication follow: first, *the time is come, wherein thy truth, O Lord, requires that thou shouldest performe thy Word vpon thine enemies.* Concerning this, let vs marke, sometime the time of Gods particular Iudgment on the enemies of the Church, and her deliuerance is knowne, God himselfe hauing not only defined, but reuealed it. So the Israelites of old prayed, *Haue mercy, Lord, vpon Sion, for the appoynted time thereof is come.* They knew that after seuentie yeeres, their deliuerance from Babel, was to bee performed: sometime againe, the godly collect the time from the effects: *when the wickednesse of men is great, the estate of the Church weak, being sore oppressed, and no helpe in man for it, then is iudgement expected from the Lord: this they explaine to be their meaning, in the next words, for the harvest of the earth is ripe: otherwise they take not vpon them to determine vpon the Lords time. It is not for you to know the times and seasons: therefore in the original, they giue out their supplication in great modesty, in such sort, the time is come to thee. God hath his owne appoynted time, which he will not passe: The Lord laugheth at the wicked to scorne, for he sees that his day is coming.*

For the harvest of the earth is ripe. This metaphor the Spirit of God vseth diuersly: sometime in a good part, and then the godly are compared to cornes, which the Lord, that great Husbandman, gathers in, in the day of harvest. And this harvest is twofold, one in this life, whereby the Lord gathers his Saints into the barne-floore of his grace. Of it speakes our Sauour, *Lift up your eyes, and looke on the regions, for they are white already vnto the harvest: this hee spake when the Samaritans came out to heare him. And againe, Surely the harvest is great, but the labourers are few, wherefore pray the Lord of the harvest, that hee would send out labourers into his harvest.* Another will bee in the last Day, wherein God shall gather all his Saints into the barne-floore of his glory: that harvest is the end of the world, and the Reapers are Angels. All the bodies of Gods Saints shall in one day spring and ripe, and be led away into the Kingdome of heauen. Our bodies when they lye downe in the graue, are but like graines of good seed, thrust into the earth by the finger of God, they must rot ere they rise, they must dye ere they spring: but sure it is, a ioyfull Day

Psal. 58. 10, 11.

Sometimes the time of Gods particular iudgement is knowne on the enemies of the Church. Psal. 102. 14.

A. 1. 7.

Psal. 37. 13.

Gods harvest twofold.

John 4. 35.

Mat. 9. 37. 38.

Mat. 13. 39.

1. Cor. 15.

Matth. 13. 40.

Esay 63. 3, 4.

Ierl. 3. 13.

Sinne hath its growing till it be ripe.

Gen. 15. 16.

Rom. 2. 5.

2. Tim. 2. 17.

Aug. ser. 4. in aduent. Domini.

It is great wisdom to resist its beginning.

Day of Resurrection and glorification abides them; but of this Harvest heere is not meant: for heere mention is made of the harvest of the earth, and clusters of the vineyard of the earth onely, whereby the wicked *in impii quiritur*, who mind onely earthly things, shall be cut downe with the sharpe Sickle of Gods Iudgement, not in the last day onely, then shall the Tares bee gathered, and burned in the fire, but euen in this life: for it is customeable to Gods Spirit, by the cutting downe of Corne or Grapes in time of harvest or vintage, to expresse the cutting downe of the wicked by the plagues of God: *I haue troden the wine-presse alone, and of all people there was none with me: for I will tread them vnder foote in my wrath, and their blood shall be sprinkled on my garments, for the day of vengeance is in my heart.* There the temporall Iudgement of God vpon the enemies of his Church, is expressed by the vintage, the second type here vsed. Again, *Put in your sickles, for the harvest is ripe: come, get you downe, for the wine-presse is full, yea, the wickednesse runs ouer, for the wickednesse is great.* There both the types are ioyned, both Harvest and Vintage, to figure Gods Iudgement vpon the wicked. These places giue light vnto this. Gods Spirit speaks in phrases customeable to himselfe, so that there is no need to expound this of the last iudgement, seeing temporall iudgements are also expressed by the same sort of speech. Alway we see here, that sinne hath the owne growing till it become ripe: many waies God expresth it. It is compared to the filling of a cup; *the wickednesse of the Amorites is not yet full.* To the gathering of a Treasure, whereinto one peece being cast every day, in few yeeres it growes to a great summe: So the wicked, who multiply finnes euery day, heape vp vnto themselves wrath against the day of wrath. It is also compared to the fretting of a Canker, which peece and peece eates vp the body, till it consume it: and here the growth of sinne is compared to the ripening of sinne. It is like seede that first is sowne, then lurkes vnder the clod, then briars, after shooteth vp the stalke and bladdeth, then filleth, and at last is ripe. The seed of sinne naturally is in all mens hearts, then it is vnder the clods, when it lurkes in the heart, it sprouts about the earth, when it breakes out at the eye by looking, at the mouth by speaking, in the hand by working; it growes by multiplication, it ripens when custome makes it incurable. *Omne peccatum vilescit consuetudine, & fit homini quasi nullum:* For custome makes a man lightly sinne, and esteeme nothing of it, as if it were no great matter. It is great wisdom to resist the beginnings of sinne, fight with it when it is weakest, lest if wee suffer it to

wax strong, it ouercome vs. A Cockatrice is most easily ouercome in the egge, not so if once it come to be a Serpent. It is a notable saying of Jerome; *Ibi maxime oportet obseruare peccatum, ubi nasci solet:* It is wisdom to take heed to sin where it first breedeth; it buddeth first in the thought: these are *primogenita diaboli*, Satans first borne; slay them when they are young, as vnworthy to liue, or bee nourished in the brest of a Christian. This should bee our continuall and daily care, that sinne may be subdued, and cut short, and we neuer suffer it to wax ripe against vs.

Ver. 16.

And he that sat on the cloud, thrust in his sickle on the earth, and the earth was reaped.

According to the supplication of the Saints, yee see the Lord doth; for hee hath promised to fulfill the desires of them that feare him. Wee noted before, when sin in the wicked is ripe, their pride at the height, when the soules of the Saints are humbled, & their prayers strong, then looke for iudgement to their enemies. Again, in that it is said, *so soone as He that sate on the cloud thrust in his sickle, the earth was reaped;* It doth let vs see, what the wicked are in the hand of the Lord: certainly no more able to resist him, then a stalke of corne can resist the sickle, or the wine-berry can beare vp the feete of him that presseth it: they are like dust before the whilewind, or chaffe before the fire; for *euen our God is a consuming fire.* Oh that foolish man would consider this! *Doee yee prouoke the Lord vnto anger? Are ye stronger then he?* that wee may learne in time to submit our soules vnto him by humble and willing obedience. Woe to him that struiues with his Maker.

Ver. 17.

Then another Angell came out of the Temple which is in heauen, hauing also a sharpe sickle.

Ver. 18.

And another Angell came out from the Altar, which had power ouer fire, and cried, &c.

What before was figured in the type of the Harvest, is now repeated in the type of the Vintage: the speech is changed, the substance of the Vision is the same; he that hath the sickle, in both the types is one. *Ribera denieth it*, whose iudgement is iustly reiectd by his companion *Viega*: The Angell making supplication to him that hath the sickle; that is, the iudiciall power in both the types is also one, with this difference, that where the first Angel or Ambassadour supplicant to God, is said to come from the Temple, in the type of the harvest; the other in the type of the vintage, is said to come from the Altar. The Angell coming

According to the Saints supplication the Lord will do.

God cannot be resisted by any power.

Heb. 12. 29.

Esay 33. 14.

Reuel. 6.
The strength
of the Ministe-
ry of the
Word.

2. King. 1. 10.

Reuel. 11. 5.

The strength
of Martyrs.

Dan. 3. 25.
Euseb. li. 4. c. 16.

Rom. 8. 37.

ming from the Temple, represents all true Christians; the other coming from the Altar, represents such as haue a more inward or honourable place in the Temple, such as they had, who serued at the Altar, or they also who were sacrificed by martyrdom vnto God, whose soules are said to rest vnder the Altar. Here then is a strong ambassage, when common professors and confessors of the Gospell, separate Preachers, called to serue at the Altar, honoured Martyrs suffering at the Altar, all hauing place in the Temple, some standing neerer to the Altar: A strong ambassage, I say, when al these ioyne their supplications into one, to crie to God for the execution of his determinate Iudgement vpon his enemies.

Hitherto also pertaines it, that this Angell who comes from the Altar, is said to haue power over the fire. Sundry of the Interpreters expound this of the heavenly spirit, whom God hath made presidents, some over the fire, some over the waters, as in the next Chapter. It is very true, God vses their Ministrie in the administration of the World, but there is no necessitie for this to turne away from our exposition. Seeing Preachers and Martyrs are said in other places, to haue power over the fire: power to command it, as *Elijah* brought downe fire on the Caprains with their fifties, and wee heard of the Martyrs or Witneses of God, That if any man hurt them, fire proceedes out of their mouthes to deuoure their enemies. They are said also to haue power over the fire, because by the power of prayer, they bring downe fire Iudgements from God vpon their aduersaries; as also because they haue strength from God, to indure the torment of fire for Iesus his sake: yea, the fire as their *conseruus*, or fellow-seruant, hath stood in awe to touch them, as may be seene in the fire, that in most maruelous manner spared the three Children; as also in the fire that spared *Polycarpus*, as *Eusebius* reports; it compassed his body in forme of a Mariners sayle, but touched him not: and where it hath pleased God to deliuer many of the bodies of his Saints to the furie of fire, yet euen in suffering it, they haue overcome it, as I haue said: thus haue they power over the fire: In all these we are more then conquerours through him that loued vs.

Verf. 19.

And the Angell thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the, &c.

After the supplication of the Saints, the Iudge cutteth downe the Antichristians, figured here by clusters of the vineyard of the earth, for they are many, and go together by bands and confederacies; the matter

was handled before, therefore I insist in the speeches onely, that differ from the former. When they are cut downe, it is said, they were cast into the great winepresse of the wrath of God. Some of the Interpreters expound this of Hell, and to be that which after is called the Lake of fire and brimstone, wherein the Beast shall be tormented for euer. But no necessitie forces this, it being cleare, that God hath also a winepresse of temporall iudgement, wherein hee presses and treadeth the wicked: The Lord hath troden the winepresse vpon the Virgin the Daughter of Iudab: but that the Iudgement here figured is temporall, hath been declared, and shall appeare more plainly in the next Chapter.

Verf. 20.

And the winepresse was troden without the Citie, and blood came out of the winepresse, vnto the Horse-bridles, by the space of a thousand and sixe hundred furlongs.

IN the end the greatnesse of the Iudgement is amplified, from the effect thereof, expressed here by figurative and hyperbolike speeches. The treading of the winepresse, figur eth the trampling vnder foot of Gods enemies with his horrible iudgement; and that it is done without the City, serues also to shew out the greatnesse of their plague, which God shall cause to light vpon themselves, and shall proudly protect his children from it. Such as expound the winepress: to be Heil, expound also this Citie to be Heauen; and so it is called, Reuel. 21. Others by the Citie, vnderstand the feare of the Whore of Babel, the blood shall so abound, that the Citie of the Whore shall not containe it. But seeing we are yet intreating of the Church Militant, and the Prophecie doth not yet proceed to speake of the last Iudgement, it shal be most consonant to other circumstances of this place, by the City to vnderstand the Church Militant; so is it plainly called in the eleuenth Chapter. Now that the winepresse is said to be troden without the City, it noteth vnto vs, that the Lord, in plaguing Antichrist, shall haue a speciall care of the preservation of his owne, which will be more plainly declared in the next Chapter. But that which followes, doth more significantly expresse the greatnesse of their wrath; blood came out of the winepresse. Here by one word God openeth vp the metaphor hee hath been vsing, that by the clusters of a vineyard he vnderstands not natural berries of the vine, but rather vnnaturall men, like the fruite of a degenerate vine-tree, who haue brought out foure grapes of alimpietie against God, and all crueltie against his Saints, for which the Lord here threatneth them

Rom. 10. 10.

Reuel. 11. 2.

Rom. 12. 3.

God wil bathe
the wicked in
their owne
blood for
their merci-
lesse cruelties,
Chap. 16. 6.

them with plagues proportionall to their finnes; that is, to strike them with the sword, that shall shed their blood in great abundance, like as they had shed the blood of his Saints and Seruants. What reason *Brightman* hath to referre this Prophecie to England, more then other Nations, is more certaine to him; then I thinke shall be to others. Many going about to expound and cleare this Prophecie, doe in effect but obscure it, bringing in humane mysteries, as commentaries vnto diuine expositions, more hard to be vnderstood then the Prophecie. It is great wisdom to frame our vnderstanding according to sobrietie, without which there is no end of humane coniectures; vnto this sobrietie, in my weake iudgement, they come neere, who thinke, that by the coming out of the blood so long, as 1600, furlongs, and so deepe as vnto the horse-bridles; by these (I say) hyperbolike speeches God will figure to vs, that he shal bathe the wicked in their owne blood, for their merciless shedding of the blood of his Saints: and this exposition Gods own Spirit brings it hereafter; They shed the blood of the Saints and Prophets, therefore thou hast giuen them blood to drinke. The Lord doing to them, as *Tamiris*, Queene of the Massagetians, did to *Cyrus*, when she had cut off his head, she cast it into a vessell full of blood, *Satia te sanguine, quia sanguinem sisti*; Drink blood thy fill, because thou thirstedst it. And thus much of their Iudgement generally figured.

CHAP. XV.

Verf. 1.

And I saw another signe in Heauen, great and marueilous, seuen Angels hauing the seuen last plagues; for in this is filled up the wrath of God.



HE fearefull Iudgement of God being generally figured and represented in the end of the last Chap. by two types, one of the Haruest, the other of the Vintage, is now more particularly explained in this, and the subsequent Chapter. The words, circumstances, and whole course of the Prophecie make it manifest, that it is not the last Iudgement, which is here denounced, but euen temporal plagues preceding it, which in this life God shall powre out vpon the Beast. A preparation to these plagues is made in this Chapter, the execution of them followes in the next. The preparation hath two parts; first, a proposition in this verse. Next, an exposition of it in the rest of the Chapter.

I saw. By what sight *Saint Iohn* saw this, we haue declared before: that which hee saw, he calles it a signe; quod prater externam

speciem, que oculo, vel imaginationi representatur, aliud quippiam inducit in cogitationem; which signifies to the mind of man another thing then that which it represents to the eye or imagination. This signe, great and marueilous, hee saw it in Heauen. The Heauen, as we said, in holy Scripture is sundrie wayes taken; first, for the place of the Church Triumphant, whereunto the Witneses were taken vp. Next, for the Church Militant, which is also frequently called Heauen; and for both these, the word is properly vsed: but here, and in many other parts of this Prophecie, Heauen is taken for that typicall representation of Heauen, made to him in this Vision. It is not then to be expounded of the Church Militant: for in it *Saint Iohn* saw not, nor learned not this Prophecie; he saw it represented to him in Heauen, to bee reuealed by him to the Church; he got it for the Church, but not from the Church; neither is there any more reason to say, Heauen here, is the Church, then to say, that those things which *S. Paul* saw, when hee was rauished into the third Heauen, he saw them in the Church: for at this time also *Saint Iohn* was rauished in the spirit, and saw the truth of things to come, represented to him by types; and it requires great discretion to accommodate euery tipe to the owne truth. Now what he saw, he declares, seuen Angels. Here by these Angels appearing to *Saint Iohn* in this Vision, wee vnderstand these heavenly spirits appointed by God to execute this wrath vpon the enemies of the Church: for as they are ministering spirits, sent forth to minister for them, who shall be heires of saluation: so are they also executors of Gods wrath on the wicked, as wee see in the storie of *Pharaoh* and *Sennacherib*. To the World it seemes vnpossible, that the Beast of Rome should be confounded, they are but few and weake, who are against it, like *Gedeons* Army, small and despised, yet the Barley Cake ouerthrew the Tents of *Amalek*; the weaker the meanes be, the greater glory redounds to the Lord, who chuseth the weake things of the world to confound the strong. But howsoeuer the visible instruments seeme to be weake, and are so indeed, yet if men had their eyes open with *S. Iohn*, they should see, that this worke of the destruction of Antichrist, is the worke of God; for performance whereof, he employes his Angels, to teach vs, it is the power of heauen, working with weake instruments vpon earth, which shall confound that Beast of Rome. Let vs but stand in our stations, awaiting vpon the Lord, and hee shall not faile to doe, whatsoeuer hee hath spoken in his Word.

These seuen Angels are said to haue the seuen last plagues, seuen beeing the

Z z z z 4

number

Heauen di-
uerfly taken.
Reuel. 1.
Chap. 11.

Heb. 1. 14.

Judg. 7. 22.

1. Cor. 1. 27.

As men haue many wayes to offend God, so God hath many wayes to plague men. *Leuit. 25. 18. Verſ. 27, 28.*

Gen. 7. 20. Gen. 19. 24.

Iudgement shall follow sin, as smoke doth the fire.

number of perfection, notes to vs, that as men hauing many wayes to offend God, the Lord hath also many wayes to plague men: *If ye will not yet for all this hearken to me, then I will punish you ſeuē times more for your finnes.* And againe: *If ye will not for all this hearken vnto me, but walke contrarie vnto me, then I will walke contrarie to you also in ſurie, and I, euen I will chaſtiſe you ſeuē times for your finnes.* Alasſe that men would remember this, that by multiplying of ſins againſt the Lord, they doe nothing but multiply plagues againſt themſelues!

Why they are called the laſt plagues, the Spirit of God expounds himſelfe; *for in them is filled up the wrath of God; to wit, in this life: In his finientur omnes plage, quas in hac vita Deus illis inferet.* Many plagues hath God powred out on the wicked ſince the beginning: the old World plagued with water; Sodom with fire: but theſe ſeuē Vials ſhall conclude, and put an end to Gods temporall wrath, yet ſo, that the end of temporall wrath, ſhall be the beginning of eternall: *His conſummatis incipiet furor inferni: God ſhall plague the Whore of Babel euen in this life, and ſhall render to her, according as ſhee hath done to his Church: but the endleſſe end of all ſhall bee this, ſhe ſhall be caſt aliue into a Lake of fire, burning with Brimſtone.* The wrath of God vpon the wicked in this life, is like vnto ſmoke, but his wrath in the life to come, is like vnto fire; ſmoke goes before, and fire followes: the ſmoke tormenteth men grievouſly, but the fire ſhall bite in another manner.

Verſ. 2.

And I ſaw as it were a Sea of Glaſſe, mingled with fire, and them that had gotten the victorie ouer the Beaſt, and ouer his Image, and ouer his marke, and ouer the number of his name, ſtand on the Sea of Glaſſe, hauing the Harpes of God.

Now followes an expoſition of that ſummary propoſition, ſet downe in the firſt verſe: the expoſition conſiſts of two Viſions; in the firſt, Saint Iohn ſees the ſure and ioyfull eſtate of all true Chriſtians, who keepe themſelues free from all fellowſhip with Antichriſt; this we haue in the ſecond, third, and fourth verſe. In the other Viſion, he ſees the ſeuē Angels comming forth, and receiuing a calling and commiſſion, or a power from God, to execute his wrath vpon the Beaſt of Rome, which they accordingly execute in the next Chapter; and this continues fro the fifth Verſe to the end.

A Sea of Glaſſe. What ſhould be meant by the glaſſie Sea, the iudgement of Interpreters is diuers: Some by it vnderſtand, *aquam baptiſmi igne S. Sancti conſecratam;*

the water of Baptiſme, and fire of the holy Ghoſt; ſo *Primaſius, Victorinus, Beda, Carthufianus, Lyra;* whom ſome of the late Writers follow. Others by the Sea vnderſtand, *Eccleſiam ex omni populo collectā,* the Church gathered together of many people and nations; *Mare vitreum, quia in illo eſt pax ſtabilitas: nam in mari vitreo nulla eſt exagitatio;* The Church is a glaſſie Sea, becauſe it is ſtable and quiet, no exagitation or perturbation is in it; ſo *Cotterius*: but in the next words he ſeemes to deſtroy this; the Sea is mingled with fire; *Quia in eccleſia perſecutionis ignis ſemper viget:* For in the Church the fire of perſecution is alway ſeruent. Some by it vnderſtand the pure and lightſome doctrine of the Word of God; ſo *Gratius, Erighmanus,* and others.

We doe ſtill adhere to our former expoſition, chap. 4. and take vp with Iudicious *Bullinger,* and others, this Sea to be a type of the World, for the inſtabilitie thereof, compared ſometime to the Moone, ſometime to the Sea; theſe two continue neuer in one eſtate, but are alway changing. What wee haue obſerued vpon this type, let the Reader looke back to the fourth Chapter. Here thus much more is added, that this glaſſie Sea is ſaid to bee mingled with fire. Now fire in holy Scripture, when it is taken in an euill part, ſignifies trouble, and the heate of perturbation, whereby the carnall affections of men are kindled, and incenſed one againſt another, whereof follow to the godly manifold afflictions for their triall. *Thou haſt made vs to paſſe thorow fire and water;* that is, thorow many great troubles.

Such then is the eſtate of the World, that nothing is in it without a mixture. In Heauen there is a pure Riner of the water of Life: In Hell, there is wine of wrath without mixture, in the cup of Gods indignation, is it powred forth: But in the earth, there is a Sea mingled with fire: there is ioy in Heauen without ſorrow; there is griefe in Hell without comfort; in this life no ſtate without mixture. The Saints of God haue their owne reioycing, yet ſo, *that they are in heauineſſe through manifold tentations.* It is with them, as it was with *Dauid,* he mingled his drinke with his teares. And the wicked in their greateſt pleaſures, want not their owne ſorrowes; *for euen in laughing their heart is ſorrowfull;* they are now in darkneſſe, but not yet in vtter darkeneſſe; they want the comfortable preſence of God, yet they feele not the loſſe, becauſe the comfort of his creatures ſomeway ſuſtaines them, but in Hell they ſhall bee vtterly deprived of all comfort, both of the Creator, and of the creatures; if one drop of cold water might ſerue to reſreſh them, it ſhall not bee giuen vnto them.

This

The World for its inſtabilitie, compared to the Sea.

Fire in Scripture, when it is taken in euill, what it ſignifieth.

Pſal. 66. 12.

Reuel. 22. 1.

Reuel. 14. 10.

1. Pet. 1. 6.

Prou. 14. 13.

Luk. 16. 25, 26.

This is an argument of the great power and providence of God the Creator, whom we heard deſcribed ſitting vpon his throne, hauing the world in forme of a glaſſie Sea, and Criſtall Globe before him: it is mingled with fire, yet marueiloſly conſerued, and ruled by him who made it. *Fire and water in the clouds make fearefull thunder; contrary humors of men in the world, cauſe ſtrange commotions and perturbations:* if there were not a ſuperior power preſident ouer it, how could it conſiſt? hee is a foole indeed that ſaith, There is not a God: for who can keepe fire and water, that the one deſtroy not the other, but he onely who made them? His workes of Creation, and gubernation of creatures of ſuch contrary qualities, declare that there is a God.

A deſcription of true Chriſtians, ouer whom Antichriſt could not preuaile, neither by his fraud, nor his force. To reſtraine this vnto them, who from the yeere 1517. vnto the end, haue kept, or ſhall keep themſelues vndeſiled with the filthy fornications of Babel, is too narrow a counting. Some others alſo before that time, haue manfully reſiſted the beaſt, & gotten victory ouer him. Alway we are heere warned, if we will come in with theſe Saints, and get the Harps of God; *No man is crowned, except he ſtrine,* ſaith the Apoſtle: there can be no victory, where there is no fighting: let vs ſhew our ſelues the good Souldiers of Ieſus. Our capitall and arch-enemy, is the Dragon; vnder him there are two Beaſts: but ouer none of theſe can we obtaine victory, vnleſſe wee firſt fight againſt the beaſts that are within vs, & ſubdue them; for they are Satans confederates, & are euer ready to deliuer vs to his hands, if we ſubdue them not: *He liueth in a curſed peace, who liueth not in a daily battell with Satan and ſinne.* And truly, if we will but fight, we are ſure to obtaine the victory: *for he is ſtronger that is in vs, then they who are againſt vs;* the ſmalleſt meaſure of grace, is greater, then that all the power of hell can preuaile againſt it: if we will but *Reſiſt the deuill, he ſhall flee from vs.* How willingly ſhould we enter into this battell, wherein *Obſiſtere & pugnare, eſt vincere,* to reſiſt, and to fight, it is to ouercome?

2. Tim. 2. 5.

He liues in a curſed peace, that liues not in a daily battell againſt his finnes.

Jam. 4. 7.

That all true Chriſtians abhorre all fellowſhip with the Beaſt of Rome.

Concerning the Beaſt, and his marke, and his image, & the number of his name, we haue ſpoken before, in Chap. 13. By this particular enumeration, thus much here is inſinuate vnto vs; that true Chriſtians abhorre all fellowſhip with the Beaſt of Rome; they abhor himſelf, & his mark, and will not ſuffer themſelues, ſo much as to be called by his name: thus is their full victory ouer Antichriſt expreſſed vnto vs. Let ſuch as count it but a triuiall or light matter to be called *Catholike*

Romane, marke this. It is true as we ſaid before, Many haue his name, that haue not his marke, and will be called Papiffs, and Romaniffs, who yet will not in all things profeſſe abſolute ſubiection to the Pope; but of this place we ſee, that true Chriſtians will not ſo much as in name communicate with him.

Stand on the Sea of glaſſe. He ſaw them not caſt downe by Antichriſt, or ouercome by the world; but in the viſion he ſees them ſtanding on the glaſſie Sea, which is a type of the world. To this purpoſe Chap. 12. the woman that figures the Church, is ſaid to haue the Moone, which figures the world, vnder her feet; & here the victorious Saints haue the Sea vnder their feet; they are in the world, but not Of it, *they uſe it as if they uſed it not,* the world maſters not them, but they are ſuperiours vnto it: they haue it not vpon their head, for it can bee no ornamente vnto them; they haue it not in their heart, for it cannot comfort them; they haue it vnder them, for their courſe is aboute it.

Hauing the Harpes of God. This type expreſſeth the ioyfull diſpoſition of Saints to praife the Lord: And the words following declare, that in it the Spirit of God alludes to that thankſgiuing which *Moses* with the men, and *Miriam* with the women, gaue to the Lord for their glorious deliuerance from *Pharaoh*, whom *Iehouah*, that man of warre, drowned in the red ſea, with all his Chariots. That was in ſuch ſort a benefit to that particular Church of Iſrael, that yet, as *Lactantius* obſerueth; it was alſo *Præſignatio, & figura rei maioris:* The prefiguration of a greater thing: This is it which the Apoſtle hath, that theſe things which befell Iſrael, *ut ſi quis iſta nō nouerit,* were types and figures to vs, or rather our exemplars. Therefore is it here moſt properly brought in, to expreſſe our more glorious deliuerance out of myſticall Egypt, & Babel, and from that bondage of *Pharaoh*, both ſpirituall and corporall, wherewith he oppreſſed vs; but now God hath made vs free, that we ſhould praife him. The words following make all this plain: for it is ſaid: *They ſung the ſong of Moſes, the ſervant of God.* This ſerues for a key, to open the truth and meaning of this type, ſo that there was no need why the Interpreters ſhould haue expounded the glaſſie ſea, to be either pure Doctrine, or the Sacrament of Baptiſme, ſince in a generall ſenſe it properly figures the world; and in a more ſpeciall, that troubleſome eſtate of Saints vnder Antichriſt, out of which God brings them, as out of a ſea of fire tribulation; in no leſſe marueiloſ manner, then of old, God brought Iſrael out of the red ſea by *Moses*, for which cauſe now the Lords redeemed ſhould praife the Lord, not by ſinging the ſong of *Moses* onely, which yet may reade, *Exod.*

The godly overcome the world.

The ioyfull diſpoſition of the Saints to praife God.

Ex. 15. 20, &c.

Lactant. diuin. Inſtit. 7. c. 25.

1. Cor. 10. 6.

The end of
musical Instru-
ments in the
Lords seruice.

Exod. 15. but the song of the Lambe also, because a farre greater deliuerance haue we now by Iesus the true Mediator, then Israel got of old by *Moses*, the typicall Mediator.

Vnder the Law, many musical Instruments were appointed for the praising of God, not that God is delighted with vocal sounds; but that man, who naturally delights in sweet harmony, might thereby bee stirred vp to praise him, as also to signifie vnto man, that as the striking of a dead Instrument renders no delight to man; and the striking of one out of tune, whose strings are discordant among themselves, is vnpleasant to him; so a dull and dead praising of God, not resounding fro the soules; coming out of custome, not out of conscience; from fashion, not from feeling or sense; such praises (I say) the Lord declared to be no more acceptable to him, then the striking of a stocke or stone, which renders no pleasant resounding vnto man. More concerning this harping of Saints, he that please, may reade vpon the fift Chapter, where the foure liuing creatures, and 24. Elders are also brought in with Harpes, ioyfully praising the Lord.

But where there simple mention is made of Harpes, here they are called *Harpes of God*: First, because the grace of thanksgiuing is of God, he giues the Harpe, when he giues not only cause to praise him, but a heart to praise him. Next, because this duty of thanksgiuing, is a most excellent grace, and acceptable vnto God. It is customeable in the Hebrew phrase, by the like speech, to signifie any thing that is very excellent; *The Cedars of God*, are put for goodly Cedar trees; and *The Mountaines of God*, are put for great and high Mountaines: so heere *The Harpes of God*, are put for excellent and sweet sounding Harpes.

For the grace of thanksgiuing is a notable and excellent grace aboue others. Prayer and Praise being compared together, Praise will be found the most Diuine and acceptable of the two; for in Prayer a man respecteth himselfe, seeking from the Lord, that which hee cannot want: but in Praising, a man respecteth the Lord, giuing vnto him his due: beside that, Prayer is for this life, but praising of God endureth for euer. It is the restless exercise of holy Angels; let vs begin that vpon earth, wherein with holy Angels we shalbe exercised for euer in heauen. *In all things giue thanks*, for there is cause.

Quid predicabit os, nisi opificem suum?

Quem preferent oculi datori luminum?

Quid mens capit maius parente mentium?

Quid fonte vite suauis viucentibus?

What can the mouth praise, but him who made it?

What can the eyes preferre to him that giueth light?

What can the mind containe more then the parent of mindes?

What can bee sweeter to them that liue then the well of life?

Vox omnis ergo, Cantus omnis, & Lyra

Musa omnis alium predicet semper Deum.

Let euery voyce and song, and Harpe therefore,

Giue praise to God for now and euermore.

Oh that our hearts were such Harpes, to resound the praises of our most bountifull God, without intermission! *For it is a good thing to praise the Lord, and to sing to the name of the most High.*

Verf. 3.

And they sung the song of Moses, the seruant of God, and of the Lambe, saying, &c.

Now follows their song, first generally described, that it was the *song of Moses and of the Lambe*. Next, the tenor thereof, particularly set down in this, & the subsequent verf. As to the first, *Moses* was the seruant; Iesus is the Lord; *Moses* was faithfull in all the House of God, as a seruant; Iesus was faithfull in all the House of God, as the Son. The Sonne is much more excellent then the seruant, and Iesus farre more excellent then *Moses*; yet Iesus ioynes *Moses* heere with himselfe, one & the selfesame song, is called the *song of Moses*, and the *song of the Lambe*; for *Moses* breathed nothing but as the Spirit of Iesus inspired him; and therefore doth the Lord so honour his seruant, as to take him in here with himselfe. Neither is this gracious goodnesse of our Lord to be extended toward *Moses* only, and such as serue God faithfully in the Ministry, but to all his Saints: *He that ouercommeth, shall sit with me on the throne*. No King wil set his seruants on the throne with him; yet Iesus will doe it to his: we must all confesse with *Iohn Baptist*, *I am not worthy to loose the latchet of his shoe*; farre lesse to be ioyned with himselfe, or to sit on the throne with him, but so it please him to haue his seruants now in so great estimation, as to ranke them with himselfe, and hereafter to reward them with so great remuneration, as to set them on his throne with himselfe: worthie is this Lord to bee serued, and happy are they, who both in life and in death approoue themselves faithfull seruants to him.

In the iudgement of *Primasius*, by *Moses* and the *Lambe*, the Old and New Testaments are figured. *Carthusianus* addeth, because out of both the Testaments, Saints praise the Lord, *Christiani non sunt, qui vetus Testamentum non recipiunt*: Christians they are not, who reiect the Old Testament. *Grasserus* follows them, & thinks that by the *song of Moses and of the Lambe*, the Doctrine of the new & old Testament

Psal. 98. 1.

The song of
Angels gene-
rally described.

Heb. 3. 5, 6.

Mat. 3. 11.

Why called
Harpes of God.

Psal. 80. 11.

Of Prayer or
Praise, which
is the more ex-
cellent.

1. Thef. 5. 18.

*Morelli Protheo-
ria in Pifide
capit. 17.*

Why this is
called the
song of Moses.

*Lactan. instit.
lib. 7. cap. 15.*

Testament is expressed: this may be, but more then this lurkes vnder this title of the song.

It is called the *song of Moses*, in respect of the similitude y is betwene the deliuerance of Israel by *Moses*, and the deliuerance of Israel by Iesus; as also in respect of the thankfulness both of the one & the other, for that deliuerance of theirs at the red sea, wherein their enemies were drowned, was in such sort a benefit to them, that it was also praefiguratio, & figura maioris rei; a figure, and praefignification of a greater thing: for so faith the Apostle, that those things which befell Israel, are our enamples; but more the this, it is called also, *The song of the Lambe*, propter adimplerionem, because what was figured in their deliuerance by *Moses*, is now performed in our deliuerance by Iesus; yea, and much more, for he hath freed vs fro the bondage of spirituall Pharaoh, and saued vs from that red sea of the burning wrath of God, wherein the reprobate shall perish.

Beside these, that these are ioyned together, *Moses* and the *Lambe*; it is to teach vs, that the Church then and the Church now are both one, *Moses* foreshaking of Iesus, and Iesus fulfilling *Moses*: There is one faith in both, one song sung by both; the Church hath, and shall continue in all ages & times, one and the same, it changes not with time: Persons of professors, persons also of persecutors may be changed; *One generation passeth, and another generation cometh*; but as the earth remains the same, so the Church in it, shall continue, for the Protector thereof, is this King of Saints, in whom falls no shadow of change. Looke what glorious things the Lord did for his Church of old, the like shall he doe now, his hand is not shortened: and shall giue his Saints as great cause to sing now vnder Iesus the true Mediator, as euer they had of old to sing vnder *Moses*, the typicall Mediator.

In the tenor of their song, they praise the Lord for his works, and for his wayes; to his workes they giue two Epithites, *Great*, and *marueilous*; to his wayes they giue other two, *Iust*, and *true*: when they speake of his workes, they stile him, *Lord God, Almighty*: when they speake of his wayes, they stile him *King of Saints*. To speake of Gods workes, is a subiect so great, that we may cry out with the Apostle, *Who is sufficient for these things*? *Dauid* giues it ouer, as a matter too high for him; *Many, O Lord my God, are thy wonderfull works which thou hast done, and thy thoughts to vs-ward, they cannot bee reckoned vp in order, I would declare them, and speake of them, but they are more then can bee numbred.*

The workes of nature, are marueilous; the workes of grace more marueilous; the workes of glory, most marueilous, said *Carthusian*.

But in this Prophecie we find the Saints of God praising him with a threefold song, for his threefold works: First, for his workes of Creation, *Thou art worthy, O Lord, to receiue glory, and honour, and power, for thou hast created all things, and for thy wills sake, they are, and haue been created.* Next, they praise him for the workes of redemption, *Thou art worthy to take the Booke, and to open the seales thereof, because thou wast killed, and hast redeemed us to God by thy blood, out of every kinred, and tongue, & people, & nation.* Thirdly, they praise him for his workes of most wise & iust gubernation, wherby he confounds his enemies, & conserueth his Church. *Halleluiah, saluation, and glory, and power, & honor, be to the Lord our God, for true & righteous are his iudgements; for he hath condemned the great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his seruants shed by her hand.* And of this kind is the song of Saints in this place.

These workes all and euery sort of them, are called *great and marueilous*. His smallest workes, are greater then the greatest that euer were done by man, yea, the lesse the creature is, the more appeares in it the great power and wisdom of the Creator; who can vnderstand this? *Quomodo prouidentia sua meliorem sensum formiculis & apiculis dedit, quam Asinis, & Camelis?* how is it by his prouidence, he hath put greater sense in the little Emmet & the Bee, then in the great Camel or the Asse? Of small seeds he brings out tall and high trees, when of greater seeds, lesse growth doth proceed: or how is it that *pillula tam parua ditauit acie, qua per oculos emicante in situ temporis caeli prope dimidium lustrat*? the apple of the eye, which is so little, God hath indued with so sharpe and quick a sight, that in a short time, it is able to view almost the halfe of heauen. Thus euen of the least workes of God, doeth this great praise redound to the Lord, *Great are thy workes*. What then shall wee say of his greater workes? specially those of redemption. In them, *quia non oportebat ut nouum faceret mundum, noua fecit in mundo*: because it was not needfull that hee should make a new world, hee made new things in the world. Here was wisdom, & an infinite loue manifested, the height, the depth, the length, and breadth whereof none can comprehend. And with these great alio are the workes of gubernation; *As he made the worlds, so by his mighty power he beares all things up*: And hee worketh all things after the counsell of his owne will. The Lord is a God of knowledge, by him enterprises are established, the Lord killeth and maketh aliuie, brings downe to the grave, and raiseth up againe; he maketh poore, and he maketh rich, he listeth the begger from the dunghill, to set them among Princes: In a word,

*Aug. Volusiano.
Epist. 3.*

August. ibid.

word, all the changes and waltrings of this world, are gouerned by his providence.

Great then are the works of the Lord; and as they are great, so are they marueilous: but such is our corruption, that custome drawes most excellent things in contempt, *Vitæ calcantur, quæ confiderata stupentur*: we maruell not at the most maruellous workes of God, when they are common: that *Ionas* vpon the third day, was brought out of the belly of a Whale, is counted maruiculous, because but once done; that a manchild, after three quarters, is brought out of the wombe of a woman, is not maruelled at, because it is daily done: when the dumbe had his mouth opened to speake, then the people maruelled; but when a man, borne dumbe (as all men are) hath his tongue by time loosed of the Lord, to speake, that is counted nothing, because it is common & vsuall: water turned into wine in *Canā of Galile*, was a miracle; but water out of the cloud, falling on the Vine-tree, to nourish the sap therof, and turned by heate of the Sun, into wine, is not esteemed maruellous, because it is common. In iudging of the workes of God, *Magni ceteris est ingenij, ut ait quidam, scruocare mentem à sensibus, & cogitationem à consuetudine abducere*: It is a great point to separate our mind from our senses, & to withdraw our cogitation from custome. So should we soone see, that all the workes of the Lord are maruellous. We want not matter for which wee should praise the Lord; we want eyes to see it: The Lord open them, and waken our hearts, that wee may sing this song of Saints vnto him, *Great and marueilous are thy workes*.

Lord God Almighty. Of this attribute of power, we haue spoken sundry times before. This now we obserue, that in the song of *Moses* and the *Lambe*, no praise is giuen to any but the Lord. The old and new Testament agree in this truth. *Papists* Lethargies offering prayers and praises to the *Virgin Mary* to Angels, to Saints departed, agree not with the song of the *Lambe*: true Christians sing the song of the *Lambe*, & hereby are they distinguished frō *Antichristians*. In the *Psalter* of *Bonauentura*, all Prayers, all praises are turned ouer to our *Lady*, which by the Spirit were penned to our Lord. And most blasphemous is that of *Gabriel Biel*, their *Seraphick Doctor*: In the heauen (saith he) there is a King, and a Queene; the King is God the Father, if any man haue to do to seeke iustice for redresse of wrongs, goe to him, for the administration of iustice is in his hand: the Queene is the *Virgin Mary*; if any man haue adoe to seeke mercy, goe to her, for shee hath the administration of mercy. But neither did *Moses*, nor *Iesus*, nor his best beloued Disciple *S. Iohn*, teach vs any such diuinity. *S. Iohn* knew the *Virgin Mary* best of any man; vpon the crosse, our

Sauour commended her to his care: but no such thing hath *S. Iohn* delivered vnto vs; let *Bonauentura* and *Biel* sing as they please, we will learne the song of *Moses* and the *Lambe*, giuing glory to none but to the Lord our God Almighty.

Iust and true are thy wayes, Oh King of Saints. The wayes and the workes of God are both one: by his wayes, I vnderstand his secret working and vnscene: for the Lord is a continuall working power, though we alway see it not, his workes are these, which are scene and manifest, called in the next Verse, *iudgements manifested*; manifesta sunt in suo actu, in quem exeunt, occulta sunt in sua causa, ex qua exeunt: they are scene in the act whereto they end; they are secret in the cause whereto they come; & in the maner, by which they proceed. When he purposed to exalt *Ioseph*, he first cast him down to the prison: there he walked in a secret way, that vnto men might seeme contrary to his end. *Lazarus*, an heire of grace, lies on the dunghill: the *Rich man*, a vessell of wrath, he is clothed in purple, and fareth delicately; this way could not be scene, till it came to the end, and broke out in the work. Now *Antichristians* flourish, they seeme to preuaile, who but they? Christians are contemned, persecuted, & sore oppressed; a strange way, and a secret, yet by it God walks to the performance of this Prophecie, in the destruction of *Antichrist*, & deliuerance of his Church. Let vs giue glory to God, not onely in the workes we see done according to his Word, but in those also that are secret, and would seeme to be against it: let vs sing this song vnto him, *Iust and true are thy wayes*.

He is called, King of Saints, for the excellency of his holinesse: there are many Saints, yet but one King of Saints; some are Saints by creatio, wherein they continue, as elect Angels; some are Saints, by communication of grace and holinesse in the new creation, as elect men and women, chosen, called, and iustified. But God is King of Saints, The holy one of Israel, yea, and holmesse it selfe: there are many lights in the firmament, but there is one above all the rest, Sol quasi solus; there are many Saints, but one supereminent; all other lights lose their light when the Sunne appeareth; and all other Saints lose after a sort, that name, when the King of Saints commeth to bee spoken of, and therefore in the next verse, they being excluded, this glory is giuen vnto him, *Thou onely art holy*; namely, in thy selfe, and of thy owne nature.

Secondly, he is called, King of Saints, for his particular protection of them, the earth is the Lords, and he is King of all creatures; but Saints are his peculiar people; and God is their King in speciall maner, these are, A chosen generation, a royall Priesthood, a peculiar people,

The wayes and workes of God are both one.

Examples of Gods secret wayes.

Gen. 37. 22.

Luk. 16. 20, 21.

God is King of his Saints.

1. Sam. 6. 20.

1. Pet. 2. 9.

2 Cor. 6. 16. 18.

people, a holy nation: These are the Temple of the living God, hauing these promises, I will dwell among them, and walke there, I will be their God, and they shall be my people, I will be a father vnto you, and ye shall be my Sonnes and Daughters, saith the Lord God Almighty. Oh what a comfort arises of this, that the Lord God Almighty is become our King, and our father! Onely let vs remember, that the title of Saints belongeth to none vnto whom God is not a King, not in respect of his power, for so all creatures are vnder his kingdome, but in respect of his grace, whereby he rules and gouerneth his Saints by the Scepter of righteousnesse. Let vs therefore resigne our selues fully vnto the Regiment of his holy Spirit. More of this, how they who are sinners, are not the lesse called Saints, hee who pleaseth may reade our treatise on the eight to the Romanes.

Verse 4.

Who shall not feare thee, and glorifie thy name, for thou onely art holy, and all nations shall come and worship before thee, for thy iudgements are made manifest?

The fruit arising out of his maruailous workes, unrec-fold.

1
2
3

Esay 8. 13.

Sundry sorts of Feare.

All put for some of euery sort.

The fruit of the great and maruailous workes of God, arising to himselfe, is three-fold; first, feare; secondly, glory; thirdly, worship. These the Saints acknowledge to be in such sort due to the Lord, that it is vnto them a matter of great admiration, how it can be that any creature should not giue vnto the Lord, feare, glorie, and worship, and this lurketh in their interrogatory, Who shall not feare thee? maruelling at the wicked how it can be, that they doe not feare so great a Maiestie, specially when they see his workes and iudgements manifested. Feare is the Lords due, Sanctifie the Lord God of Hostes, and let him be your feare.

There are sundry sorts of feare, one which is seruile onely, a feare of God for his iudgements, this in the reprobate proceedes to a Desperate feare, which is the feare of deuils, that causeth them to tremble, but in the godly seruile feare proceedeth to shiall, and of this feare here is spoken, for it brings out in them a glorifying of God, and a worshipping of him; this feare is the daughter of faith, the sister of loue, the Mother of obedience. Of this and other sorts of feares, with their qualities, obiects, and effects, hee who pleaseth may reade our Anatomy of a Christian.

And all Nations shall come and worship, &c. that is, some of all nations, genera singulorum, non singula generum, some of euery sort, but not all: we heard before, that all the world wondred at the Beast, and power was giuen him ouer all kindreds, tongues, and nati-

ons, and all that dwell vpon the earth, did worship him, except these onely whose names were written in the Lambes booke of life: this was during the time of Captiuitie, and of that houre of tentation which went ouer the whole earth; But now the case is altered, the battell is foughten, the Dragon is casten downe, Michael preuailes: Now the true Lambe standing on Mount Sion, sheweth himselfe a party to the counterfeit Lambe that spake like the Dragon, and hereupon followes this change, the turning of people from following and worshipping of the Beast, to follow and worship the Lord.

This Prophecie is accomplished in our daies, glory be to God for it, many Nations haue reiected the yoake of Antichrist, forsaken the Pope, and turnes to be followers and worshippers of Christ. Among the rest, God hath called vs of this Nation also. In the first hundreth yere, he called vs from *Gentilisme*, and caused vs embrace *Christian religion*, as we haue at length shewed in our seauen daies conference betweene a *Catholicke Christian*, and a *Catholicke Roman*; we were the latest of any Nation in subiecting our selues to the Church of Rome, before the eight hundreth yere we did not acknowledge her. But because that defection fore-prophecied so clearly, behoued to ouerspread the whole world, at length it ouerwent vs also, and our fathers from that yere forward were led away in palpable darkenesse vnto a spirituall captiuitie, and so departed from the faith of our ancient Fathers. Till at length it pleased the Lord, according to the Prophecie, to reueale that man of sin; and to restore to the World the light of the Gospel againe, which the Pope had obscured: Then many Nations illuminated with the light thereof, returned to the ancient Catholicke Apostolicke faith of the primitive Church; And among the rest, God hath also turned the captiuitie of Scotland, freed vs from the bondage of the Pope, and made vs to embrace againe our ancient faith which our fathers professed, who were first christianized in this Kingdome: God make vs thankfull for it, and giue vs grace to walke worthy of the light whereunto wee are called.

For thy iudgements are made manifest. The conclusion of the Song sheweth that the Saints here praise him, especially for his plagues powred out on the enemies of his Church: *δικαιοματισα*, among the Grecians, properly signifies those things whereby any man defends his owne right, and here are taken for iudgements, because by plagues the Lord pleads the cause of his own glory, & defends the truth of his Gospel, when men would suppress it. God is alway to be feared for his iudgements, but his manifested iudgements

Reuel. 13. 7. 8.

Reuel.

A falling from Antichrist.

Iudgements what they signifie in this place.

Psal. 119. 120.

Exod. 7. 3.

The deepe of Gods iudgements will swallow vp the deepe of mans heart.

Hardnesse of heart, is the cur-throat of the foule.

1 Sam. 6. 19. 20.

ments to see them, and not to be moued with this is a beastly stupidity. Such was the hardnesse of the heart of *Pharao*, hee felt a power which he neither could resist, nor yet was able to endure, yet would hee not cease to rebell. Strange were the sights hee saw, but was not thereby moued to feare the Lord, and glorifie his name. The iudgements of the Lord are said to be a great deepe. The heart of man also is called a great deepe. It is strange that the deepe of a profane hart should swallow vp the deepe of diuine iudgement, and forget all that euer they heard or saw of God his iudgements; but let them know, if they so continue, that the deepe of diuine iudgement will at length ouerslow the deepe of the hart, and vtterly confound it, if the heart returne not to the Lord, chased with the feare of his iudgements, to make refuge to his mercy.

Certainly, great is the senselesse stupidity of this age. Hardnesse of hart is the cur-throat of the foule. What manifested iudgements of God haue we in our own time seen vpo our enemies? What marvellous works of God toward our selues? But there doth not remaine so much as a memory of them. How did the Lord roote out the *Cananites* out of this Land? was it not the finger of God? How did he drowne and abase the pride of that *Spanish Armado*, that was lifted vp against heauen? did he not cast it downe into the bottome of the Sea? And to come to more particular iudgements, how many hast thou scene condemned to the *Axe*, to the *Gibbet*, to the *Water*, for sinnes confessed by them, whereof thou art guilty no lesse than they, & yet hast not learned this song, *Who would not feare thee, O Lord? for thy iudgements are made manifest?* Good *Dauid* when hee saw *Izzab* stricken for vnrerend touching of the *Arke*, he feared, and cried out, *Who can stand before the Lord God?* Alasse, how many hath the Lord stricken round about vs, and yet we feare him not. Of all plagues, the plague of a hard and senselesse heart is the greatest. The Lord deliuer vs from it.

Verse 5.

And after that I looked, and beheld the temple of the Tabernacle of the Testimony was open in heauen.

Now follows the second part of the Chapter, containing a description of the instruments by whom the Lord powres out his last wrath vpon the enemies of his Church, with their preparatiō, furnishing & forth sending.

After that. All this Prophecie was reuealed, as we noted, to *St. Iohn* vpon one day, the Lords day, but yet distinctly, so that one Vision was offered to him after another. I looked, and beheld. These two *St. Iohn* commonly ioyneth together, noting 2. things; first, a continuall feruent desire in *St. Iohn*, to

learne and to see more. Next, a ready willingness in God to teach him more. He looked neuer in vaine, but so oft as he looked, hee saw or beheld something hee had not scene before. These two goe together, where the one precedes, desires of grace, and mercy, and light in the soule, the other will follow, communication of grace, mercy, and further light to the foule: when the heart of man is opened to craue, then the hand of God is opened to giue. Open thy mouth wide, and I shall fill it. But, alas, we looke not with *St. Iohn*, we long not, we seeke not, we desire not; what maruell then we see not, we get not, we obtaine not?

The temple of the tabernacle of the testimony. Here is a phrase, the like whereof occurs not in all the Scripture: Wee reade of the temple, of the tabernacle, of the testimony, but all three thus conioyned, we reade them not. Of these three, the last is the first, for the Testimony was before the Tabernacle, and the Tabernacle before the Temple. The temple is called the Temple of the Tabernacle, because it was built according to the forme of the Tabernacle. The first patterne of both God shewed to *Moses* on Mount Sinai: according to that patterne was the tabernacle built, not one pinne was otherwise than God directed him: the Tabernacle was a portable temple, carried in the Wildernesse vpon the shoulders of the *Leuites*, as the people removed, it removed, when they encamped, it was placed in the middelt of the camp. Now according to the patterne of the tabernacle, *Salomon* framed the Fabrik of the temple, the like house in proportion, but more in quantity, for where the one was portable, the other was a fested place of residence, and unmoveable. Both the tabernacle and the temple had the testimonie reserved in the Westerne and most secret place of the house; there was the *Arke* of the covenant, with the *Rod* of *Aaron*, the pot with *Manna*, the tables of stone wherein the Lord with his owne finger had engrauen the law or testimony, and aboue all was the mercy seat, betwene the two *Cherubims*, figuring *Christ Iesus*, by whose propitiation sinnes are pardoned done against the law and testimony, for in him onely the ancient beleeuing *Israelites* found peace vnto their soules. But of these things occasion will serue (God willing) to speake more conueniently in other time. Here certaine it is, the Spirit of God alludes to this policie that was among *Israel*, for in the Heauens such a temple, and a tabernacle, and such tables of the testimony are not; Indee the truth figured by such types still remains in the Church. Thus the allusion is not without reason.

For here the equity of Gods iudgement is exprest vnto vs, when it is said that the

2

1 Sam. 81. 11.

The Tabernacle of the Testimony, an vnread of Phrase in all the Scripture, saue onely here.

Exod. 26. 1. 36. 1.

1 King. 6. 1. & 4.

Here the equity of Gods iudgement is exprest.

Reuel. 11. 2.

1 King. 2. 28.

seuen Angels with the vials of wrath come out of the Temple of the Tabernacle of the Testimony. For that Beast of Rome hath polluted the Temple, and the Tabernacle, he hath corrupted, and defiled the pure worship of God there, a new Altar, a new sacrifice, and a false worship hath he brought in. He hath reiected the Testimony, discredited in the hearts of men the authority of Gods Word, and as was said, He hath trode the holy Citie vnder foote. Now his plagues comes proportionall to his Sinnes; out of the Temple, Tabernacle, and Testimony. The worship and Word of God depends not vpon man, it loses nothing by the contempt of men, if they will not reuerence it; plagues shall proceede from it to punish them: Prophane loab may run to the Temple, and catch hold of the Altar, but it shall not saue him: and Godlesse men in their life; contemning Gods Word, may runne, as many time wee see them, in the day of their death, to seeke comfort in the testimony, but they shall not finde it. Vnto the wicked, the best things of God, are turned into euil; such is their cursed corruption, that the Saviour of sinners becomes a Rocke of offence, and a signe of contradiction; yea, the word of life becomes to them a sanour of death: and the Temple of God, which is a publique Almes-house to the godly, wherein he distributes to them mercy and grace, vnto them is but a common store-house of iudgements, out of which cometh wrath vpon them to punish their insidelity, contempt of the word, and exercises of his holy worship.

Verse 6.

And the seauen Angels came out of the Temple, hauing the seauen plagues, clothed in pure and white linnen, and hauing their breasts girded with golden girdles.

Angels the Executioners of Gods anger.

Heb. 1. 14.

Exod. 12. 29. 2 King. 19. 35.

The Angels vp-right in the executions of Gods iudgements.

The executors of Gods iudgements are now described; they are said to be Angels, this confirms the Doctrine preceeding. To the godly, Angels are ministring spirits, sent forth to minister for them, who shall bee heires of saluation: but, to the wicked, they are (as ye see) ministers of wrath. They are said to be seauen, which figures to vs, that the iudgement of Antichrist shall be heavy and great: he plagued *Pharao*, and destroyed his first borne by one Angel; he plagued *Sennacherib*, and destroyed his army by one angel, but here there cometh out seauen.

Further, *St. Iohn* describes them from their Apparell, as they appeared vnto him, clothed in white linnen, and girded about with golden girdles: noting vnto vs their holinesse and integrity wherewith they doe the worke of God; they are free from corrupt and vn-cleane passions or affections, euen in execu-

ting of iudgement, they are holy and vp-right: for wee are not to thinke that these heauenly spirits borrow their beauty from the creatures. This is the shamefull misery of man, that being at the first made to Gods Image, Lord of all the creatures, now, by his transgression, he is become a begger from euery creature, before he can be clothed: the silly sheepe lends him their wooll, the oxen their hides, the worne furnishes him silke, the fowles lends him feathers; so that when hee is best clothed, then is he the greatest begger, hauing nothing that is his owne: whereas, in Innocency, he needed no helpe of the creature, being clothed throughout with true righte-ousnesse and holinesse. All this, that angels are represented to vs clothed with garments, it is but for our capacity, that by things which we know, wee may conceiue that which the Lord would teach vs, their garments are euer said to be white, figuring first, their ioyfull estate: there are no dole-weedes for mourning in Heauen: next, their vnspotted sanctity.

And we may further remember, that the spirit of GOD, in vying such similitudes, drawes them from things in nature which are most excellent. The *Naturalists* write of a certain kind of linnen called by the *Grecians* ἀσβεστον, linnen vniu by *Latines*: Of it clothes were made, which could not be consumed with fire, but were more clearely purged by the fire than they could be by the water. *Regum funera in eiusmodi adurebantur tunicis, ne corporis fanilla cum reliquo misceretur cinere*; The bodies of Kings were burnt in coats made of this linnen, that the dust of their bodies should not be mingled with the Ashes of the fire wherein they were burnt. *Plinius* recordeth, that he saw, ardetes in focus conuiniurum ex eo vidimus mappas, fordisibus exstis splendentes igne magis, quam possent aquis, in the fires of banquetters, their Table-clothes burning, and made brighter and cleaner from spots by the fire, than they could be made by water. Indeed, he grants such linnen then was rare to be gotten, but being once obtained was equal to the price of most precious pearles. And vnto this we may well thinke the spirit of God alludes in this and such like places.

To this same purpose are golden girdles ascribed to them, not for vanity, after the manner of corrupt men, who vnder their most gorgeous garments, haue most filthy soules. The girdles of Saints, are called by *St. Paul*, girdles of verity. They note in these heauenly spirits, first, their willing readinesse to doe the worke of God, so the spirit of God vses this phrase, Gird thy selfe, and serue me. Againe, it notes (as before) their purity and holinesse; for *Naturalists* write of the Gold, *En est auri natura ut nihil illi igne depercat*, A a a a a 2

Gen. 1. 27. Gen. 1. 9. 20.

Asbestinum.

Pancitell de lino vniu.

Plin. lib. 19. cap. 1.

The Girdle of verity, what it notes.

Ephes. 6.

Luke 17. 8.

Thimus lib. 3.
cap. 3.

1 Peter 1. 7.

*utro etiam in incendijs daret, quinimo quo sapi-
us arsit, eo magis proficit ad bonitatem:* such
is the nature of Gold, that it loseth no-
thing by the Fire, it indures in the mid-
dest of flames, yea the oftner it is burnt
the finer it becomes. Therefore Gods
Grace in his Saints is compared to Gold,
That the tryall of your faith being found much
more precious than Gold tried in the fire.
More precious indeede, for (as the Apostle
saith in that place) gold perishes, but grace
endures: but as for the fained vertue and
sanctitie of hypocrites, they know not what
it is to approue themselues to God, (as the
Apostle speakes) ἐν ἀγνῳτι ἀνυποκρίτως, in
loue vnfaigned. The best thing in them is
but like vnto the Alchymic Gold in shew
and colour, it lookes like naturall Gold,
but cannot endure the stroake of the ham-
mer like it.

In a word, this description of these An-
gels, lets vs see what manner of men, in re-
gard of their disposition, God will raise vp
for the doing of his worke, and deliuerance
of his Church from Antichrists tyranny.
For we are not to thinke that the Lord now
will confound the enemies of his Church
by the immediate ministry of Angels, as he
did the Egyptians and Chaldeans of olde.
Truth it is, the Lord Iesus is the great Ge-
nerall and Captaine in this battaile, his An-
gels are not idle in the worke, yet will hee
also employ men in it, as after is shewed,
God shall put it in the hearts of the Kings of the
earth, to strip the Whore naked. And here is
declared what manner of men they should
be that goe about this worke, to wit, holy,
and pure in conuersation, patient, strong,
and inuincible in tribulation. We pray that
Gods will may be done in earth as it is in
heauen, the Lord worke it, and sanctifie and
fit his owne instruments for his own work,
and the Lord, make hast to performe his
word spoken to his seruants.

Verse 7.

*And one of the foure beasts (or lining creatures)
gave to the seauen Angels, seauen golden Vi-
als full of the wrath of God, who liueth for e-
uer and euer.*

In this Verse, we see how the seauen angels
are furnished with weapons of Gods wrath
to be executed vpon the wicked. The Lord
sends no empty messengers into the World,
but according to the worke he hath to doe
with them, whether it be of mercy, or of
iudgement, he furnishes them alway with
such furniture as makes them able and meet
to doe the work for which he sends them.

As Kings of the earth, when they pro-
claime warre against their enemies, open
their Armour-houses, that their subiects and

souldiers may be furnished with weapons,
so doth the Lord here. He hath denounced
battell vnto Babel, and in the subsequent
Chapters, he fights against her, til he destroy
her, but before he doe it, his Armour-house
here is opened, and weapons of wrath are gi-
uen to his seruants. For the store-house of
his iudgements can neuer be emptied; they
are both many and manifold. Of this the
Lord himselfe glorieth, *Hast thou entred into
the treasures of the snow, or hast thou seene the
treasures of the baile, which I haue reserued a-
gainst the time of trouble, against the day of
battell and warre?* When the Lord entred
to the battell with old Babylon in the East,
the Lady of the world, the grandmother of
this whorish Babylon in the West, in this
manner did he speake to her by his Ser-
uant Ieremie. *I haue layde a Snare for thee,
and thou art also taken, O Babylon, and thou
wast not aware; thou art found, and also caught,
because thou hast striven against the Lord.
The LORD hath opened his Armourie, and
hath brought forth the weapons of his indigna-
tion, for this is the worke of the Lord God of
Hostes, in the Land of the Chaldeans.* It was
thought at that time impossible, that Babel,
the Hammer of the Earth, should be destroy-
ed, or that the great Tree, in the branches
whereof the Fowles of Heauen made their
Nests, and under the shadow whereof the
Beasts of the Earth had their Nests, should
be cut downe. It was the voyce of olde
Babel, *I sit as a Queene, and shall not be mo-
ued.* But all these presumptuous thoughts
of men are put to silence with this one
speech of the Lord, *This is the worke of the
Lord God of Hostes.* The same is the Lords
proceeding against her Daughter, *Westerne
Babylon:* it seemes impossible, in regard of
her greatnesse, and confederacie of the Po-
tentates of the Earth with her, that she should
be moued, but here the Lord hath said hee
will destroy her, & is now opening his trea-
sure-house for battell against her. This also
is the work of the Lord, and we may be out
of doubt that he will accomplish it.

The weapons of wrath, furnished here to
the seuen angels, are said to be *seuen golden
Vials full of the wrath of God:* all noting the
greatnesse and equitie of Gods plagues vp-
on Antichristians: the Viall is a drinking-
Cup, but larger than any ordinary Cup,
so that hereby a great wrath is figured: yet
iust and righteous, for the viall is of a definit
quantitie, containing a measure of wrath
proportionable to the sinnes of the wicked,
but knowne to none except the Lord. The
Whore of Babel hath in her hand a cup full
of Abominations, and the righteous God
meets her with a viall full of wrath. To
this same purpose, the vials are said to be of
Gold, for he is holy and pure, euen when he
punisheth;

Iob 38. 21. 23.

Ierem. 50. 24. 25

Ierem. 50. 25.

The weapons
of wrath,

Vials ascribed
vnto Gold.

Reuel. 17. 4.

Psal. 51. 4.

Primas.

Beda in Apo-
calyps.

Vials ascribed
vnto Saints.

Cant. 4. 12.

Acts 10. 4.

punisheth; *inst, when he speakes; and pure,
when he iudges.* Beside this greatnesse and
equity of Gods plagues vpon Antichrist, this
also is figured by the Vials, that they shall
be publique and manifest, the world shall
see the Whore plagued. They who thinke
the viall to be a vessell, wide beneath, and
strait aboue, will hereby haue signified that
these iudgements shall be dropped out, and
distilled by degrees, but wee rather follow
Primasius and Beda, that the viall is a drin-
king vessell, hauing a foot, but the body of
the cup, narrow at the shanke, and wide at
the mouth. *Phiale dicuntur, quia hec suppli-
cia non occulta futura sunt, sed manifesta om-
nibus. Indicia Dei non occulta, ut abyssus, sed
aperta ut Phiale hic significantur:* These iudg-
ments are expressed by Vials, because they
shall not be secret, but manifest to all men;
they are not these iudgements which are
hid like the deepe, but such as are open
like the Viall. Nam Phiale patent, for Vi-
als are open Vessels, into the which one
may looke.

Vials are also ascribed to Saints, as yee
may see in the fift Chapter, Vials full of
sweet odours. Berengandus was tarre mista-
ken, when, thinking the Vials in both the
places to signifie one thing, hee expounds
the vials full of the wrath of God to be *Cor-
da sanctorum splendore sapientie ornata*, the
hearts of Saints adorned with the beauty of
heauenly wisdom, so like, as such hearts
are full of the wrath of God: this is a childish
opinion: but indeede these Vials in the fifth
Chapter, may properly figure the hearts of
Saints, as the naturall heart is a triangle con-
tracted beneath, and larger aboue, so is the
soule of a sanctified man, like a viall indeed,
narrow and contracted toward things be-
neath, but wide and open to things aboue.
For which cause also Iesus compares his
Spouse to a garden enclosed. These vials of
Saints are full of odours; that is, sweete
prayers, and prayes ascending alway to the
Lord, and sure it is, where the sweet sauour
of such odours goeth vp, the wrath of God
cannot come downe; the vapors of these o-
dours ascending like the prayer and almes of
Cornelius, drawes downe mercy, but holds
vp iudgement. But where nothing ascends
to the Lord, but the vnpleasant and stinking
flower of sin, out of the cup of the Whores a-
bomination, be sure, that the vapour of sinne
drawes downe the showers of wrath. Let vs
take heed what we send vp to the Lord; for,
according to it, shall the Lord send down to vs.

Now it is said, that one of the foure lining
creatures, gave these Vials to the angels. Con-
cerning the foure beasts, which I alway
reade foure lining creatures, for neither the
Hebrew *hayoth*, nor the Greek *ζῶα*, nor the
Latine *Animalia*, binds vs to call them beasts;

but by the contrary, I haue declared in the
fourth Chapter, that they signifie a principall
order of Angels, and are called lining crea-
tures for the excellency of that life which
they liue aboue all other creatures: to that
fourth Chapter I remit the Reader, and
now onely obserue, how one of the superi-
or Angels giueth seauen Vials to other se-
uen Angels: the one, neere the throne, gi-
ueth: the other, taketh, and executeth.
The Lord, by that one of the foure, might
haue done his worke, as by one he destroy-
ed Pharaoh his First borne, and Sennacherib
his Armie, but this one, yee see, giueth the
vials of wrath to other seauen. This is the
Lords dispensation, who hath established
order euen among his holy Angels, but
without enuy or emulation they stand all
now contented with their place, not mur-
muring that others should be aboue them,
or neerer the throne then they, but all do-
ing cheerefully the worke enioyned them.

Sure then, order is among angels, for
these foure figuring to vs a number of Angels,
in respect of vs innumerable, haue a place
neerer the Throne than the rest, as ye may
see by conferring the eleuenth Verse of the
sixt Chapter, with the sixth Verse of the fourth.
And as their place is neerer, so their power
is greater, as appears by this place, one fur-
nisheth Vials to the seauen. But what this or-
der is, who can determine? Dionysius A-
reopagita makes Nine orders of Angels, and
distinguishes them into Threes, the first con-
taining Cherubims, Seraphims, Thrones.
The second, Dominions, Armies, and Pow-
ers. The third, Principalities, Archangels,
and Angels. But it is strange, men dare be
bold to teach that vnto others, which the
Lord in his Word hath not taught vnto
them. Much more modest was Augustine,
*Qui fatetur se rationem huius distinctionis ig-
norare:* Who acknowledgeth, hee vnder-
stood not the reason of this distinction.
Some lessons are reserued to be taught vs
in the life to come, which now we can-
not conceiue, let vs wait vpon the Lords
leasure. And in the meane time learne to be
humble, and content with such places as
God hath set vs into. The angels we see doe
so, and wee should endeauour our selues to
doe Gods will, as they doe it.

The vials are said to be full of wrath, and
therefore in the first Verse of the next Chap-
ter, the Angels are commanded to poure out
the Vials. This is the Lords patience, hee
strikes not euer when man offends him, he
tarries till compleat sins make vp compleat
wrath. Where it is to be noted, that the kee-
ping of the cup of wrath, & powring out of
it in due time, is Gods part, the filling of the
cup is man his part: he told Abraham he wold
cast out the Cananites, the reason of his
delay,

Order euer
among the
Angels.

Elias in Na-
zian orat. 2. de
Theolog.

Aug. cont.
Priscillian.
cap. 11.

Some lessons
are reserued
for the life to
come, which
now we can-
not conceiue.

God strikes
not euer when
man offends
him.

Gods messen-
gers are neuer
empty to his
worke which
he setteth
them about.

Gen. 15. 16.

delay was, the cup of the Amorites is not yet full. It is so with all the wicked, their cup is in the Lords hand, but they fill it themselves by the daily multiplication of their sinnes, and when it is full, the Lord ouerturnes the cup, and powres it downe on the head of them who filled it, this is called the turning of their wayes vpon their owne head; this is significantly exprest by the Apostle, speaking to the wicked walking without remorse in the course of their sinnes, and despising the patience of God: *Thou after thine hardnesse and impenitent heart, treasurest up unto thy selfe wrath against the day of wrath, and reuelation of the righteous iudgement of God.* The Lord keepe vs from this miserable estate, and graunt vs a penitent heart, to shed the teares of contrition, that the Lord may gather them into his bottle, but far be it from vs out of an impenitent heart to multiply sin, which multiplies wrath in the treasure or Viall of wrath, till it be full.

Which lieth for euermore. In this Prophecie, this praise of eternity is very frequently ascribed to the Lord, for the comfort of his Saints, and terrour of his enemies. And here there is a great amplification of the wrath shall come on the wicked, in that it proceedes from him who lieth for euermore. The wrath of earthly Kings is heauy, and hard to beare; *Salomon* sayes, *The wrath of a King is the messenger of death*, yet as men themselves are mortall, so is their wrath mortall. *Herode* dyes, and *Ioseph* may returne to Canaan; *Domitian* is taken away, and *John* (by *Nerna*) released from his banishment; but such as are under the wrath of God, who lieth for euermore, shall neuer be relieved.

Verse 8.

And the Temple was filled with smoake from the glory of God, and from his power, and no man was able to enter into the temple, till the seven plagues of the seven angels was fulfilled.

This Verse concludes the Chapter, for in it God ioynes his working power with his seruants, whom hee sendeth forth to execute his wrath, there proceedes from his glory and power a smoke filling the temple, to testifie that he was present, and present to darken and blinde the mindes of Antichristians, till their wrath was accomplished. Thus are the words to be vnderstood, the smoke is not the smoke of his glory and power, but inflicted of, or from his glorious power vpon his enemies; for his glory is so bright, that no darknesse is in it, neither is there in his power any weaknesse, like vanishing smoke driuen away with smallest wind. For the better vnderstanding of it, let vs looke to the like words in other places of holy Scripture, when the Lord proclaimed his Law on

Sinai, there appeared a thicke cloud vpon the mountaine. *Mount Sinai was altogether in a smoake, because the Lord descended vpon it in fire, and the smoake thereof ascended, as the smoake of a furnace.* The Lord there shewed his presence in a terrible manner, to let his people know, what terror & fearefull wrath would follow the transgression of his Law. But vnto vs, when he proclaimed his Gospel, he gaue presence in a more sweet & comfortable manner, noting the sweet and ioyfull fruit should arise to the foules of men by the covenant of grace, which they could not find in the covenant of works, for vpon mount Tabor, not out of a thicke or darke cloud, but out of a bright cloud, clearly shining, was founded this comfortable compendium of the Gospel, *This is my beloved Son in whom I am well pleased, heare him.* A terrible presence was figured by fire and smoake, and the loud voice of the trumpet, at the giuing of the law, a comfortable presence figured by a bright cloud, and a sweet voice, at the giuing of the Gospel. Saint Paul compares the one with the other, but prefers the second to the first. *Ye are not come to the mountaine that burned with fire, nor vnto blacknesse, darknes, and tempest, and the sound of a trumpet, &c. but to Mount Zion, and to the City of the living God, the heavenly Ierusalem, and to the company of innumerable Angels, to the generall assembly and Church of the first borne which are written in Heauen, and to God the iudge of all, &c. and to Iesus the Mediator of the new Covenant, and to the blood of sprinkling that speaketh better things, than that of Ab:l.* Seeing therefore the Lord appeareth to vs now with a more gracious and comfortable presence, and speaketh vnto vs with a sweeter voice; our sinne is double the greater, if we doe not heare and obey him: but if any such presence, here this smoake is not the type and figure.

Again, we read, that at the dedication of the temple, God shewed his presence by a type like this, for it is said the cloud filled the house of the Lord, so that the Priests could not stand to minister, because of the clouds, for the glory of the Lord had filled the house of the Lord: this way did the Lord figure his willing acceptance of *Salomons* prayer and his contentment to dwell in that house, builded, & dedicated to his name, as he had also done the like before vnto the tabernacle, figuring his presence in it for protection and conduction of his people. Where if it be demaunded why it is that the Lord, who dwells in light inaccessible in the heauen of heauens, and whom in his workes we see clothed with honour, and glory, should couereth himselfe with light as with a garment, doth shew his presence to vs vpon earth, in a cloud or smoke? the reason is, because now in this our sinful body,

Exod. 19. 16.

Matt. 17. 4. 5.

The difference in deliuering the Law and the Gospel.

Heb. 12. 18. 19. 22. 23. 24.

1 King. 8. 10. 11.

Exod. 40. 34.

Psal. 104. 1. 2.

An Amplification of Gods wrath on the wicked.

Proverb. 16. 4.

Matth. 2. 19. 10.

The glory of Gods justice inflicted on his enemies.

Smoke in Scripture, a type of wrath. Psal. 18. 7. 8.

Esay 6. 10.

Compare Esay 6. 1. 2. 3. 4. with Reuel. 4. 8.

Hierom. in Esay 6. 4.

Gods iudgement against Apostate Antichristians.

body, we cannot abide his glorious light, as also to declare vnto vs, that our knowledge of God in this life, is but darke, a sight through a cloude, or a smoake, nothing comparable to that cleare sight we shall haue of our God in heauen. But to the point; The smoake here, is not a type figuring Gods protection and gracious acceptance, as the smoke was wherein hee appeared in the Tabernacle and Temple.

The third then remaines. Smoake in holy Scripture, is a type of wrath. The earth trembled and shooke, the foundations also of the hills moued, and were shaken, because he was wroth: there went up a smoake out of his nostrils, and fire out of his mouth denoured. Smoake and fire goe together, but the smoake before the fire, smoake figuring smaller wrath, fire figuring greater wrath. In the sixth of Esay, where the Prophet is sent out with the message of fearefull induration. *Make the heart of this people fat, and make their eares heavy, and shut their eyes, least they see with their eyes, and heare with their eares, and vnderstand with their heart, and conuert, and be healed.* Before this he sees a vision not unlike this, in which hee sees a throne, aboue the throne Seraphims, these same that here Saint Iohn sees, and described as he saw them described, *Every one of them hauing sixe wings, and one cryed to another, Holy, holy, holy, Lord God of hostes, whereupon this followed, The posts of the doore moued at the voyce of him that cryed, and the house was filled with smoake.* Of this we see that the type vsed there, and the type vsed here, are one; and the same; the purpose also is one; though the persons be changed, for there iudgement is denounced against Apostate Israelites, and before the iudgement be denounced, they are plagued with blindnesse; that they should not see the plague, nor profit by it when it comes, so Gods Spirit there expounds the type of that smoake in the tenth verse of that sixth Chapter, as I haue noted before. And this was well obserued by *Ierome*. *Iudaorum templum impletum est ignorantia tenebris, & caligine, & fumo, qui noxijs est oculis, the Temple of the Iewes was filled with the darknesse of ignorance, with a mist and smoake which is hurtfull and noysome to the eyes, hindering and obscuring the sight thereof.*

After the same manner God comes forth here vnto iudgement against Apostate Antichristians especially, now vnder the New Testament. Fearefull plagues are powred forth vpon them in the Chapter following; but before them goes this great plague of fearefull excecation, figured here also by smoake; wherewith they are in such sort blinded; that albeit they fee the hand of God striking them, yet they vnderstand not where-

fore, neither are they moued thereby to forsake the works of their hands, nor to repent their worshipping of Idols, of gold, silver, brasse, stone, and wood, which neither can see, nor heare, nor walke. Many men maruell at the blindnesse of Papists, that in so cleare a light cannot see, and being conuined by the Word, yet will not conuert. But let them well consider this place, and they shall cease to maruell. The smoake of Gods wrath hath couered them, the darknesse of Egypt is vpon them, there is light in Goshen, but Egyptians sees it not. God make vs thankfull for that hee hath made the scales of ignorance to fall from our eyes, and restored sight to vs as hee did to his seruant S. Paul. Let them reioyce in their darknesse as they will, for vnto them darknesse is instead of diuination: Fearefull is that sentence, *If our Gospel be hid to any, it is hid to them who perish, in whom the God of this world hath blinded the mindes of them who beleeue not, lest the light of the glorious Gospel of Christ, who is the Image of God, should shine vnto them.* Thus haue we the right accommodation of this type, smoake here is a figure of wrath, blinding Antichristians here, which blinded Apostate Israelites of old, for contempt of the Word, and cleare light thereof evidently shining vnto them.

What then? doth God blind the mindes of men, and harden their hearts? Most certaine he doth it; But how doth he it? or why doth he it? or how stands it with his equity? The question is higher then the heauens; *O man, what art thou, that disputest with God? Hath he corporal iudgements to punish the body? and hath hee not spirittuall also to inflict vpon the soule? Is hee iust when hee striketh the body with corporal blindnesse? who dare gaine say that? and is he not also iust when he striketh the soule with blindnesse. O the depth of the riches, both of the wisdom, and knowledge of God! how vnsearchable are his iudgements, and his wayes past finding out? who hath knowne the minde of the Lord? But if thou wouldest know so much of his minde, as hee hath reuealed concerning this point, reade, and tremble to heare it, because they receiued not the loue of the truth, that they might be saved, for this cause God shall send them strong delusions that they should beleeue a lie.*

What then? is God the author of sinne, and of ignorance? farre be this blasphemy from vs, it is a diuellish and damnable thought; that any vessel of clay should thinke such a thing of his glorious Creator, who in the beginning made all things good; and gaue them the testimony of his owne approbation. *Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with euill, neither tempteth he any man: but every man*

Reuel. 9. 20.

Exod. 10. 21. 22.

Acts 9. 18.

2 Cor. 4. 3. 4.

Whether God hardeneth mens hearts? Why? or How?

Rom. 9. 20.

Rom. 11. 33. 34.

2 Thess. 2. 10. 11. 12.

Whether God be the author of sinne?

Gen. 1. 31.

Iam. 1. 13. 15.

Gregor. in
Iob 12.August. de lib.
arbitrio lib. 3.

Iomat 2.5.

Iob 18.5.

Zeph. 1.17.

Blindnesse in-
flicted on the
wicked
not as a sinne
but as a punish-
ment.
Reuel. 7.15.Primas in A-
poc.

Manuscript.

Gregor.

Punishment
openeth the
eyes of such
as prosperitie
closeth.

Wisedome 5.4.6.

When the wic-
ked are in the
height of sin-
ning, then God
kindles his
wrath against
them.

man is tempted, when he is tempted of his owne lust. Art thou blinde? blame thy selfe: *Dei includere est clausis non aperire*. But why doth he not open mine eyes? wilt thou say so, then there is thy answer, *God is debitor to no man*: Shall I say more, *Iustissima poena est ut qui sciens rectum non facit, amittat scire quod rectum*: It is a most iust punishment, that he who knowes the right, and doth it not, should lose the knowledge of that which is right. He that wanteth, let him blame himselfe, he wanteth, because he will not receiue: *The wicked forsake their owne mercies*, light is come, but they loued darke-nesse better then light, therefore *the light of the vngodly shall be darkened, and the wicked shall become blinde, because they haue sinned against the Lord*. Of this it is euident that blindnesse is inflicted on the wicked, not as it is a sinne, but a punishment of their sinne, to wit, the contempt of the light.

Beside this, where it is saide, *None might enter into the Temple, till the seven plagues were fulfilled*; vnderstand it, *Nemo reproborum*, none of the wicked, or reprobate, for his redeemed, *serue him night and day in his Temple*. And hereby two things are noted vnto vs, *Quod non ab omnibus indiciorum dei arcana penetrari queant*, that the secrets of Gods iudgements are not scene through, yea, the very wicked cannot vnderstand the plagues of God which are vpon them, till they be finished. *Impij tandem intelligenti quod nunc audire nolunt*, the wicked shall at length, by the sense of paine, vnderstand that, which now they will not heare. *Poenā aperit oculos, quos culpa vel prosperitas claudit*. Punishment openeth the eyes which sinne or prosperitie closes. Therefore saith the wise man, that when the wicked shall see the glory of the righteous, they shall repent, and groane for anguish of Spirit; and say within themselves, *We foolles accounted his life madnesse, and his end to be without honour, wee haue erred from the way of truth, and the light of righteousness hath not shined vnto vs*.

The other thing noted hereby is, that when the sinnes of the wicked come to the height, and Gods wrath kindles against them, he is inexorable, he will not be entreated of them, which is figured by this type, that he will not so much as admit them vnto his Temple, to make deprecation vnto him. A fearefull warning to all flesh that they prouoke not the Lord by abusing his patience, for if once his wrath kindle in his breast, he will neither be entreated, nor yet can he be resisted. The people of Israel were once his peculiar people, his chiefe treasure, his first borne, often did they grieve him, and the Lord spared them, but when his wrath waxed hot for their per-

secution in their sinne; terrible is that sentence he giues out against them. *Though Moses and Samuel stood before me, yet my affection could not be toward this people*. O what a horror is it to heare this? many a time did Moses mitigate the Lords wrath toward Israel, but now their sinnes being come to the height, the Lord protesteth that for Moses his request, his affection could not be turned toward Israel. The like hee hath by Ezekiel, *Though these three men, Noah, Daniel, and Iob, were among them, they should deliuer but their owne soules by their righte-ousnesse*. Then let vs tremble and feare, yet the Lord sits on his mercie seate, yet the doore of grace is open, yet his hands are stretched out, and his voyce cries, *Come to mee*: But if still we abuse mercy, then remember what answer was giuen to the fiew foolish Virgins, and what heere is figured in this type, *None might enter into the Temple*.

Then in this preparation wee see all is full of wrath. God himselfe appeares couered with smooke, in token of his anger, and his holy Angels haue in readinesse seuen vials full of wrath.

CHAP. XVI.

Verse 1.

And I heard a great voyce out of the Temple, saying to the seuen Angels, Goe your wayes, and poure out the vials of the wrath of God on the earth.



He first verse of this Chapter concludes the preparation for iudgement, the rest contains the execution of Gods fearefull iudgement on the Antichristians. In the end of the last Chapter, we saw the seuen Angels, furnished with seuen vials of the wrath of God. We saw also the Lord himselfe couered with smooke, as a garment of wrath. Now the Angels receiue their calling and commission to execute this wrath. Where foure circumstances comes to be considered, First, Saint Iohn sayes he heard a great voyce: Next, hee tells where-into the voyce came, *Out of the Temple*: Thirdly, to whom was the voyce directed, *to the seuen Angels*: Fourthly what was the tenor and summe of the voyce, *Goe your wayes, and poure out the vials of the wrath of God on the earth*.

I heard a great voyce. Saint Iohn at this time as we heard in the first and fourth chapters, rauished in the Spirit, his body after a fort, during the day of this vision, was derelinqvished of his Spirit, and all his bodily senses

Jerem. 15.5.

Ezek. 14.14.

Mat. 11.29.

Mat. 25.12.

Herein con-
sider foure cir-
cumstances,

1

2

3

4

I
How God is
said to speake
to Angels.Gregor. moral.
in Iob lib. 2.

Manuscript.

Hugo de S.
uictore.

Gregor. ibid.

Hof. 2.14.

The voyce of
the Lord is a
powerfull
voyce.

senses lay asleepe, and exercised not their naturall function in the body, how is it then that he heares a great voyce, or how is it that God being a Spirit speaks to Angels who are Spirits, or how doe Angels praise God, and speake vnto him; or the soules of men, which are spirits, how doe they speake vnto God, & God vnto them? These are all great points of Diuinity, such as we cannot so well learne vpon earth, as afterward we shall vnderstand in the heauen; for much is reserved to be taught vs there, which is not reuealed here. Sure it is his speech, is not after the manner of men, *Qui folle ventris aerium attrahunt flatum, quem rursus emittunt*: Whereof something wee spake in the fourth Chapter. The voyce of God to an Angell, is *diuina inspiratio*, the diuine inspiration of his will. *Loquitur deus ad Angelos, eo ipso, quo eorum cordibus inuisibilia sua ostendit*: God speaks to Angels by shewing to them his secret and inuisible things. *Vox angelorum in laude conditoris est ipsa admiratio intima contemplationis*, The voyce of Angels in prailing of God, is their admiring of God out of most inward contemplation. *Virtutis Diuine miracula obstupuisse, dixisse est*, to admire the wonders of the diuine power, is to speake. As for the speaking of a man his spirit vnto God, *Animarum verba ipsa sunt desideria*, the voyce of a soule to God is the desire of the soule: And as for the speaking of God vnto man, we haue great comfort, when by a vocall voyce breathed out by the Pastor, wee heare the Word of GOD, but nothing comparable to that inward ioy we feele, when the LORD speaks to vs, as he promised to speake vnto Israel; *I will allure her, and speake vnto her heart*, this secret voyce of Gods, brings a peace which passeth all vnderstanding.

This, and many such like haue men vsed to expresse the manner of Gods speaking to a spirit, which yet is not hereby fully exprest, neither can be, till we here himselfe speaking vnto vs. Hee shall fully make himselfe knowne vnto vs, so farre as wee can be capable of him; He shall replenish our minde, soule, and Spirit, with his light, life and ioy; Hee shall make vs to vnderstand perfectly, euery thing that appertains to our peace, and concernes that fulnesse of glory prepared for vs, yea, the body shall not want the owne glory; None of the senses thereof shall want the owne delights. But what light shall be presented to the eye to delight it, or what sound shall be presented to the eare to delight it, wee shall vnderstand best when we come there.

Now this voyce is saide to be a great voyce, and no maruell, for hee is a great GOD who vtters it, *The voyce of the Lord*

is powerfull, the voyce of the Lord is full of Ma-iestie; the terrible effects thereof are there described by the Psalmist, but marke, then is his voyce greatest and most dreadfull to men, when it is vttered immediately by himselfe. At this voyce Israel trembled and quaked; they besought Moses that the Lord should no more speake vnto them, but that he might speake to them in the Name of the Lord: O most bitter fruit of man his cursed transgression! Innocent Adam walked with the Lord in the Garden, and reioyced to heare his voyce. Sillie and sinfull Adam, is afraide to heare the voyce of the Lord, and ranne away from it. At this voyce also Saul trembled and was astonished; yea, at this voyce euen vttered in mercy, the three disciples when they heard it, fell on their faces and were sore afraide. And what heard they, or what was there sounded by the voyce to affright them? *This is my beloued Sonne, in whom I am well pleased, heare him*. Euen at this voyce were they sore afraide. These examples makes it manifest that the immediate voyce of GOD is a great voyce, and no flesh can abide it.

But as for his mediate voyce, whereby he speaks to men, there is our ingratitude, and the great corruption of our nature on the other hand, that because the LORD tempers his voyce, and speaks vnto vs as our weakenesse may beare it; wee thinke it is not a great voyce, wee are not afraid when we heare it. That which the LORD hath done to vs for our good, wee turne it into euill against the LORD, and our selues also. The Word of the Lord in it selfe, is alway alike true, his mediate voyce looseth nothing of the truth, which his immediate voyce hath, but in our default it looseth of the estimation, sometime by the weakenesse of the Pastor, who sanctifies not himselfe to speake as he should the Oracles of God, and would to God weakenesse in them were the worst of it; for the power of God could soone appeare in infirmities, but alas! where prophannes enters into the holy calling, and Ophni and Phinees pollutes the sacrifices with their wantonnesse; what maruell the power and greatnesse of Gods voyce appeare not there? Sometime againe the word loses the estimation of it by default of the people, custome of hearing drawes the word in contempt, they looke to the Minister, not to the Message, for the one they disdain the other, as the Iewes did our Lord. *Is not this the Carpenters Sonne? is not his mother called Mary? and his brethren, Iames, and Ioses, and Simon and Iudas? and his Sisters are they not all with vs? Whence then hath this man his wisdom? and these mighty*

Psal. 29.4.

Exod. 20.19.

Act. 9.6.

Mat. 17.6.

Verse 5.

What the Me-
diate voyce of
God (which is
his Word) loo-
seth of his Im-
mediate voyce.

1 Sam. 2.17.

Matth. 23.35.
56.

1 Sam. 3. 5. &c.

2

Herein are two things to be considered.

I The force. blenelle of the Saints prayers.

Reuel. 14. 1. 5. 16. 17.

mighty workers. They are like *Samuel* in his young yeares before he knew the Lord, he thought the voyce of the Lord had beene the voyce of *Eli*, and they thinke the word that is preached is the word of *man*, not of *God*, but they are farre deceiued; The word of the Lord either in default of the Pastor, or people, or both, may lose the estimation of it, but can neuer lose the truth of it. Speake it who will, heare it who will, and as they will, all flesh shall find at the length that it is a *great voyce, and mighty in operation*.

Out of the Temple. There the second circumstance, this voyce he heares it founded out of the Temple, that is, the representative Temple shewed to him in this vision. For we are still to remember that *Saint John* speaks of things according to the types, by which they were represented vnto him. And that this voyce commeth out of the Temple, it sheweth vnto vs two things; first, how forcible the prayers of Saints are against their enemies, suppose they be here vpon earth, yet their prayers haue power to moue the heauens, and to draw downe wrath on their enemies. We heard in the fourteenth chapter, of two Angels comming out of the temple, crying to the great Iudge of the world, that he would thrust in his sickle and cut downe the harvest, and cut downe the vintage of the earth, which now were ripe. These Angels there, are types and figures of such Ambassadors as are sent from the Church militant, to the God of heauen, to lament the oppressions of his Saints, the pride of his enemies, desiring him to iudge them. Here their petitions are answered, and out of the temple comes *seuen Ambassadors of wrath*, sent downe to the earth to powre the plagues of God vpon these wicked ones, of whom his Saints complained, and according to their desire iustice is ministred. The aduersaries scorne at our fasting and prayers, but in truth they are weapons terrible to Satan, and powerfull against our enemies.

To this purpose, let vs remember that memorable history recorded by *Carion* and others, of a notable victory giuen to *Antoninus* the Emperour. He was the fourth persecutor, vnder him that famous Bishop of *Smyrna* suffered Martyrdom: In bello *Marcianico*, he being in great strait for want of water to refresh his army, betakes him, as most prophane men will doe, in the time of their need, to seeke helpe from God. Publike prayer to all his Warriours is enioyned, but nothing by their prayer is obtained. At length a legion of Christians which were in his army (for at that time Christians seruiced faithfully *Infidell Emperours*, and were not like our faithlesse *Papists* now;) being also desired they humble themselves, and

prayer to the Lord: Whereupon not onely abundance of raine was procured to the Campe of the Emperour, but Thunder and Lightning beaten in the face of the enemy. *Aurelius Antoninus* hauing by their prayer obtained this vnlooked-for helpe and victory, wrote to the Senate of *Rome*, commanding them to annull all such decrees, as in former time had beene made against Christians, and gaue to that legion of Christians this name, as to call them *κραινοβολος*, fulminatrix, because by their prayer they had dashed the enemies with thunder, and refreshed the armie with raine. The Lord remaines yet the same, and hath euen in our dayes by many proofes declared vnto vs that he regards the prayers of his people. At no time hath his Saints humbled themselves before him, sending vp their earnest prayers, as Ambassadors to the heauen for them, but they haue scene iudgement from heauen vpon their enemies. Examples wee haue many, if wee haue not forgot them, they may teach vs that which our enemies acknowledge, that the prayers of Saints are terrible, and powerfull weapons against their enemies.

Againe, this voyce that commands execution of the iudgement comes out of the Temple, to shew that the Lord comes now to punish the finnes of the Temple. The Antichristians haue polluted the Temple, they haue peruerterd, and corrupted the whole worship thereof, they haue set a new altar, with a new sacrifice; yea, not content with the blood of the couenât, they haue brought in a new & vnknown bloud, by the merit whereof they teach the people to pray for entrance to heauen. *Tu per Thomae sanguine, quem ille pro te pendit fac nos, Christe, ascendere quo Thomas ascendit.* What greater blasphemy then this, to seeke heauen by the merit of *Saint Thomas*, so it pleased them to call that prophane and prouder rebel to his Prince, *The Archbishop of Canterbury*; but suppose he had beene as holy as *Thomas* or any other of the Apostles, let them answer that question; *was Paul crucified for you?* Why then seeke they to goe vnto heauen by another bloud, then the bloud of *Iesus*, that was shed for vs. I leaue other innumerable corruptions of Gods holy worship, deuifed, and defended by them. For this cause then, wrath comes out of the Temple against them, to punish them for polluting it, and peruertering the holy worship of God into it.

Personall finnes are heavy enough, and forcible to draw downe Gods wrath, but the finnes of the Temple are most displeasing vnto him. The most abundant finnes of this age, are finnes of the Temple. Some by fearefull sacriledge feare not to spoyle the Temple, *Will a man spoyle his gods? yet haue yee* spoiled

2
God will punish the finnes of the Temple.

Antichrists new Christ, Thomas of Becket.

1 Cor. 12. 3.

Personall finnes are enough to draw downe Gods wrath, but much more the finnes of the Temple.

Malac. 3. 8.

Gen. 41. 3.

Psal. 115. 2. 3. &c.

Jerem. 7. 8. 9. 15.

Eccles. 4. 17.

Eccles. 9. 1.

3

The perfect obedience of these Angels.

spoiled me. And if these sacrilegious men will question with the sacrilegious Iewes, *Wherein haue I spoiled thee?* the Lords answer is, in thythes and offerings. These men are plagued with a curse, which is the more heauy, because they feelee it not. They are like the leaue Kine of *Pharaoh* which deuoured the *seuen fat Kine*, and yet for all that were not the fatter themselves. The wrath is euident, and scene of others, but they feelee it not. Others come to the Temple in hypocrisie, They draw neere the Lord with their lippes, and are farre from him in their hearts, they mocke him in his face, as if his holy Maiestie were like one of the Idols of the Nations, that hath eyes and sees not. And many are but carnall worshippers, they come before him, but forsakes not their finnes. *Will ye steale, murther, and commit adultery, and sweare falsly: And come and stand before mee in this house, where my Name is called vpon: and say we are deliuered, though we haue done all these abominations?* For this cause will I cast you out of my sight. Let vs therefore beware of personall finnes, but most of all of the finnes of the Temple, which aboue other sins, Kindle the wrath of God vpon vs. Let vs alway sanctifie the Lord in our hearts, but especially, Take heed to thy foot when thou entrest into the house of God, and be more neere to heare, then to giue the sacrifice of foolcs. Bee not rash with thy mouth to utter a thing before God, for God is in the heauen, and thou art vpon earth. What we doe in the seruice of God in his house, let vs doe it sincerely and in truth, with all hearty affection & cheerefulness. The third circumstance here is, To whom is this voyce directed, to the *seuen Angels*. *Costerius* thinks that these are *septem Archangeli omnium angelorum supremi*: *Seuen Archangels* higher then all other Angels, but we shewed before, that the foure, called *living-creatures*, represents a principall order of Angels, and any of these foure giueth to these *seuen Angels*, *seuen vials full of the wrath of God*; thus are wee to thinke that both in place and in power, they are aboue these *seuen*.

Alway the lesson is that these Angels, albeit they bee furnished with weapons of wrath, euery one of them hauing a viall of wrath, yet they strike not til the Lord command them. Their obedience is perfect, they depend altogether vpon the will of God, neither doe they any thing, but as he commands them, and what hee commands without delay they execute it. Oh that we were like vnto them! Our onely comfort is, that one day, we shall be made *ισαγγελοι*, like or equall vnto Angels. In the meane time, as our Sauour teacheth vs, let vs earnestly pray, *Thy will be done in earth, as it is in heauen*. When *Israel* marched from

Egypt vnto *Canaan*, God was their Gouernour and guide, hee went before them in the day in a cloude, and in the night in a pillar of fire, when the cloude rose and mounted vp, then *Israel* rose, and made to the iourney, when the cloude late downe, then *Israel* also camped and rested themselves. Happy were we if our liues were so ordered, that in all our wayes we euer awaited the Lords direction.

The last circumstance is, the tenor of the voyce, *Goe your wayes and powre out the vials of the wrath of God vpon the earth*. Where first is to be considered how is this that the Lord bids his Angels *Goe away*. Sure it is they may change their place for doing of the worke enioyned to them, but they neuer change their presence. *Nunquam sic foras exeunt a diuina visione, ut interna contemplationis gaudys priuentur*; they neuer goe forth from the sight of God in such sort, that they are depriued of the ioyes of inward contemplation. They are not like the Ambassadors of earthly Princes, who want the sight of their Masters face, till they returne againe. It is not so with Angels, therefore, wee heard they are said to haue eyes before, within, and behind, they looke to the creature, and doth any work commanded by God concerning the creature, but loles neuer their sight of God. I find also the Lord vseth the same word to that legion of reprobate Angels, *υπαγγελε, packe you*; There, he speaks in wrath against them, they are banished for euer from the presence of his grace: Here he is not in wrath with his holy Angels, but out of his wrath against the Antichristians, hee commands them to goe speedily *υπαγγελε*, like one in anger, commanding such as he loues dearly, to execute wrath vpon his enemies.

And powre out. Since the Lord couered himselfe with smoake as a garment of wrath, all his speeches are full of wrath: *Goe your way*, sayes the Lord. I haue suffered those enemies of my glory and my Church, now a long time, there is no more place for patience, *Goe your way*, and that I may bee auenged vpon them, *Powre out*, *εὐχέσθε*. O the fearefull voyce of an angry God! Hee bids the not drop or distill their plagues, but powre them out, and leaue no wrath behinde not powred vpon them; this noteth an high displeasure. The patience of God, is long, but limited; *Quo diutius expectat, distriktus indicabit*, the longer he tarry, the more severely he iudges. But foolish man thinkes not of this beforehand, therefore the stroke of the Lords hand confoundeth him when it comes, for what shall the wretched creature doe, when the Lord after many yeeres patience cries, *Cut downe; cut downe; powre out; powre out*, patience now is ended, and the time of iudgement is come?

Mat. 6. 10.

Exod. 14. 18. 19. &c.

Angels neuer goe from Gods presence though from their place.

Gregor.

Matth. 8. 31.

The Lords high displeasure.

Verse 2.

And the first went, and poured out his viall upon the earth, and there fell a noysome, and grievous sore upon the men which had the marke of the beast, and upon them which worshipped his image.

The execution of Gods wrath.

Now begins the execution of that wrath which in the first verse of this Chapter, and in the end of the former was prepared: Many learned interpreters, such as Collado, Iunius, Grosserus, and others, thinke the scales, and the trumpets for time and matter to be both one, they haue bene induced hereunto by the great similitude, and correspondence, betweene the first trumpet, and first viall, second trumpet, and second viall, and so forth of the rest, but the point not considered of them, is this; In the trumpets Satans instruments, and specially deceitfull heretiques impugn, and peruerst the truth, and fight against the Church. In the vials, God plagues his enemies, with plagues proportionall to their finnes. In the trumpets the world comes out in hostility against God and his Church, (this one point well pondered, will cleare the whole matter) In the vials, God comes out in hostility against the world for impugning his truth, and oppressing his Church. There God, as the great General & Captain of his Church, bloweth the trumpet, and forewarns his Saints of the enemies approaching, and fore-shewes them how they shall come ranked in severall battels, that his Saints may be armed to resist them. But here the Lord comes out with as many severall messengers of wrath to punish them. In the trumpets, one heresie brings in another, and all of them prepares a way for Antichrist. The first heresie ceases not when the second comes in, and so forth of the rest, they agree not one with another, but all agree in impugning the truth of God, in this course they all run on together, till the great Antichrist comes out, and vnder his standard they lurke vnto this day. In the vials one plague follows another, the first viall ceases not when the second is poured out, neither yet doth the second cease, when the third comes in. Thus by degrees Antichrist is destroyed, as by degrees he came to his height.

That this is the very truth, shall appear, if we consider, that in the most obscure propheties of this booke, God hath secretly laid downe a Key, which, if wee can finde, we may by it, open the doore, and by it get entrance to the prophesie. The Key that openeth the prophesie of the scales, lies in the fifth and sixth verses. And I heard the Angell of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou

hast iudged thus, for they have shed the blood of Saints, and Prophets, and thou hast given them blood to drinke, for they are worthy. May wee not see here that in the vials God comes out to iudge and makes his plagues correspondent to the finnes of his enemies? This will be more euident by comparing euery scale with euery trumpet. Leauing the rest: In the fifth trumpet there appears a starre fallen from heauen to earth; to whom was giuen the Key of the bottomlesse pit, he opened the pit, and out of it came a smoake which darkned the Sun and the ayre. There God fore-tels his Church of Antichrist his coming, he is a starre, but a fallen starre, once he was a famous and Orthodox Bishop, the Bishop of Rome, now he is fallen, and become an Apostate; his badge is the key, hee will haue it, but it is the key of the bottomlesse pit, out of which he brings a smoake to darken Sunne and Ayre. In the fifth viall againe, marke the correspondence of his plague to his sinne: Hee that in the fifth trumpet is called a fallen starre, in the fifth viall, is called the beast, he darkneth the Sunne and the Ayre, the doctrine of Christ, which is the light of the Church, was obscured by the Pope, and therefore in the fifth viall, God darkneth his kingdom, to his great displeasure. This is a generall obseruation, most necessary for vnderstanding this prophesie of the vials. And now leauing it, wee come to the particulars.

And the first Angel: So soone as the commandement cometh from God, the Angels without delay giue obedience. Of this we spake before. Their order is comely, one first, another second, euery one keeps his station and place. This is a shame to men, who cannot be content with any place in doing Gods worke, but the first. Where it is said, that he went in the first, we expounded it in the first verse, Angels changes their place but not their presence.

And poured out his viall: The powring out, noteth an executing of full wrath, flowing from the Lords high displeasure. Yet this is to be noted, that the Lord in his greatest anger is neuer unrighteous, euen in wrath hee measureth his strokes, for the viall is a certaine measure; some are more, some lesse, they that fill a larger cup full of finnes, shall be paid home with a larger viall full of wrath. But the Lord in most severe iudgements is alway iust. Men in their impatience complain oft-times of small crosses which God layes vpon them, forgetting the great and grievous finnes they haue multiplyed against God: But if they should receiue one stroke for euery one sinne, how were they able to beare it? Miserable are the reprobate, who must beare the burden of their own finnes: But as for vs, blessed be the Lord, who hath laid

The Popes Key is the Key of the bottomlesse pit.

Christs doctrine obscured by the Pope.

Angels herein may be a shame to men.

Gods full wrath is executed.

Esa. 53. 5.

They on whom the wrath is powred on, is deseribed two wayes.

Antichristians why called Earth.

Mans wrath is greater then his power, but it is not so with God.

1 King. 19. 2.

2 King. 9. 30. 33-35.

2 King. 19. 35.

Psal. 79. 1.

Deut. 32.

laid our finnes vpon his Christ. Hee was wounded for our transgressions and bruised for our iniquities, the chastisement of our peace was vpon him, and with his stripes we are healed.

On the earth. They on whom the wrath is powred out, are two wayes described. First, generally vnder the name of Earth, then more specially they are called Men which had the marke of the Beast. As to the first, men voyde of grace, not partakers of the spirit of Regeneration, are by the Spirit of God vsually called Earth, or Inhabitants of the earth, and earthly minded, Terreni, & animales sunt, & celestia non sapiunt. But among all these, the subjects of Antichrists kingdome are most iustly so named here, vnder a shew of heauen and heauenly things, vnder pretence of pietie; they seeke the Earth, abusing Religion to maintaine the pompe and worldly estate of their Monarch the Pope. But how the true Church and members thereof, are expressed vnder the name of Heauen, and all others strangers from it, are also expressed vnder the name of earth, we haue sundry times spoken before this.

And there fell a noysome and grievous sore, &c. At the powring out of euery viall, there follows a fearefull plague vpon the wicked. It was saide by one, Regum imperia esse monosyllaba, that Kings commandments are monosyllables, or haue but one syllable in them, what they speake or command is obeyed. But this is most true of the great KING, at his word all things were made; at his word wrath without delay or resistance goeth out against his enemies. The wrath of man is greater then his power. Iezabell made a vow in her anger to haue the head of Elijah; her words were but winde, the dogges eate her flesh and left nothing but the scull of her head, and palmes of her handes, but the LORD preferred his Prophet. Sennacherib gloried himselfe in his power, but knew not how weak it was, hee boasted against Ierusalem, and their good King Ezekiah, but the Lord made his owne sonnes to become his Butcher. Nero wished all Rome had but one necke; Antiochus in his owne minde will haue Ierusalem a heape of stones. In all these and many more wee may see that which I haue saide, the pride and the wrath of man is farre greater then his power. It is not so with our GOD, hee is long patient; and suffering, but if once his anger kindle the fire of it burneth vnto the lowest hell; and consumes the earth with her increase, and sets on fire the foundations of the Mountaines.

This plague that falles at the powring out of the first Viall is called ελκος κακον, the word signifies a Byle or Botch, such as the Latines call hulus. It signifies also a Wound, and that a most deadly one, such as cannot bee cured. GOD, according to this Prophesie, hath giuen that Beast of Rome a deadly wound, labour what they will, as indeede great paines is taken to cure it, but it cannot be mended, there is no Balme in Gilead to heale it.

For vnderstanding of this (so farre as as we may) let vs consider, that R O M E in this Prophesie is called Spirituall Sodome, and Egypt, as also Babell it is called Sodome for the filthinesse of manners; it is called Egypt and Babell for oppressing of the Church vnder heauy bondage and captiuitie.

Now the LORD in plaguing of Rome, alludes to that manner of plaguing wherewith of old hee plagued Sodome, Egypt and Babell. For like finnes haue the like plagues. The Sorcerers of Egypt, who by lying myracles strengthened and confirmed Pharaoh, to detaine Israel in bondage, are stricken by the LORD with a scabbe breaking out in blisters, called The Botch of Egypt; with a Scabbe, there concurre a shame, for it is saide, they could not stand before Moses. The LORD couered them with shame, by discouering to all the people that they were but false abusers and deceiuers, and that their miracles were but lying myracles, and this shame was a more heauy plague vnto them then the Scabbe it selfe.

The like, wee may well thinke, is here threatened against the Antichristians, A plague proportionall to the first degree of their sinne. In the first scale we saw Christ coming with pure and uncorrupt Doctrine, without any mixture; for white is a pure colour, not compound. In the first trumpet the Church is fore-warned, that the fore-runners of Antichrist should corrupt this pure Doctrine with a mixture; for which in the first viall, a mixture of wrath is powred out vpon them, figured by Wounds, Sores, and Byles, wherein there is partly flesh, and partly blood. But both of them corrupted, and filthy, Declaring vnto vs a plague vpon them proportionall to their sinne; Phisala punitionis habent respectum ad afflictiones ecclesie sigilationis illas sub regno bestie, & Antichristi. For the vials of wrath hath a correspondence to the afflictions, whereby the first and second beast did severally afflict the Church.

This plague then hath two parts, first, Bodily

Rome is a spirituall Sodome.

Reuel. 11.

Like finnes haue the like plagues.

Exod. 9. 10.

Verse 11.

Eglinus

This plague hath two parts.

Bodily Sores.

Guicard. lib. 2.
circa finem.
an. 1494.As man deuise
new finnes,
so God sendeth
new sores.
Gen. 3. 17.
Gen. 4. 12.2
Spiritual
shame.A Cloyster
pretily descry-
ed and descri-
bed.Volcunus in
abbas Euangel.
Mat. 13. 3.

Bodily sore, and Spirituall shame. That the plague is partly bodily, hee who readeth the *fift and sixt verse*, may easily perceiue. As for this grievous sore, it is hard for man to determine, where God speaketh indifferently. Many reuerend Diuines thinke it to be that new and vncouth Botch, whereof Guicardin makes mention, that the LORD sixscore of yeares since plagued the world with a new disease, not knowne in it before: Truth it is corporall whoredome followes spirituall whoredome, and both are iustly repayed with plagues proportionall.

As men deuise new finnes, so the LORD findes out new plagues: The earth was once cursed for the sinne of Adam, cursed again the second time for the sin of Caine, no maruell that now many finnes, make it many times cursed. Men complaine on the Creatures, when they serue them not, and of the iudgements which GOD inflict vpon them, but the best were to complaine of themselves. If yee walke stubbornly against mee, I will also walke stubbornly against you, and smite you, and smite you yet seauen times more. Alway, as I saide, what this bodily sore and plague is, it is hard to determine particularly, where the LORD contents to speake generally; this is sufficient that a grievous sore is heere threatened vpon them that worship the Beast.

The other part of the plague, is Spirituall shame, as the Egyptian Enchanters were sore confounded with the Botch, not so much for the bodily paine came by it as for the shame, that the LORD thereby might let the world see they were but Deceiters, euen so this plague of grievous Sores and Byles, breaking out in their Religious Houses, the Cloysters of Monkes, and Nunnes, did discouer to the whole world their filthinesse of life, and secret uncleannesse, couered with the Vaile of pretended Chastitie, this was the beginning of their shame, and discredit, long or euer their corruptions of Doctrine were manifested to the world. How contemptible, and odious this made them, may appeare among many by that testimony of VOLCVINVS an Abbot, writing on that place of the Gospell, The Kingdome of Heauen is like vnto one that went out to sow seede, &c. His booke was Printed at BASILE in the yeare of GOD, 1555. Wherein hee writes after this manner. Olim sane CLAVSTRVM dicebatur a Claudendo, hodie potius a claudicando dicitur. Of olde, sayes hee, a CLOYSTER was so called

from Enclosing, now it may be so called from claudication or halting; a *Claudendo, quia viri claustrales non solum Corpore; sed Corde insimul manentes, omnes sensus suos ab appetitu Seculari Claustrant, hodie a Claudicando, quia seruire deo volunt, & mammona*. It was called of olde a Cloyster from inclosing, because Cloyster-men byding within, both in heart and body, closed vp their senses from worldly things, but now it may rather bee named from claudication, they halt betweene two, and will serue both GOD and MAMMON. *Multi eorum sunt Sacerdotes Baal, ambitiosi: Multi Sacerdotes Dagon, Auari: Multi eorum sunt Sacerdotes Baal-Peor, Luxuriosi*: Many of them are the Priests of Baal, ambitious; Many the Priests of Dagon, couetous; Many of them are the Priests of Peor, lecherous.

To these three sorts of Priests, saide hee, Sathan married his three daughters.

1 *SVPERBIAM, Sacerdotibus Baal dominari volentibus.*

2 *AVARITIAM, Sacerdotibus Dagon, cupidis & curiosis.*

3 *LVXURIAM, Sacerdotibus Peor impudicis & libidinosis.*

His eldest daughter Pride, he married to the Priests of Baal, vaine-glorious and desirous to rule.

His second daughter hee married to the Priests of Dagon, couetous and curious men.

His third daughter Lechery, he married to the Priests of Peor, men without shame, and full of vncleane lusts.

But when the Lord proceeded further and did not onely by Botches and Byles discover to the world their secret and abominable filthinesse, but also did wound them with the Sword of his Word, and made manifest to many their false Doctrine and lying Miracles. Where-with of a long time they had blinded the world. That was a grievous sore and a deepe wound to all the Worshippers of the Beast, for by this Sword of the Word, the Lord hath stricken a great part of the beasts body away. Many that were instead of armes and hands vnto him, are now by the warning of the Word departed from him: And this is a grievous euill also to them, who yet remaine his Worshippers, and haue his marke.

Here the question is demanded, seeing the beast came in with the *fift trumpet*, for there we haue him vnder the type of a fallen Star, how is the *first viall*, which is correspondent to the *first trumpet* powred out vpon

Popish Priests
haue no viues
but Sathans
three daugh-
ters.

Ver. 3.

on his worshippers? The answer is, that albeit Antichrist himselfe comes out with the *fift trumpet*, yet all these enemies whereof the Church is forewarned in the *first foure trumpets*, were προδρομοι, precursors, and their Heresie prepared a way for him, and are now harboured vnder his standard, specially these which impugne the Offices of Christ. For this cause are they all taken vp as members of one Antichristian bodie, they as his fore-runners, hee as their followers, comming out like a fallen Starre, a vile Apostate, to cause that defection and departure from the faith, whereof in this booke and many other places of Holy Scripture, wee haue beene abundantly forewarned. He hath communicated with the finnes of Persecuters, and Heretiques, that troubled the Church before him; and therefore is he iustly made pertaker of their plagues, according to that which our Sauiour saide of Apostat Ierusalem, Vpon you is come all the righteous blood shed vpon earth, from the blood of righteous Abel, vnto the blood of Zacharias, sonne of Barachias, whom ye slew betweene the Temple and the Altar. Ierusalem that then was, slew not Abel, yet were they guilty of Abel his blood, because they slew others that serued GOD, as Abel did.

Matth. 23. 35.

Both Anti-
christ and his
Followers and
Maintainers
shall taste of
one sauce.

In the end, as to them on whom this plague falls, they are saide to be such as haue the marke of the Beast, and worshippeth his Image. Of the Beast, his marke; and his Image, we haue spoken before, Chapter 13. GOD in plaguing begins at such as haue the Beasts Image and worshippeth it, to shew how displeasing such worship is vnto him, it is a punishment to the Beast, when his worshippers are punished, but the LORD goes further, as we may see in the course of the vials: God strikes his followers, and takes authoritie from his father, hee punisheth his maintainers, hee darkeneth his throne and his glory, he diuerteth from him all which he had to maintaine his pride, like Euphrates turned away from Babel, till at length the LORD vtterly ouerthrow him. Thus as Antichrist arose by degrees, so shall the LORD cast him downe by degrees. Within these threescore yeeres men would not haue thought, that Beast of Rome should haue fallen so farre as this day he hath. Wee may see him farre discredited in the hearts of men: It is the Lords worke, hee hath spoken it, hee hath done it, and the LORD make hast to performe it.

Verse 3.

And the second Angell powred out his viall

upon the Sea, and it became as the blood of a dead man, and every lining soule dyed in the Sea.

Many wayes and by many degrees doth the LORD cast downe Antichrist, he doubleth his strokes to declare the greatnesse of his power and equity of his iustice, ten strokes he gaue vnto Pharaoh, the tenth confounded him, because the rest conuerted him not: by seuen he destroyes the Pope. The wicked in resisting the LORD, multiply many sorrows to themselves, for the LORD at length will haue the victory.

On the Sea. Marke the degrees, where-by the LORD proceedes in plaguing Antichrist; The *first viall* is powred on the earth, the *second*, on the sea, which is about the earth, the third vpon fresh waters, more needefull for the vse of man then the salt; the fourth goeth higher, and is powred out vpon the Sunne; the fift comes neerer and falleth out vpon the throne of the Beast; the sixt is powred vpon Euphrates, and cuts away the meanes which maintained his estate. All these imports an encrease of vengeance by degrees. The last wrath being alway greater then the former, till at length the *seuenth viall* powre out eternall wrath vpon him, and all other enemies of the Lord. Let all men learne here to humble themselves at the first stroake of the Lords hand, otherway, if they contemne it, they shall finde that his last stroke will be sore.

In this prophesie the Sea is vsed for a three-fold type, first it is a type of this world, the response of the truth to the type is very proper. The Sea is a good element for transportation of men from one Countrey to another, but it is euill for habitation, they are best contented that come most speedily through it; so is it with this world, as at more length wee haue shewed in the fourth Chapter.

Secondly, the Sea in Scripture, is a type of wicked men in this world. The wicked are like the troubled Sea when it cannot rest, whose waters cast up myre and dirt; they are euer vnquiet and more restless then the winde, or waue of the Sea. A pretty obseruation hereupon hath Ambrose on these words of Esay, Bethou asbamed, O Sidon, for the Sea hath spoken, euen the strength of the Sea, saying, I trauele not, nor bring forth children, neither doe I nourish, nor bring up young men, nor Virgins. Tanquam fatigati elementi vox ista est. Erubescit Sidon. This is the voyce of the Sea, as of a weary Element, Be ashamed, O Sidon: Fluctus meos negotiator arguit, cum sis ipse fluctibus inquietior; The Merchant and Marriners reprooues my

B b b b z

waues,

Many wayes
and by many
degrees doth
God cast down
Antichrist.
Exod. 12. 29.Marke the
degrees.Learne wee
hence to be
humbled as
Gods first
stroke.The Sea is v-
sed for a three-
fold type.2
Esay 57. 20.

Esay 23. 4.

Ambros. lib. de Eli-
a & ieiunio cap.
19.

waues, but themselves are more vnquiet then the waues: *Verecundiores venter sunt, quam vestra cupiditates, illi habent otia sua, nunquam vestra querendi studia feriantur*; The windes are more moderate then your desires, they rest sometimes, but your care to seeke more then yee haue rests neuer, & cum otiosa tempestas est, nunquam vestra otiosa sunt nauigia, sometime the stormie tempest that ouer-tumbleth me ceases, but your ships ceases not to trouble me: *Non parturini nec peperit, nec nutrimus inuenerit*; I trauelled not, I brought not forth, neither haue I nourished, or brought vp children, *Quid me inquietant, quos nescio, quos non agnosco*? Wherefore do they disquiet me, whom I know not for mine?

Thirdly, and more particularly the Sea is a type of the Roman Empire, and so is it in this place. For as the Sea is a Congregation of many waters, one great body made vp of many, so was the Roman Empire made vp of the concourse of many waters, called in the Chapter following, many people, sundry Kingdomes and States subiected vnto it, made vp that great body of the Roman Emperre; but God here threatens by horrible and bloody Warres to destroy it, to make it contemptible, yea, loathsome and vgly to looke vnto, that it shall bee as vnlike that which it was as a dead man, is vnlike to a liuing man, it shall be made voyde of all life, honour and power. This is figured here by this speech, that the Sea became as the bloud of a dead man.

Where, if it be demaunded, What punishment is this to Antichrist? The destruction of the Roman Emperiall estate, what is that vnto the Pope? I answer, much euery way, for the Roman Imperiall power was his father, his fosterer, and his fortresse still. The Imperiall power let him downe in his dignitie of Primacie, gaue him rents, and still he vses or rather abuses it, as his secular arme to detaine people vnder his tyranny. It is true indeed, that as the linc growing at the roote of the Oake, ouergrowes it, and at length consumes it: So hath the Papal power vsurped ouer the Imperiall; This Sugior, a wilde beast, hath trampled vnder foote, his father and fosterer, cast him out of his throne and Imperiall seate, robbed him deceitfully of his rent, and turned it into Peters patrimony, and permits him to haue the style of a Roman Emperour, but without place and commandement in Rome; hee authorizeth his power conditionally that hee serue him for a fortresse, therefore the Lord threatneth to weaken and make contemptible, yea, to destroy by the bloody sword, the Roman Imperiall power, that so hee may prepare a way to the destruction of

the beast himselfe. This Imperiall power in the second trumpet was figured by a Mountaine burning with Fire, cast into the Sea, for Apostat Emperours, infected with heresie, peruerst many, and here accordingly they are punished.

And it became as the bloud of a dead man. What is meant hereby, we haue noted before, onely now comes to be considered the power of the Lords wrath, his benediction, his malediction, his blessing and his cursing wants neuer the owne effects: Hee cursed the fig-tree, and incontinent it withered; When the LORD with rebukes doth correct man for iniquity, hee makes his beauty to consume away like a moth. The greatest powers of the world, when the LORD puts hand vnto them, are like Nebuchadnezzars Image whereof hee dreamed, a little stone from the Mountaine brayed it into dust.

Verse 4.

And the third Angell powred out his viall vpon the riuers, and fountaines of waters, and they became bloud.

The two speciall finnes of Antichrist, are first, false worship; and secondly, bloody cruelty. The first viall respected especially false worship. The second and third respects the cruelty of the beast to punish it. The wrath yee see still encreaseth, by the second viall, the Sea is turned into vgly bloud; by the third, Floods and Fountaines they become bloud. All these hyperbolicall speeches declares the horrible bloudshed of Antichristians, because, as after is expounded, they shed the bloud of true Christians. Not onely shall the LORD plague the Emperre it selfe with bloud, figured by the Sea turned into bloud, but shall plague seuerall Kingdomes and states, which like vnto the waters of Floods and Fountaines doe runne into it. This is a plaine and common sense, wherein most part of interpreters agree.

Yet if we shall compare this little viall, with the third trumpet, it shall leade vs a little further to take vp the plague in the proportion thereof to the sinne which is plagued. In the third trumpet there is a fallen starre, which infected and made bitter the riuers and fountaines of waters, there was foretold how Apostates and Heretiques should corrupt the wholesome and sweet waters of holy Scripture, and make them deadly, for which now in the third viall, a plague proportionall to their sinne is denounced vnto them. The waters which they made bitter, God makes them bloody, figuring the fearefull shedding of the bloud of

Psal. 39. 11.

The two speciall finnes of Antichrist.
1 False worship.
2 Bloody cruelty.

A plague proportioned to the finnes.

such as doe infect them. Vinea the Iesuite acknowledges this to bee a plague vpon Heretiques, the learned some of them more particularly take it vp to be a plague of bloud threatned on Iesuites. As the floods and fountaines nourisheth the sea, after a sort sending out all the treasures of their waters into her bosome, so these Heretiques employ all that they haue, Learning, Pollicie and Paines, to helpe vp againe the decayed Roman estate, but all in vaine for they shall no more be able to doe it, then the fresh waters of floods and fountaines, are able to sweeten the salt waier of the Sea. And beside the losse of their labour, because they haue succeeded Heretiques of old in corrupting holy Scripture and cruell persecuting of the Saints of God, for maintaining his testimony, therefore shall bloody vengeance from the Lord be executed vpon them, euen in this life. When, and by whom this shall be done, we leaue it to the LORD, it is enough that wee know a bloody plague is here threatned against persecuters of the poore Church, as the Angell in the next Verse will expound vnto vs.

Verse 5.

And I heard the Angell of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast indged thus.

The key of this prophesie.

This Verse, and the two subsequent may be called the key of this prophesie of the vials, for they open to vs an entrance to vnderstand, that in the vials there is not prediction made of troubles to befall the Church, either by fraudulent heretiques, or violent persecuters; these were fore-shewed in the scales and trumpets; but here prediction is made of fearefull plagues, which God shall power forth vpon the enemies of his Church, tending to them punishment proportionall to their finnes. So that they are farre miscarried, who thinke the trumpets and the vials to be all one. This is the Lord his gracious goodnesse toward his Church, that albeit he hath locked vp most part of this prophesie concerning her, in very darke and difficult speeches, yet in most obscure places; hee hath laide downe a Key, which if the iudicious Reader finde, it shall be easie by it to open the rest. Praised bee the Lord, when he teacheth vs, the doctrine of saluation, he speakes plainly and without parables. The entrance of thy Word giveth light, it gives understanding to the simple. But in this Booke written for confirmation of our faith, he speakes more obscurely,

Psal. 119. 130.

yet not so, but that his Church may vnderstand him, therefore doth he declare his owne meaning, and expound himselfe, other wayes it were not possible for vs to vnderstand this prophesie, more then that Eunuch vnderstood that place of Esay, when Phillip demaunded of him, Vnderstand thou what thou reads? he answered, How can I vnderstand without a guide? But the Lord, who giues vs this prophesie, is our guide, leading vs to the vnderstanding of it, as here we may see the Angell executer of this third viall vpon the waters, becomes now the expositor thereof, and tels vs what it means.

Neither is the exposition deliuered to vs simplie but with a thankes-giving, wherein one Angell praises the Lord from his equitie and eternitie, and from the execution of his iust indgements vpon the enemies of his Church. Another Angell againe by an Antiphonie, answers him, Euen so Lord, God Almighty. Concerning Angels, their order, their sweet concord and harmony, their subordination one to another how euery one in all holinesse contents with their station wee haue spoken before, as likewise of this description of the diuine Maiestie, and therefore wee will now leaue it.

This Angell that begins the thankes-giving, is called the Angell of the waters, hee got commission to turne the waters into bloud, and now when hee hath executed the plague, he expounds it. As to the presidence of Angels this is certaine, they are the executers of God his holy will, by whom hee administers things here below, not for any neede he hath of them, but to shew his glory, and to giue vs the greater comfort. Deus Angelis vtiatur, non quod ipse ad saluandum sit infirmus. Farre be it from vs to thinke that the Lord vseth the Ministry of Angels for any infirmity in him, or as though his power needed the supplement of his owne creature. He is not like earthly Kings, who are forced to doe by others, that which they cannot doe themselves, but to shew his great omnipotency, & souerainty of his power ouer all creatures, hee employeth his beaenly creatures to protect creatures, whom hee loveth on earth; and to punish others, who rebel against him.

But besides this many graue and worthy Diuines out of this, and other places of holy Scripture gathers a particular presidence of Angels ouer particular Nations, Prouinces, and Persons, for the which cause Saint Paul nameth them Principallities and Powers. Daniel termeth them Princes of Prouinces. Out of these Basile gathers this obseruation, To euery one that beleue in Christ, there is appointed an assistance.

Al. 2. 30.

Angels the Executors of Gods Will.

Cyrl. Alexandrinus lib. 4. cont. Iulianum.

Whether Angels haue a particular Presidence of particular Nations, Prouinces and Persons. Rom. 8. 38.

Basile in Psal. 33.

Basil. cont. Eunom.

Mat. 18. 10.

Chrysost. in Col. 3. Theodoret in Gen. 3. Euthym. in Mat. 18. Hieron. in Esa. cap. 66.

Acts. 12. 15.

Psal. 92. 11.

Heb. 1. 14.

Carthus.

A present iudgement, and a iudgement to come.

Psal. 7. 11.

stant Angel, vnlesse we drine him from vs by our wicked actions; for as smoake drines away Bees, and stinke chafes Doves away, so doe our sinfull deedes scarre away holy Angels from awaiting vpon vs. The warrant of this in his disputes against Eunomius he brings from Matth. 18. verse 10. where our Saviour speaking of young children, sayes, *Their Angels see the face of my Father.* Of this same minde are many of the Ancient Fathers, Chrysostome, Theodoret, Euthymius. With them is adioyned Hieronymus, who brings to this same purpose another reason, that when Peter was miraculously deliuered out of prison, and came to the house of Marie the Mother of Iohn, marke, where many were gathered together, and prayed, *Hee knocked at the doore, the Damofell Rhode hearing his voyce, for ioy ranne backe and tolde it was Peter, they thinking it impossible it could be so, saide, It is his Angel.* Of this he gathers that euery godly man hath a particular president Angel. But in these things which the LORD deliues vs not determinately, it is good to bee wise according to sobriety. Whether there be one or many, our comfort is great, that the LORD hath giuen his Angels charge concerning vs, to keepe vs in all our wayes, that wee dash not our foote against a stone. And againe, *Are they not all ministering Spirits, sent forth to minister for their sakes that shall be heires of saluation?*

Lord thou art iust. The thanksgiuing is begun by the Angel of the waters, seconded and confirmed by another out of the Sanctuary, who by a certaine Antiphonie, or response, answers him. *Euen so.* Of the styles, and attributes giuen to the LORD by the Angell of the waters wee haue spoken before. Beside these hee prayes the LORD for his workes, and righteous administation of iudgement: *Because thou hast iudged these things.* The particule *Because*, *Non notat causam*, a priori seu proprie, sed a posteriori, *Signum vel causam*, scilicet, *quantum ad nos*, quibus diuina per suos effectus innocentia iustitia, The executing, or iudging of these things made not the LORD iust, but because he was iust, therefore did hee iudge these things.

There is a iudgement, which wee beleeue is to come; there is a present iudgement, which men may see, as in this place, some the LORD iudges now, to tell vs, that there is a GOD to execute iudgement on the wicked, others in the same sinnes, be iudged not now, to assure vs of a iudgement to come. By that which we see of present iudgement, according as the Psalmist sayes, *GOD iudges the righteous, and him that*

contemneth GOD. Wee are taught two things. First, to giue glory to GOD and praise him after the manner of holy Angels, *The Righteous shall reioyce when hee sees the vengeance, And men shall say, Verely, there is fruite for the Righteous, doubtlesse there is a GOD that iudges in the earth.* Secondly, by the iudgement of God, which thou seest executed vpon another, learne to humble thy selfe, as David trembled when hee saw Vzzab stricken: If wee iudge our selues rightly now, and vpon the sight of our sinnes turne our heart to the Lord, wee shall not bee condemned hereafter.

Verse 6.

For they shed the blood of the Saints, and Prophets; and therefore hast thou giuen them blood to drinke for they are worthy.

IN this Verse the Angell sets downe, first, their sinne, then a part of the temporall doome of Antichristians. Their sinne is here; they shed the blood of Saints and Prophets. To shed the blood of any man is a grieuous sinne. Rebecca the wife of Isaac vnderstood this well, when she counselled Iacob to flye from the wrath of Esau, for this reason, *Why, shall I want you both in one day?* If Esau had slaine Iacob, hee knew hee had beene the worst slaine of the two. The life of a murtherer is dolefull, full of feares, sorrowes, and cares, arising of a carping conscience, which albeit for a time he suppresseth, yet at length will it waken and oppresse him.

But to shed the blood of Saints, and Prophets, is a more grievous sinne. Yet hath it beene the lot of the Lords most deere seruants, to suffer this at the hands of wicked men, for thy sake are we killed all the day long, and counted as sheepe for the slaughter. Early in the dawning of the day, Caine began to murther Abel, that cursed crew, the remnant of his race, hath continued in the like cruelty euer since. So much the more is the goodnesse and patience of the Lord to be praised toward vs, who so long a time, with so great a liberty hath continued the light of his Gospell among vs, without any externall crosse, for wee haue not yet resisted vnto the blood, nor suffered so much as the losse of our goods for it. The like indulgence hath not been shewed to any Nation, the Lord make vs thankfull, and prepare vs yet for the day of triall.

In all ages, cruelty hath euer beene a consequence of false Religion, examples of all times doe proue it. Cain persecuted Abel, Ismael scorned Isaac, Esau persecuted Iacob, Antichristians shed the blood of true Christians: By their fruits ye shall know them. The Spirit of the

Psal. 58. 10. 11.

2 Sam. 6. 9.

Antichrist his sinne of blood-shed.

Gen. 37. 47.

Rom. 8. 36.

Gen. 4. 8.

Heb. 12.

Crucity in all ages hath been a badge of false Religion. Gen. 4. 4. Gen. 22. 9. Gen. 27. 42. Mat. 12. 16.

Iohn 8. 44. Possidon. de vita Augustini.

Rom. 12. 5.

Three sorts of Prophets.

1
2
3.

1

2

1 Cor. 14. 29.

3
Coloss. 3. 16.

Iude 20.

1 Thes. 5. 14.

Ephes. 5. 11.

Leuit. 19. 17.

Gen. 4. 9.

the Deuill changes not, except from euill to worse; Hee was a murtherer from the beginning. Possidonius, in the life of Augustine, records, that, *Donatista Augustinus velut Lupum occidendum esse in defensionem gregis* (scilicet donatistarum) se, doctorem animarum publice & priuatim conclamabant, omniaque peccata a Deo indubitanter credendum posse dimitti his, qui hoc fecerint: The Donatists publicly and priuately cryed out against Augustine, that he was a Wolfe, a Seducer, and Deceiuer of Soules, that he was to be slaine, in defence of the flock (namely the Church of the Donatists,) and that whosoever should doe this, it was without doubt to be beleueed that all his sinnes might be forgiven him by God. One egge is no more like to another, than in this, the spirit of Donatists and Papists are like vnto other.

Saints and Prophets. Two rankes of Gods Seruants are here set downe vnto vs, Saints and Prophets; All his seruants are Saints, but not all Prophets, in this sense; and many hath beene Prophets, who were no Saints: Sanctification without Prophecie, is a more excellent gift, than Prophecie without Sanctification: Sanctification without Prophecie is profitable to thy selfe, and others also, Prophecie without Sanctification, may doe good to others, but it is euill for thy selfe. Balaam had Prophecie, Iudas had Apostleship, but happy was Saint Paul, who had grace and Apostleship both.

But are not all Saints, Prophets? yea, they are in some sense. There are three sorts of Prophets: 1. of Prediction: 2. of Preaching, or Interpretation: 3. of Edification. The first are so called κατ'εξουχω, for their excellency, as Moses, Esay, Daniel, indewed with that extraordinary gift of Prophecie, or fore-telling things to come. The second are all Pastors, and Preachers of the Word, according to that, *Let the Prophets speake two or three, and let the other iudge.*

The third are all Christians, who are commaunded first to teach themselves. Let the word of Christ dwell plentifully in you in all wisdom, teaching and admonishing your owne selues: And againe, *Edifie your selues in your most holy faith.* Next, they are commaunded to teach their neighbours, *admonish the vn-ruly, comfort the feeble minded: there they are charged with admonition, and consolation, haue no fellowship with the vnfruitfull workes of darkenesse, but rather rebuke them.* Againe, *Thou shalt not hate thy brother in thy heart, but shalt rebuke him, and suffer him not to sin: there the power of rebuke is concredited to him; but this vse of common Prophecie among Christians is priuate. It was the voice of Cain, Am I my Brothers keeper? let that be farre from vs, for euery one of vs, is bound to procure the saluation of a-*

nother, so farre as in vs lyes. By the law a man was bound to reduce his Neighbours Beast, if he saw it wandering, much more is he bound to reduce his Neighbour himselfe. And in this sense is euery common Christian a Prophet; for vnto all Gods Seruants, of whatsoeuer calling, may that testimony be extended, *Touch not mine Anointed, and doe my Prophets no harme.* Concerning that other point, how Christians are called Saints in this life, seeing they are sinners, let him that likes reade our Treatise on the eight Chapter of the Epistle to the Romans.

And therefore hast thou giuen them blood to drinke. This hyperbolicall speech of the drinking of blood, doth import a most fearefull and bloody vengeance, by which God shall plague the wicked for shedding the blood of his Seruants. He makes the plagues proportionable to the sinnes of men. Egyptians drowned the Infants of Israel in their waters, and the Lord turned their waters into blood, and them also into the waters. The Law set downe for Murtherers (as we heard before) *If any man kill with the sword, hee shall be killed with the sword.* The portion of bloody men is, to drinke with Cyrus, to whom, said Tomyris Queene of the Massagetians, when she had caused to cast his head into a Vesell full of Blood, *Satia de sanguine, quia sanguinem sumpsisti.* Fill thy selfe with blood, because thou thirsted after blood. Such course hath the Lord kept with the bloody enemies of his Church in all times, the bloudie authors and actors of that mercilesse massacre in France may stand for example in our time also, of the truth of this Prophecie. Yet is not the plague, prophesied here, fully performed, but the aduersaries may certainly looke for it; how, when, and by whom, we leaue that to the Lord, it is sufficient for vs, that he hath said, he will doe it.

Verse 7.

And I heard another out of the Sanctuary say, Euen so, Lord God Almighty, true and righteous are thy iudgements.

THE praise begun by the angel of the Waters, is concluded and confirmed by another from the altar; he answers him by a certaine Antiphonie, or response; hee foundeth ouer againe the same praise, and scaleth it with Amen, or Euen so. Who he is that sends this voyce from the altar, it is not exprest: But, in the sixth Chapter, wee heard that the Soules lying vnder the Altar, cryed; *How long Lord, dost thou not iudge and auenge our blood on them that dwell in the Earth?* There they pray for the hastning of the iudgement; here they praise for the begun execution of the iudgement: Both the prayer, and the praise, comes from one place

Psal. 105. 15.

Verf. 4. fol. 75. 76. & c. in 80.

Plagues proportionable to sinnes. Exod. 7. 19. Exod. 14. 27.

Reuel. 13. 10.

That the pray-
ers of the
Saints are ne-
uer in vaine.

place, learning vs this lesson; that the pray-
ers of Saints are at no time poured out in vaine:
their desires may be delayed, but neuer dif-
appointed: Let this encourage vs to pray,
whereunto by nature we are very slow, for
certaine it is, the prayers of Saints shall at
length be turned into praises.

Euen so: See the happy harmony and sweet
concord that is among the heavenly Crea-
tures: they minde all one thing, they found
out all one song; there is no contrary voy-
ces among them: what one sayes, another an-
swers, with an *Euen so* vnto it. We pray the
will of God may be done on earth, as it is done
in heauen, and that all Christians minded
one thing, and spake one thing. Alway
this perfection is not to be found in the
earth, there must be heresies, there hath been
and will be men walking in the contradic-
tion of Core. Wee haue great cause to
thanke God for our vniuersity in all points
of faith: no Preacher in this Land teacheth
that Doctrine of faith, whereunto another
doth not answer *Euen so*; would to God
the harmony in smaller things were as great,
and there were not among vs different voy-
ces for needlesse causes, like those among the
Corinthians, *I am Pauls, I am Appollo's, I am
Cephas*. Where this should binde all in one,
that we are Christs.

Lord God Almighty. The heavenly crea-
tures do not speake at any time of the di-
uine Maiestic, but with great reuerence. A-
mong men, as our Prouerbe sayes, *familiar-
ity breedes contempt*; it is not so betweene
the Lord and his Saints; the more familiar
God is with them, the more doe they reue-
rence him. The Lord is little in their eyes
who are farre from him: the nearer we come
vnto the Lord, the greater appears the glory
of his Maiesty. The onely cause why men
in this age speake vnreuerently of the Lord,
and makes frequent mention of his holy
name without loue, feare, and trembling, is
this, that they are great strangers from him,
and knowes not his Maiestic.

True and righteous are thy iudgements. The
first Angell acknowledged his righteousness
in the punishing of Antichristians: this prai-
seth his true and righteous iudgements indefi-
nitely, not in one, but in all true and righteous
are his iudgements, according to that which
the Psalmist hath, *The Lord is holy in all his
workes, and righteous in all his wayes*: when
hee punishes the wicked hee is righteous;
when he spareth them hee is also righteous;
*Ideo vniuersis malis, aut ut corrigatur, aut
per illum bonus exerceatur*; For this cause li-
ueth euery euill man, either that he may be
made better, or that by him good men may
be exercised & made better. This is a strong
temptation, when wicked men are suffered,
and the Lord strikes them not, themselves

thinkes therefore that God is like them; and
others hereby confirme themselves in their
wickednesse, because iudgement is not speedily
executed on the wicked, therefore the hearts of
the children of men are set in them to doe wic-
kedly. Yea, this temptation troubled Da-
uid, and made him thinke that hee cleansed
his heart in vaine. But let vs remember the
Lord is righteous in all his wayes, both
when he iudges, and spareth. Hee slew not
Paul when he was a Persecuter, because hee
had a purpose to make him a Preacher, and
many wicked men he spareth also, till they
fill vp the cup of their iniquity, but in all
the Lord is righteous.

The righteousness of Gods iudgements
maketh them the more fearefull and terri-
ble, *Terroris plenum est tribunal Dei*, The
Lords tribunall is full of feare, *magis etiam
infum, quam terribile*, and yet more iust then
terrible, *vel ut rectius dicam, idcirco terribili-
us, quia iustum*, or to speake more rightly,
therefore is his iudgement more terrible,
because it is righteous. If his present iudge-
ments be so, what shall we thinke of that
which is to come? The terror of that day
made Felix to tremble. How then should
the remembrance thereof terrifie vs? Oh
that we could continually thinke vpon it,
if in that day we be found to want oyle in
our lampes, it will not be gotten, neither to
buy, nor to borrow. God make vs wise to
prouide for it in time.

Verse 8.

*And the fourth Angell poured out his viall
on the Sunne, and it was giuen vnto him to
torment men with heat of fire.*

For vnderstanding of this viall, we must
remember that as Antichrists finnes are
partly corporall, and partly spirituall. Some
of the learned, as Bulingerns, Cotterius
thinke these vials imports onely temporall
and bodily plagues. Brightman againe and
others, will haue them onely spirituall. But
they are mixed. Now as to the corporall
plague. Sure it is, all creatures were made to
serue man, but man failing to serue the Lord,
they turne all against him, to be auenged
on him. The earth would not beare Core
Dathan and Abiram, but opened her mouth,
and swallowed them. The waters remoued
from their place, and concurred together
to drowne the originall world. The ayre hath
pleaded for the Lord, by boisterous windes
it ouerthrew the Ships of Tarshish. The
cloudes thereof haue cast out hard baile-
stones to punish the harder hearts of Egyptians
and Philistines. The fire left her owne regi-
on to come downe and burne vp Sodome
and Moone good still, that Ioshua might be
auenged

Psal. 50. 21.

Esay 28. 15.

Psal. 73. 13.

Acts 9. 4. 50.

The Righte-
ousnesse of
Gods iudge-
ment maketh
them the more
fearefull.
Nazianzen-
orat in p'agon
grandinu.

Acts 24. 26.

All creatures
at Gods com-
maund for to
punish the
wicked.

Numb. 16. 31.

Gen. 7. 20.

Iomab 1. 4.

Exod. 9. 23.

Gen. 19. 24.

Ioshua 10. 12. 13.

Iudges 5. 20.

auenged vpon the Canaanites, yea, the
Starres in their course fought against Sise-
ra. Thus all that are in the Earth, in the
Waters, in the Ayre, in the Fire, in the Fir-
mament, whatsoeuer is about them, whatsoe-
uer is beneath them, all concurres and offers
their seruice to punish man, when the
Lord of hostes doth employ them.

And here more particularly a corporall
plague is threatned vpon men by the di-
sternate heate of the Sunne. The Sunne
we know is a very comfortable creature,
but if the heate thereof be with-drawne,
then ariseth extreame cold, causing many
euils, to men, to beasts, to the fruits of the earth,
if againe it be intended beyond the ordina-
ry course, then by extremitie of heate it di-
sterns the bodies of men, engendreth bur-
ning Feuers, Consumptions, and such like; as
are threatned, *Leuit. 26. 16*. It caueth
drinesse and barrenesse of the earth, it with-
ereth and consumes the fruites thereof, with
such plagues the Lord hath many a time
punished the impiety of man. Neither is
his hand yet shortned, but that with these
also he can plague the wickednesse of this
age; yea, he hath done it, as Moderne hi-
stories beare witnesse.

Now what spirituall plague here is threat-
ned, which especially I take to be meant
here, shall appeare by comparing the fourth
trumpet with this fourth viall. In the fourth
trumpet the fore-runners of Antichrist, to
prepare a way to him, are said to haue darke-
ned the third part of the Sunne and Moone,
he commeth out himselfe in the fifth trum-
pet, and darkneth not the third part onely,
but the Sunne and the Ayre, whereby there
nothing else is figured, but how these Anti-
christians should obscure by darknes and smoake
of heresie, the glorious light of the Gospell. A
fearefull euill; or what the light of the Sun is
to the world, and bodies of men walking in it;
that same is the light of the Gospell to the
soules of men. Take the Sunne out of the
Firmament, that it giue no light, nor com-
fort, nor nourishing heate to men on the
earth, comfortlesse would be the life of
man in it; but more miserable is man
his estate: if he be deprived of the light of the
Lord, he is like one groping in darkenesse,
he cannot discerne one thing from ano-
ther; White and blacke, friend and foe, the pit,
and the pathway, are alike vnto him. This
was their sinne in the fourth trumpet, the ob-
scuring of the light of the Gospell; for a-
mong Antichristians, Ignorance is the mother
of deuotion; and here they are repayed
with a plague proportionall to it.

For the Holy Scripture, which in it selfe is
a bright shining, and most comfortable light,
(like a temperate and nourishing Sunne)
vnto true Christians, for the Statutes of the

Lord reioyces the heart, and giues light to the
eyes, that same Scripture vnto Antichristi-
ans becomes a burning and scorching Sunne to
torment them, they may not abide to heare
it, but as the Nazarites were filled with
wrath, when our Lord expounded to them
a place of Esay, so doe Antichristians rage
and fume at the holy Scriptures. Faine
would they haue them out of credit, a long
time did they darken them, and lock them
vp from the vie of Gods people, in an vn-
knowne Tongue. Now the Lord makes
their light to breake out againe, but it is
like a burning fire, tormenting them who
had suppressed it oft before.

Verse 9.

*And men boyled in great heat, and blasphemed
the name of God, which hath power ouer
these plagues, and they repented not, to giue
him glory.*

What effect these plagues of God
works in Antichristians, is here de-
clared, they are not made better: for it is
said, *they repented not, to giue glory vnto God*,
but they become worse, *they blasphemed the
name of God*. There are three notable finnes
in Sathan beyond all the rest. 1. *Presump-
tion* caused him to fall. 2. *Impenitency* holds
him downe, that he cannot rise. 3. With
these are joynd *blasphemie*. The like are
here noted in the beast, the Dragon his
Vicergerent: By vsurping primacie out of
Presumption he began to fall, by *impeniten-
cy* he continues in his sinne, from it he pro-
ceedes to *blasphemie*: thus doth the Beast
and his followers sinne after the similitude
of Sathan.

The difference betweene nature in repro-
bate men, and grace in regenerate men, ap-
peares best in trouble: patient Job in his
trouble blesteth the Lord, the wicked Anti-
christians blaspheme the Lord: As the
wine-presse, expresseth such liquor as is in the
berry, so trouble makes men to utter that
which is in heart. Trouble tels, where the
truth and power of religion is, it puls the
maske from hypocrisie, and shewes the
weaknesse of all false worship. For this is
the manner of wicked and irreligious men,
*Ut non se impietatis, sed Deum iniquitatis ma-
lunt arguere*, that they had rather reprove
the Lord of Iniquity, than themselves of
Impiety, neither doe they repent and hum-
ble themselves, when they are stricken, but
rather liits vp their proud hearts to rayle a-
gainst the liuing Lord. From this cursed
disposition the Lord preferue vs.

Sathan is a sore enemy to repentance. If
he can hee would haue man contenting
himselfe with a counterfeit repentance, but
most commonly he beguileth man, by in-
ducing

Luke 4. 28.

Three notable
finnes in Sa-
than beyond
all the rest.

1
2
3

The difference
betweene the
godly and the
wicked doth
best appeare
in trouble.

Primus.

Sathan a sore
enemy to re-
pentance.

Matth. 6. 9.

1 Cor. 12. 19.

Num. 16. 22.
Iude v. 11.

1 Cor. 12. 3. 4.

The heavenly
Angels speake
of God, but
with reue-
rence.

Gods iudge-
ments are
righteous and
true.

Psal. 145. 17.

Aug. in Psal.
54.

Where spiritu-
all plague is
meant here.

The Gospell
is light.

D. Cole in his
disputations
at Westminster.
See Bishop
Jewels Reply
to Harding,
art. 27. fol. 471.

Psal. 19. 8.

pag. 63. 407. 577.

In true Repentance there are two things.

1. Fulgent. ad Venantium Epist. 7.

Mat. 27. 3.

Gen. 3. 5. 22.

In the fifth Viall two things considered.

- 1.
- 2.
- 1.
- 2.
- 3.
- 4.

The Seate of Antichrist.

Primus.

ducing him to *delay repentance*, whereof we haue spoken at length in the *Eight to the Romans*. Among many also he causeth *counterfeit repentance* to be receiued for a true. In true repentance there are two things: first, a sorrow for sinne; next, an expectation of mercy. Sathan dealeth so subtilly with men, sayes *Fulgentius*, that oftentimes the one of these is without the other. In some there is a sorrow for sinne, but without hope of mercy; as was in *Indus*, there Sathan preuailes with his army of desperation: In others, there is an expectation of mercy, but without sorrow for sinne, there he preuailes by his arme of presumption. And by it most part of men are ouerthrowne in this age. What hope canst thou haue that the Lord will forgie thee that sinne, for which thou neuer sorrowed, seeing all his promises are conditionall? The vse of all for vs is shortly, wee haue all fallen after the first degree of Sathans fall. Our father not content to be Lord of the Creatures, would be equall with the Lord, there did we participate with Sathan in the limlitude of sinfull presumption; but the Lord preferue vs from the other two degrees of his sinne; that is, from sinall impenitency, which endeth in blasphemy.

Verse 10.

And the fifth Angel powred out his Viall vpon the Throne of the Beast, and his Kingdome waxed darke, and they gnawed their tongues for sorrow.

Still the plague encreases, and the Swrath drawes neerer vnto the Beast, for now the fifth Angell striketh at his Throne. In this Viall wee haue two things: 1. first, the plague it selfe: 2. next, the effects thereof, which are two-fold. In the plague are foure circumstances; first, the executor of the wrath, the fifth Angel; next, the wrath it selfe, figured by the pouring out of another Viall; the third, on whom it is powred forth, namely, on the Beast; the last, explains the manner how, not on himselfe yet, to confound him, as hereafter he will be, but vpon his Throne, to darken his Kingdome. Of the Angel, of the Viall, and of the Beast, we haue spoken before, it remaines to speake of the beafts Throne.

The Throne, or seate of the Beast, is his Chayre at Rome, wherein (as he alledgeth) Peter sate, and hee sits, as Peters Successour, Christ his Vicar, and head of the Church. This Throne is his iudiciaria potestas, his iudiciall power, or great power which hee claimes ouer all, as supream Iudge vnder Christ vpon earth. It was much for Primasius to haue scene this so long before, al-

beit hee fore-saw not particularly, what throne or iudiciall power is here pl-gued. Alway now it is cleare, that as Christs Throne in Scripture, is put for his Kingdome, and Sathans Throne for his Kingdome and commanding power, so heere the Beast his Throne, denoteth his Kingdome, as in the next words is expressed, and his commanding power, which hee vsurpes ouer all other Churches and Kingdomes in the World. The terrour of this Throne, the glancing shew of this pretended power of the Apostolick seate, made the blinde and ignorant World to tremble, but now the Lord comes to take order with it, he darkeneth it, and brings it in contempt; His Bulls, his Indulgences, Pardons, and Excommunications are not regarded: Now the world sees that Rome is the beafts seate, it is not Cathedra Petri, the seat of Peter, but Cathedra pestilentia, the seate of pestilence: Now the Pope is proued to haue bene but a deceiver, vnder the name of Christs viceroy, he is discovered to be Antichrist, & Antichrist, that man of sinne who opposeth himselfe to Christ: And this manner of way is his kingdome darkened.

This plague is proportionall to his sinne. In the fifth trumpet God fore-warned his Church, how the Beast figured there by a fallen starre, (that is, an Apostate-Preacher) hauing the key of the bottomelesse pit, should bring out a smoake to darken the Sunne and the Ayre, which hee did, therefore now the Lord, with a punishment correspondent to his sinne, darkeneth his Kingdome. In it selfe it is a Kingdome of darkenesse, to them it is a principle, that Ignorance is the mother of Denotion, but in this sense, the Lord is said to darken it, because hee shall spoyle it of all that credit and estimation which it had before in the world.

In the thirteenth Chapter great was the glory of this beast; all the World wondred at him, and followed him, they worshipped him, and said, Who is like the Beast? Who is able to warre with him? But in the fourteenth there appeareth a party to him, The true Lambe standing on Mount Sion, who now in this sixteenth makes warre with him, ouerthrowes him, and ouerturnes his Throne: there his greatnesse was at the height, here his glory is eclipsed, so shall it be with all them who rise to honour & dignity, dishonouring the Lord their God, it shall proue true in them all, which the Lord spake of Pharao; For this cause haue I raised thee up, to shew my power vpon thee, as darkenesse followes after the day, so shall shame swallow vp, and deuoure their glory.

And they gnawed their Tongues for sorrow. Here is another effect of this plague, the subiects

Psal. 1. 1.

Reuel. 9. 1.

Reuel. 13. 4.

The end of all such as rise to Honour by dishonouring God.

A iust iudgement of God, that in that member a man sinnes, in the same he be punished.

The effects that Trouble brings to the godly.

2 Tim. 3. 13. Ierem. 5. 3.

Ierem. 31. 18. Bern. in Cant. Sum. 26.

Aug. de Ciuit. Dei.

subiects of the beast are stirred vp to a rage, and a mad sorrow, because they see the kingdome of their Pope darkened, they chafe and fret, yea, they are so sore vexed to see it, that because they cannot mend it, they grudge within themselves, and bites their tongues for sorrow. A iust wrath of God vpon them, with their tongues they blasphemed God, and now with their teeth they bite their own tongues. Let the wicked take heed vnto this, there is no member of the body that thou abusest as a weapon of unrighteousnesse to dishonour the Lord, but he shall make it a plague vnto thy selfe.

Verse 11.

And blasphemed the God of Heauen, for their paines and for their sores, and repented not of their workes.

Of their blasphemie and impenitencie, we haue spoken in the fourth Viall, onely here obserue the contrary effects that trouble produces in the godly, and in the wicked, vnder it the one blest, the other blasphemeth the Lord; in tribulation, the godly reioyceth, the wicked rageth: for the one in suffering communicates with the Crosse of Christ; the other with the curse of Adam. The wicked are incorrigible, they wax worse and worse, Thou hast stricken them, and they haue not sorrowed: But the godly are humbled, at the first stroke of the hand of God, they are grieved with the least shew of his displeasure; Thou hast corrected mee, and I was chastised as an vntamed Calf. Stella nocte splendet qua die non videntur, Stars shine in the night, which in the day are not seen, and grace is manifested by trouble, which in prosperity lyeth secret. Sub uno igne aurum rutilat, pulea fumat, In one fire the gold shineth red and bright, the chaffe smoaketh: tantum interest non qualia, sed qualis quisque patitur, so great is the difference, not between the euils, but betweene the persons of them which suffer them. Nam pari motu exagitatum, & exhalat horribiliter coenum, & suauiter fragrat vnguentum, For the water of the puddle, and ointment of the Apothecary being stirred, & shaken both alike, by one and the self same hand, send out different smells, the one stinketh horribly, the other hath a fragrant, and sweete sauour. Trouble tryes true Religion from false, and discernes grace from nature. Let vs not please our selues with that which we seem to be in the day of peace, but let vs consider what sort of men we shew our selues in the houre of temptation. If in trouble thou finde a Soule praising the Lord, a heart drawing neerer to him, with a patient suffering of the Crosse; thou mayst be assured, these are vndoubted arguments of grace; but to Rage, to Blaspheme, to teare

thy owne Soule by Impatience, these are tokens that nature yet is predominate in thee, and grace hath not come to renew thee. Thus then we haue here, not onely Antichristians plagued, but also their hypocrisie, false worship, and want of grace, discovered by the plague.

Verse 12.

And the sixth Angel powred out his Viall vpon the great river Euphrates, and the water thereof dried vp, that the way of the Kings of the East should be prepared.

The hand of the Lord now comes neerer vnto that Beast of Rome. In the former Viall hee darkened his Throne to his great displeasure, now hee dryeth vp his Euphrates, and thereby prepares a way to these instruments of wrath, by whom the Lord hath determined to make the Whore desolate.

It is the Lords manner to worke that by degrees, which hee might haue absolued in one moment. The first creation he finished in fixe daies, to shew forth, the riches of his goodness, and wisdom, which he will haue man to learne by the distinct and seuerall consideration of his workes. The new creation the Lord in like maner perfects by many degrees, hee might at once fully Sanctifie vs, as he hath fully iustified vs, but hee doth it not, we grow in holinesse by degrees, proceeding from grace to grace, till at length he make vs perfect men. If at one instant we were renewed, then should not appeare, neither the riches of his mercy, nor the great variety of our corruptions from which his grace deliuevs vs. As the root of a tree by many branches is fastned in the earth, so the soule of man by many sinnes is knit vnto Sathan, now the Lord looses vs from one sinne, shortly after from another, like one cutting asunder the branches or the root one after another, that hee may transplant it. When the children of God feele this in themselves, they acknowledge that it is a great mercy which hath saued them from so many sins, whereof any one might haue detayned them for euer vnder the bondage of sathan. And heere also in punishing the wicked, where the Lord at one stroke might confound them, hee strikes them by many, to shew his patience, and the equity of his iustice, that hee doth not giue men the last stroke, vntill their owne proud contempt, stubbornly refusing his correction do procure it.

Now, that we may vnderstand what plague this is; which here is powred out in the sixth Viall, let vs remember that Rome in the Reuelation is the great City which spirituall is called Sodom and Egypt; and afterward mystical

The manner of the Lords working on the wicked.

Rome spirituall Babel.

Reuel. 11. 3.

myfticall Babel. And therefore the Lord in plaguing of Rome, alludes to the olde plagues of Egypt, Sodome, and Babel. In the first Viſall, he alludes to the botches of Egypt. In the ſecond & third, he alludes to the turning of their waters into bloud. In the fourth, he alludes to the hot ſcorching, & deuouring fire that conſumed Sodome. In the fifth, he alludes to the darkeneſſe wherewith he plagued Egypt. And in this ſixt, he alludes to the deſtruction of olde Babel.

Ierem. 51.

Herodotus lib. 1.
Xenophon, lib. 7.

In the Propheſie of the deſtruction of old Babel, the Lord threatned that he would dry vp her waters, which afterward hee performed by Cyrus. The City on the one ſide was fortified with moſt high and ſtrong walls, on the other ſide of it ran the great river Euphrates. But Cyrus, as Herodotus and Xenophon report, cauſed his ſouldiers caſt ditches and deepe trenches in the earth about the city, whereby the waters of Euphrates were ſuddenly diuerted, and made to run another way. The Lord no doubt furniſhed to him this wiſedome, for the accompliſhment of his worke, and thus the impediment being removed, Cyrus, with his father in Law Darius, leades their armies of Medes & Perſians peaceably through the channell where the water ran, and enters the city, ſlayes Baſaſar, who in careleſſe ſecurity had bene banquetting and carouſing in the cups of the Lords houſe. And all this was done that the Lord might deliuer his people Iſrael from the bondage of Babel; after the ſame manner will the Lord deſtroy the ſecond Babel: the alluſion is proper; Euphrates was the fortification of the firſt Babel, and by it here the Lord vnderſtands euery thing that pertaines to the fortification of the ſecond Babel, the Lord will dry it vp: the hearts of Kings and of people, which were bound before to the beaſt, are now diuerted from him, great rents and reuencemes, and caſualties, which before were wont, like a deep riuer, to run into Rome, are now turned another way; he may well ſend out Pardons and Indulgences, but they bring not money to his coffers, as they were wont to doe, the people of many Kingdomes perceiue now that the Pope did abuſe the world by ſuch trumpery, and that all they gaue him was but loſt, they laid out their ſiluer, and not for bread, they laboured, but were not ſatisfied: They depend now vpon a more ſure warrant, they hearken to the heavenly Proclamation, Ho, euery one that thirſteth, come ye to the waters, and ye that haue no Siluer come buy, and eate; come, I ſay, buy wine, and milke without Siluer, and without money: They will not now giue a price for his Pardons; they will not buy with Siluer the merits of Men, diſpenſed by Papal Indulgence; who hath the merits of Ieſus freely offered vnto them, for remiſſion of all their Sinnes.

A proper alluſion between
Euphrates and
Babel.

Eſay 55. 1. 2.

And thus are the waters of his Euphrates begun to dry vp.

That the way of the Kings of the Eaſt. Of this it is euident, that the drying vp of Euphrates, is not all the euill threatned againſt the Beaſt of Rome, in the ſixt Viſall; it is but an introduction to a greater euill coming vpon; it is but the preparing of a way to the Kings, whom God will ſend out to deſtroy him. Now, where they are called Kings of the Eaſt, this muſt be reſtrayned to the Type, but not extended to the truth: this one poynt not obſerued, hath led many fine wits into groſſe dreames. It is true in the type, the Kings who tooke in olde Babel, came from the Eaſt, but as to the truth ſignified, the deſtruction ſhall come on myſticall Babel, may not be reſtrayned to the Eaſt, nor the Weſt, to the South, nor to the North; all reſiſtance ſhall faile her; on euery ſide ſhall the Lord ſtraite her. The ſeuerall Kings that were hornes of the Beaſt, and oft before did maintaine it, God ſhall put it in their hearts to fulfill his will, they ſhall ſtrippe the Whore naked, they ſhall eate her Fleſh, and burne her with fire. Who they are, ſhall be knowne when this Propheſie is executed; Such as maintained Babel, ſhall deſtroy Babel, but there is no neceſſity why we ſhould expect them from the Eaſt more than from the Weſt.

Alway we learne, that when God hath a worke to worke, he can eaſily prepare a way for the accompliſhment of it. If he ſay a thing, be ſure hee will doe it, and finde out the meanes whereby to performe it. Babel in her owne conceit, ſits as a Lady and Queen, ſhe thinks ſhe ſhall neuer be moued. Naturall men louers of Babel, receiue this Propheſie, as the kinſmen of Lot, heard the deſtruction of Sodome, they thought he had been ſcorning. Let theſe men remember what followes, In as much as ſhee glorified her ſelfe, and lined in pleaſure, ſo much giue ye to her torment and ſorrow, for ſhe ſaid in her heart, I ſit being a Queene, and am no Widow, and ſhall ſee no mourning: therefore ſhall her plagues come at one day, diſt, and ſorrow, and famine, and ſhe ſhall be burnt with fire. Now marke the poynt which ſtops the mouth of Inſidelity and may make theſe mockers aſhamed; for ſtrong is the Lord God, who will condemne her. Let fleſh ceaſe to demaund how a thing ſhall be done, where God ſayes hee will doe it. Sarah laughed within herſelfe, when God, by the Angel, promiſed her a Childe, but ſhee got this anſwere; Shall any thing be hard to the Lord? When Eliſha prophesied plenty of viſtall to Samaria, the Prince, on whole hand the King leaned, ſaid to the Man of God, I haue ſeene the Lord would make Windmills in the Heauen, could this thing come to paſſe? So ready is man

Reuel. 17. 12.
16. 17.When God will
worke, he will
eaſily make a
way to his
worke.

Gen. 19. 14.

Reuel. 18. 7. 8.

Gen. 18. 1. 2. 19.

2 King. 7. 1. 2.

Luke 1. 34. 37.

man to diſtruſt the word of the Lord; but hee got this anſwere; Thou ſhalt ſee it with thine eyes, but thou ſhalt not eate thereof. And ſo indeed it came to paſſe: yea, the bleſſed Virgin when the Angel Gabriel made intimation to her; that ſhee ſhould conceiue, answered, How ſhall this be, ſeeing I know no man? but the Angel ſaid vnto her, With God ſhall nothing be impoſſible. Let theſe examples teach vs to reſt in the word of the Lord, and not to enquire how will it be done, or how can it be done, that God ſayes he will doe.

Verſe 13.

And I ſaw three vnclean ſpirits, like frogs come out of the mouth of the Dragon, and out of the mouth of the Beaſt; and out of the mouth of the falſe Prophet.

What Papiſts
ſhall doe for
their Pope.

Gen. 3. 15.

Rom. 16.

Here followes what the Antichriſtians ſhall do for defence of their decaying kingdome: They take it moſt impatiently; they repent not, but increaſe in rebellion and rage againſt the Lord, & his poore Church; they renew a battell againſt the Lord; the world is full of commotion; the aduerſary-forces are joyned together; the principall and chiefe Captaine in theſe warres is the Dragon, the Deuill, of whom wee haue ſpoken in the twelfth Chapter. His deputies are the Beaſt, and the falſe Prophet; that is, the Romane Empire, and Romane Papacie oppoſite vnto Chriſt: for this falſe Prophet is the ſame who in the thirteenth Chapter is called, the other, or the ſecond beaſt. There is no yeelding or ſubmitting of themſelues vnto the Lord, for that enmity proclaimed in Paradiſe betweene the ſeed of the woman, and the ſerpent, with all his brood, ſhall continue till the Lord make his enemies his foot-ſtoole, then ſhall the God of Peace trample Sathan vnder our feet. In the meane time let vs euer looke for new battels, but the end of them all is victory to them who are militant vnder the Lord Ieſus.

From theſe three great enemies of the Church, are ſent out armies of vnclean Spirits, and falſe deceiuers, to ſtirre vp blinde and earthly minded Kings againſt the Lord; They are ſaid to be three, albeit they be many, in reſpect of the three from whom they come. Theſe reſent the Emiſſaries, Seminaries, and ſpecially Ieſuits, rayſed vp and inſpired by Sathan, directed out and commaunded by the falſe Prophet the Pope, and vnder him their owne prouinciall, authorized, and maintained by the Beaſt, the ſecular imperiall power, in which ſenſe they are ſaide to come out of their mouths.

Theſe are in ſuch ſort deſcribed, and poynted out by their proper markes and

tokens, that howſoeuer in preceeding Ages this Propheſie was obſcure and hard to be vnderſtood, yet now we that live in the very dayes wherein it is in the fulfilling, may ſee it more clearly, and the Ages to come ſhall alſo ſee it more plainly, than now we can. Alway in that the Lord Ieſus forewarns vs of theſe things before they come, pointing them out ſo diſtinctly, as here he doth; renders vnto vs this great comfort, that nothing ſhall out in the World by chance; the Lord fore-ſees them all, and the euents of them: In thy Booke were all things written, which in continuance were faſhioned, when there was none of them before, yea not onely doth the Lord fore-ſee, and know all that ſhall out in the World, but hee gouernes, and turnes it where-away hee will; for hee worketh all things after the counſell of his owne will. Let the Dragon, and the Beaſt, and the falſe Prophet, doe what they can, our God knoweth all their waies, and out of their working, he ſhall worke his owne good, and holy will, and what is his will? but that his owne name be glorified, his enemies be confounded, and his own poore Church be conſerued, and perſiſted to praife him for euer? Now are the enemies in a great uproare, their counſels, plots, and practiſes are multiplied, our comfort is, hee that dwells in the Heauen ſhall laugh, the Lord ſhall haue them in deriſion. It troubled much the King of Aram, that his ſecret counſell which hee tooke with his Princes and Captaines, was reuealed by Eliſha to the King of Iſrael, and it doth no leſſe trouble and aſtoniſh the aduerſaries that their moſt ſecret plots, and conſultations are diſcouered, and ſo oft diſappointed by the Lord.

Three manner of waies are theſe Ieſuits and other Popiſh Seminaries here deſcribed. Firſt, from their originall, they come out of the mouth of the Dragon beaſt, & falſe Prophet, which we haue touched already. Next, from their nature, and qualites: and thirdly, from their operations, or actions. In the deſcription of their nature, we haue three things: Firſt, they are called Spirits, but vnclean Spirits: Secondly, they are ſaid to be like vnto Frogs: Thirdly, they are called Spirits of Deuils, πνευματων δαιμονων, learned ſpirits, and cunning to compaſſe their purposes.

Firſt then they are called Spirits, not that they are without bodies, but one part of man here is put for the whole man. Sometime a wicked man is ſaid to be but fleſh; I will no more ſtrive with Man, for hee is but fleſh; to note, how carnall and ſenſuall hee is by nature: Sometime, againe, hee is called Spirit, but an vnclean Spirit, to note how agile, diligent, and vigilant hee is in euill; hee cannot reſt, till hee haue done wickedly. Then

C c c c c here

Pſalm. 139. 16.

Ephes. 1. 11.

Pſalm. 2. 4.

2 King. 6. 11.

The Ieſuits
three waies
deſcribed.1
2
3.Firſt, from
their Nature.1
2
3.

Verſ. 14.

1

Gen. 6. 3.

2.

Two sorts of
spirituall-men.

here we are fore-warned, that these Ambassadors, directed from the Dragon beast, and false Prophet, shall be spirituall men, not dull nor idle, but restless in compassing Sea and Land to make Profelites; that is, to make others ten times more the children of Sathan, than they were. There are two sorts of spirituall men, one animated with the good spirit; the other animated with an euill spirit: Of these it is no maruell to see the one more zealous, busie, careful to doe euill, than the other is to doe good: For in the wicked all the powers of their Soule and Body concur to doe euill; what the euill Spirit tempteth them to doe, of their owne accord they runne vnto it; they are led of him at his will: no resistance, no contradiction is there; all agrees to doe wickedly. It is not so in men regenerate, they are not altogether good, as the other are altogether euill: there is in them a naturall corruption, which maketh contradiction to the Lord, it resists the holy Ghost, and grieues the good spirit of God, whereof it comes to passe, that the godly doe not the good which they would; and the good which they doe, they doe it more coldly and faintly, than the wicked doe that which is euill. No maruell therefore is it to see the superstitious zeale of false-worshippers, hotter and more feruent than the religious zeale of true worshippers, nor to see the one more laborious in euill, than the other is in good.

The second
thing, from the
description of
their nature.They are like
vnto Froeges.King James cal-
leth the Iesuits
the last brood
of the Deuill.

The next poynt in the description of their nature, is, they are said to be like vnto Froeges. Many things are here spoken by such as writ vpon this Prophecie, concerning the nature of Froeges, as that they are vnclane Creatures, delighting in Marish and slimy places, that they make a harsh and vngatefull noyse, croak, croak, for which they are called βατράχοι; that they are lowdest at night, when light departeth, and that by the sight of a cleare shining Torch, they are all suddenly put to silence: All these may very well agree to this new ecclesiasticall order of Iesuits, whom his Maiesty properly calleth, the last broode of the Deuill: These are resembled by Froeges, as well because they are bred of an olde, filthy, and corrupted false doctrine, as also for that they goe craftily about to undermine all other ecclesiasticall orders which were before them, after the manner of Froeges, of whom it is said; that the yong destroy the old: they weary men with this one continuall sound, the Church, the Pope, the Keyes; these they turne ouer and ouer, as they doe their beades, when they mumble their prayers, yet the shining light of the word astonisheth them, and where it comes, puts them to silence.

"All these are true, but we may also assuredly think that allusion here is made to the frogges of Egypt, which came out of the river, & spread themselves ouer the Land; they entered into the Kings house, into his bedchamber, and upon his bed, and into the houses of his seruants, and into the ovens and kneading-troughes: Such frogs are these Iesuits, not content, like other ecclesiasticall orders, to abide in their cloysters, they creepe in into the Courts and Palaces of Princes, to abuse them and plague them; this being the only difference, that the one were terrible to Pharaoh, the other are plausible to many blinded Princes of the earth, but both of them plagues and messengers of wrath: they pretend voluntary pouerty, but for all that they are found in the kneading-troughes, loaded with worldly wealth, enriched with great territories, which vnder colour of Religion, they steale out of the hands of ancient possessors.

The third thing in the description of their nature is, that they are called spirits of Devils, πνεύματα δαιμονίων: the word δαιμον in general, is a word indifferent, it signifies one that hath knowledge, cunning, and skilfulnesse to doe a thing: Great is the skill and knowledge both of good and of euill Angels; but for distinction, the one are called εὐδαιμόνες, cunning, and skilled to doe good; the other are called κακιδαιμόνες, cunning, and skilled to doe euill; and of these last here is meant, for he called them in the Verse going before, vnclane spirits. Hereby then doth the Lord fore-shew vs, that these Legats from the Beast shall be learned fellows, cunning, and skilfull to compasse their purposes. The World is filled this day with the noyse and great brags of Iesuiticall learning, but they and their fauourites may see here what kinde of learning here is ascribed vnto them; such a learning as is set vpon euill: Knowledge is good, if it be not abused to worke that which is euill, for then it encreaseth the damnation of him who hath it, and makes him a pernicious instrument to peruert others: this is to sinne after the similitude of Sathan, who not content to haue rebelled himselfe, but also rested not till hee had drawne Man to a rebellion against the Lord also.

Working miracles. Now followes their Actions, which are two-fold; the first is, they worke miracles. It is a wonder that Papists should brag of their miracles, seeing this is giuen vs as a marke, by which we may know the frogges that come out of the mouth of the Dragon. But of Miracles see what we haue written Chapter 13.

Which goe forth vnto the Kings of the earth. Their other action is, to concitate, and raise battels; they gather the Kings of the Earth together

Exod. 8. 3.

3.
The third
thing, from the
description of
their nature.
δαιμον, in the
generall, what.The Iesuits de-
scribed from
their actions,
which are two-
fold:
1

2

together to battell, where we must not think that this gathering is locall, that cannot be done by Men, but it is, (as wee say) materiall, then are they gathered, when they are involved in one cause, and set vpon one course to vphold the throne of the beast, and throw downe, (if they could) the Kingdome of Christ. This most clearely is performed by Iesuits, who within these few yeares hath filled the chiefe Kingdomes of Europe with warres, seditions, and tumults, stirring vp Kings to fight for the Beast, and where that way they cannot preuaile, they stirre vp subiects to plot horrible Treason against their Princes.

Some Kings God raiseth vp for him; We see in the next Chapter it is fore-told, that God shall put it in the heart of the Kings, to strip the Whore naked: Other Kings he suffers to doe all that they can against him, When he raises vp Kings to be fauourers and nourishing fathers of his Church, it is to shew how hee hath the hearts of all in his hand, and can prouide comfort for his owne when he will. If Nebuchadnezzar, the Assirian Monarch, captiue the Church, the Lord shall stirre vp Cyrus, a Persian Monarch, to set it at liberty. And when hee suffers Kings to be against his Church, it is to declare; that his Church stands not by the Arme of Man, for euen then, when most puissant Princes are against it, they are not able to overthrow it, because the Lord protects it.

Kings, why cal-
led the Kings
of the Earth.

Aks 12. 2.

Gen 11. 4.

Ierem. 1. 19.

Esay 40. 6.

And for this cause also are they called Kings of the Earth; to note, that there is no heauenly disposition in them, otherwise they would not fight against the Lord; as also, to declare their impotency and weaknesse, how vnmeet and vnable are they to fight with the God of heauen, seeing they are but kings of the earth. The Sidonians were more wise, they would haue no warre with Herod, but perswaded Blastus his Chamberlaine to get them peace; for they considered, that they were nourished by the Kings lands: But now blinded men in their pride are not afraid to dare the heauens: these are like the builders of Babel, who had high conclusions in their proud imaginations; Come and let vs build a Tower, the top whereof may reach vnto Heauen; but had weak means to performe, for they had onely bricke made of earth to doe it with all. So hath the enemies of the Gospel proud thoughts against the Lord, many a time haue they concluded, Come and let vs roote out the name of Israel for euer; but their hopes haue bene found vaine: onely the counsell of the Lord shall stand; man is but flesh, like vnto grasse, and the most glorious man is as the flower of the field, their most puissant Kings are but Kings of the Earth.

Let vs feare the King of Kings, and giue glory to our God.

Now where it is said, they are gathered to the battell of the great day of the Lord; vnderstand it thus: They are gathered to a battell which shall be parted and decided by the great day of the Lord: not that Antichrist shall continue in his authority vntill the last day; nay, for it is cleare in the Prophecie, that his Throne shall be ouerturned, his City utterly sacked, and himselfe cast out of it; which things his owne Iesuits, who fight for him, are forced to confesse; yet some life shall remaine in the beast, and hee shall still make contradiction to Christ, albeit not with that credit, power, and successe, which he had before. And shortly shall the God of glory appeare to abolish him utterly, and to make all other enemies his foot-stoole. It is also customable in holy Scripture to call that day a great day, wherein the Lord workes any memorable and notable worke, and so this battell of the great day may signifie; the battell of Harmageddon, wherein the forces of the Beast and his confederate Kings shall be overthrowne, and God shall strike him with that desolation, which here, and in the seauenteenth and eighteenth Chapters so plainly is fore-told: for euen in this life shall that Whore of Rome bee iudged, with a great temporall iudgement: But of this Harmageddon we will speake hereafter.

Verse 15.

Behold, I come as a Theefe; Blessed is he that watcheth and keepeth his garments, lest hee walke naked, and men see his filthinesse.

Betweene the sixt Viall, and the seauenth, there is here interferred a premonition in a parenthesis. Many a time hath the Lord giuen vs this warning, and now in this last age of the World, it is most necessary for vs. Matth. 24. 42. Our Sauour hauing fore-tolde that iudgement to come, addeth this exhortation, Watch therefore, for yee know not what houre your Maister will come. Againe, Take heede, watch and pray, for yee know not when the time is. In many other places both by Euangelists and Apostles, is this same warning giuen vs; but, as I said, most needefull is it for vs, on whom the ends of the Earth are fallen. For, as the nearer the day draweth to an end, the more are men inclined to sleepe; so the nearer the World is to the end, the greater shall be the security of Men. The dearest and most vigilant Saints of GOD, are subject to their owne slumbering and sleeping, but the curse of the wicked is, They sleepe, a perpetuall sleepe, and wake not: From which the Lord deliuer vs.

Cccc 2

Behold,

E

Antichrist shall
not continue
till the last
day.Wee must
watch.

Matth. 24. 42.

Matth. 25. 13.

Marke 13. 33.

Ierem. 51. 39.

1120	A Commentary vpon the Reuelation.		Chap. 16.
<p>Wee should haue the day of judgement euer before vs.</p> <p>2 Cor. 5. 10. 11.</p> <p>2 Pet. 3. 11. 12.</p> <p>August. 17. 35.</p> <p>Ibidem.</p> <p>2 Pet. 3. 4. 9.</p> <p>Gen. 7. 20.</p> <p>Luke 17. 37.</p>	<p>Behold, The particule of attention prefixed, doth warne vs that wee should haue that day euer before our eyes, looking to it, as if it were present. The remembrance of it stirred vp St. Paul to diligence in his calling; We must all appeare before the iudgement-seate of Christ, &c. Knowing therefore the terror of the Lord, we perswade men, and we are made manifest to God; and I trust we are also made manifest in your consciences. St. Peter also vseth the same argument to stirre vs vp vnto holinesse. Seeing therefore all these things must be dissolued, what manner of persons ought yee to be in holy conuersation and godlinesse, looking-for and hastning-vnto the comming of the day of God, by the which the Heauens being on fire, shall be dissolued, and the Elements shall melt with heate? If we saw it now, as we shall see it then, oh how would it moue vs? How would it waken vs, and spurre vs to repentance? Certum est, in die illa ipsum ante se hominem constituturum, in cordis speculo vita eius illi demonstrabitur, & testes contra eum non de foris, sed Intus de ipsa anima profertur. Sure it is, in that day a man shall be set before himselfe, in the mirrour of his owne heart shall he see his owne life, and witnesses shall be brought against him, not from without, but within from his owne Soule. Quae cum ita sint bene nobiscum age-retur, si nunc sic paniteremus super malis nostris, quomodo tunc, sine dubio panitibimus. Seeing therefore it is so, it were well for vs if now we could repent of our sinnes, as then without doubt we shall repent, when it will not profit vs: Et si seditates nostras, quemadmodum tunc visuri sumus iam videre & horrere possemus; and if wee could now see, and abhorre our filthinesse, as then wee shall see it, and be ashamed of it. Oh what a folly is it, to liue in that estate now, wherein we desire not to be found in that day? The Lord make vs wise in time.</p> <p>I come. He speakes in the present time, to note, that he is in his iourney. Profane men, put the day of the Lord farre from them. Mockers, walking after their Lusts, say, Where is the promise of his comming? but, The Lord is not slacke as concerning his promise. Hee kept the time of his first comming in the fulnesse of time, and will not faile to keepe the precise period of his second comming. Hee is walking in a speedy pace toward vs, albeit wee see him not, hee will come vpon vs vnawares, he will come vpon the last Age, as hee ouertooke that carelessse Age before the Flood. Seeing hee was in his iourney when Saint Iohn receiued this Prophecie, how neere now may wee thinke is hee to the end thereof. Augustine sheweth the swift and speedy comming of the Lord out of that suddaine and maruellous curing of that Cripple,</p>	<p>when Peter had said to him, In the name of Iesus arise and walke; it is said, immediately hee leaped up, stood, and walked, and entered with them into the Temple, praying God. Quanta velocitate res agitur attende; See how speedily is the matter done: Vix aures sermo intrauerat subentis, & continuo vis san-tatis irrupit, the word commaunding him to rise in the name of Iesus, is scarce in at his care, when incontinent the healing vertue breakes in, and restoreth his impo-tent Body. Testimonium velocis resurrecti-onis; A testimony of that speedy Resurre-ction which shall be made by the pow-erfull commaundement of Iesus. Futura de factis metire, measure things to be done, by things that are done: In momento, in istu oculi canet tuba, mortui resurgent, & nos im-mutabimur; In a moment, in the twinkling of an Eye shall the Trumpet blow, then shall the dead rise, and then shall wee be trans-changed. Needefull therefore is this warning for vs, Blessed is hee that watcheth, and keepeth his garments cleane, &c. Of the Christians watching and praying, we haue spoken in the Eight to the Romans, as also of that nakednesse whereof hee thinkes shame, we haue spoken in the same: As for his Garments, the sundry sorts, and suites of them, he that pleaseth may reade our A-natomy in the Chapter of a Christians Ap-parrell.</p> <p>Verse 16.</p> <p>And they gathered them together to a place called in Hebrew, Harmageddon.</p> <p>The euent of this battell, wherein Kings gathered like Frogs to fight against the Lord, and restore Antichrist againe, is here shortly and typically exprest: it shall be Harmageddon; not that it shall be fought in such a place of the Land of Canaan, wherein Barak stirred up by Deborah, went vp to mount Tabor, with ten thousand men of the Children of Nephtali and Zabulon, and from thence went downe and fought with Sisera, at the waters of Megiddo; but because this battell shall haue the like euent, which that had, it receiues the like name Har-megiddo, the Mountaine of Megiddo. The Story whereunto the Spirit of God heere alludes, is containd, iudges Chap. 4. and 5. For the space of twenty yeares had Iabin King of Canaan oppressed Israel, and vexed them very sore, his Captaine was Si-sera, who had in his army nine hundred cha-riots of yron. Now when Israel is hereby humbled and moued to cry vnto the Lord, the Lord workes their deliuerance, but by very weake instruments; to wit, a woman, De-borah, and a weake man, Barak, who would not</p>	<p>alt. 3. 6. 7.</p> <p>August. de verbis Apostoli. ser. 23.</p> <p>1 Cor. 15. 52.</p> <p>The euent of such battles as are fought against the Lord.</p> <p>Judg. 4. & 5.</p>

Ver. 17.	A Commentary vpon the Reuelation.		1121
<p>Judg. 4. 14. 15. 16.</p> <p>Judg. 5. 31.</p> <p>Reuel. 17. 14.</p>	<p>not goe out to battell without her, by these the Lord ouerthrowes Sisera, discomfitteth his army, himselfe fleeth, & at length peri-sheth by the hand of a woman, Iael, the wife of Heber. The instruments were weake if they be compared with their enemies, but herein was their strength, that the Lord went out before them, the Lord destroyed Sisera, all his Host fell by the edge of the sword, there was not a man left. For this deliuerance Deborah and Barak sing a notable Song of Thankes-giving, which is concluded this manner of way, So let all thine enemies perish, O Lord: Teaching vs, that this deliuerance was not onely for Israel, but an exemplar deliue-rance to confirme the Church in all time to come in assurance of the like, when euer they shall be humbled, and the pride of their enemies come to the height, so shall they perish.</p> <p>And therefore in this place most properly the battell of Antichristians against the Church, is said to be the field of Harma-geddon, not, as I said, that it shall be in the same place, but it shall haue the same euent. In the iudgement of men there is no com-parison betweene those that stand in de-fence of the true Church, and those that stand with Antichrist to impugn it, no more than was betweene Sisera, and his I-ron Chariots, compared with Deborah and Barak, and their lilly ten thousand of the weakest Tribes in all Israel: But here is our comfort, that the Lord, who went out be-fore Barak, is gone out before his Church, and hath already stricken his enemies with five Vials of his wrath, & is yet to strike them further with a fearefull destruction, like that which lighted on Sisera at Harmageddon, yea, wee haue his Oracle, not out of the mouth of Deborah, but out of his owne ble-sed mouth, assuring his Saints of the victory. These shall fight with the Lambe, and the lambe shall overcome them, for he is the Lord of Lords, and King of Kings, and they that are on his side called, and chosen, and faithfull. Some referre this to that battell wherein Iosia was slaine by Pharao Necho in the valley of Megiddo, but that keepes no proportion with the course of this Prophecie; wherein Vials of Gods wrath are powred out vpon the enemies of the Church. Many other different opinions are there about this Harmageddon, many sun-dry waies is this word cut, and eard a-mong them, but this seemes the most plain and sure sense for vs to follow, it being cu-stomable to the Spirit of God, throughout all this Prophecie, to bring in the old Worke of God as types, signifying the like to be done now in these last dayes. And there cannot be a more significant manner of speaking, than when deedes done of olde are set down as voices fore-shewing the like</p>	<p>to be done. For the Lord remains the same, what he was, he is, and he will be, his hand is not shortened, but he will still worke as before by very weake instruments, ouer-throwing most mighty enemies, for the glo-ry of his holy name, and comfort of his Church. And thus much shortly for the battell of Harmageddon, where, when, and by whom the Lord shall accomplish this Prophecie, we leaue that to himselfe.</p> <p>Verse 17.</p> <p>And the seauenth Angel powred out his Viall into the ayre, and there came a loud Voyce out of the Temple of heauen, from the throne, saying, It is done.</p> <p>The powring out of the seauenth Viall containes a prediction of that wrath which God shall execute in the last day vpon Antichristians, and the whole compa-ny of the wicked. As for the temporall de-struction and ouerthrow of Antichrist, which shall be before the last day, it was closely fore-told in the battell of Harma-geddon, He shall be confounded, and his Citie made desolate by the sword of these, into whose heart God shall put it to punish him, as after followeth. But heere commeth that wrath which shall put an end to all the wicked, but shall neuer end it selfe.</p> <p>Reasons why the seauenth Viall must im-port the last wrath, are these; first, the pra-monition specified in the 15. Verse, is al-way set before, when mention is made of the day of iudgement. Secondly, the seauen Angels with their seauen Vials, are saide to haue the seauen last plagues, whereby the wrath of God is fulfilled Chapter 15. vers. 1. therefore this seauenth Viall must import the last wrath. Thirdly, the seauen Vials keepe analogy, and correspondence to the seauen Trumpets, now the seauenth Trumpet proclaimes the day of iudgement: So the An-gel, who had his right foot on the sea, and his left on the earth, expounds it: In the dayes of the voyce of the seauenth angel, when he shall begin to blow the trumpet, the mystery of God shall be finished; and immediately be-fore he hath sworne, that time shall be no more. And againe, when the seauenth An-gel blowes the Trumpet, it is called, the time of the dead, that they should be iudged. Where many man doubt how can the day of iudg-ment, which will put an end to all, come in into the middelt of this Prophecie, let him remember that this Prophecie sun-dry times ends, and begins againe, which is a necessary poynt, so farre as I can per-ceiue obserued by none. Last, the words of the Prophecie containd in the seauenth Viall, leades vs to vnderstand it of the last day.</p>	<p>Reasons why the seauenth Viall must import the last wrath.</p> <p>1</p> <p>2</p> <p>3</p> <p>Reuel. 10. 7. & 6.</p> <p>Reuel. 11. 18.</p> <p>4.</p>

For first it is said, the *seauenth Angel* powred out his *Viall* into the *ayre*. Now the *ayre*, we know, is that element whereby the life of all things, either *vegetatiue*, *sensitiue*, or *rationall*, is conserued. It is the most absolutely necessary of all the *four*, I mean, that wee are least able to endure the want of it; take away for a short space the *breathing in* of the *ayre*, and the creature perisheth: yea, the rest of the *Elements* serue not without it; fire burnes not without *ayre*, the water putrifies and rots without *ayre*, the *earth* buds not without *ayre*, and all creatures that liue by breathing, perish if they want *ayre*, so that here, *Totals vite finis denotatur*; A totall and vniuersall end of all living creatures is signified vnto vs. The same type was vfed before in the *seauenth Chapter*, for there were *four* angels holding the *four* windes of the *earth*, that is ready to fold vp the world like a sheet, were not they commanded to stay, till the seruants of God be sealed in their foreheads.

Againe, the *last Viall* of *wrath* powred into the *ayre*, fore-shewes the full and final destruction of *Sathan* with all his associates, apostat-angels. Now he is a *Prince* ruling in the *ayre*, his *Principalties*, *Powers*, the *Princes* of the *darkenesse* of this world, *spirituall wickednesses*, are said to be in the *high places*: Hee hath lost the place of his first habitation, which he shall neuer recouer, he is tolerated for a time to rule in the *ayre*, and in the *water*, and in the *earth*, but so that he is still vnder

chains, that he cannot doe what he would, *vnder darkenesse also*, for goe where he will, he carries *hell* in a tormenting conscience about with him. Yet his full iudgement is not yet come, hee shall be cast from out of the *ayre* into the *great deep*, most fearefull vnto him, then shall he be cast into vtter *darkenesse*, and the fulnesse of the *Lords* fierce wrath shall be powred vpon him. And this is also here noted, as I haue said, by the powring out of the *last Viall* into the *ayre*.

And there came a loud voyce out of the, &c. This Temple is a type of that *Paradise* and place, where Gods glorified Saints haue their ioyfull residence, in the midst whereof is the *Throne*, which wee heard described in the *fourth Chapter*. As for the Temple we haue also spoken of it before.

Saying, *It is done, yeyoue, factum est*. Now the myltery of God is finished: Now the end of all things is come. Of a long time hath *Sathan* in his beastly instruments troubled the poore Church, but it shall be so no more. As by one word *fiat*, all was made, so by one word *factum est*, all is vndone. The *great world* as it had a *beginning*, so shall it haue an end, let mockers say what they will. The little world *Man* hath also his appointed time, which expiring, his motion shall cease, and men shall say of him after our Prouerbe, *hee hath done with it*. Let vs therefore while wee haue time bee doing good, working out our owne *Saluatio*. *fears and trembling*.

2 Pet. 3.

Eccles. 3. 6
Heb. 9. 27.

FINIS.



A FULL ALPHABETICALL TABLE OF BISHOP COWPERS WORKES; Together with the places of SCRIP- TURE, which by the way, are either OPENED, FALSIFIED, or RECONCILED.

A

Absence: To a godly man, a short time of Gods absence is long.

Acceptance: It is a great fauour that God doth accept any thing from vs, and that in a manifold respect. p. 432. b

Accuser: *Sathan* so called, and his actions therein three-fold. 1026. a

Actions: The Actions of Christ reduced into three heads. 11. b

Adoption: It is either Naturall or Spirituall. 89. b
By Spirituall Adoption the *Sonnes* know God to be their Father. 90. a

Afflictions: Religion taketh not away afflictions but rectifies them. 576. a

Two things required to hold our afflictions moderate. *ibid.*
Man by his fall lost not afflictions, but the holinesse of them. 322. a

Afflictions: Our nature abhorres them. 100. a
Comfort against them. *ibid.*

Gods dearest children haue beene hardly set with them. 101. b

They are not alwayes signes of Gods anger. *ibid.* b, 432. a

Three things required to make Christs sufferings ours. 102. a

How the greatnesse of af-

lictions are mitigated. 103. b
They are Gods Wine-presse. 104. a

Euery affliction renders not glory. *ibid.* b

Afflictions good to Gods children. 143. b, 240. a

Two things required of such as suffer affliction for Gods cause. 192. b

The folly of the wicked in afflictions. 215. b

To praise God in affliction is a great grace. 417. a

Difference in afflictions. 417. b

False Religion exceeds the true in voluntary afflictions. 986. a

Afflictions driue men to God. 495. b

All: All is for the best to Gods children. 238. b

We must make conscience of all Gods Commandements. 370. b

He can resist no sinne, that doth not resist all. 429. b

All put for some of euery sort. 193. a

Almes: Motiues thereunto. 351. a & c.

Amen: What it noteth. 870. a

Angels: Two fearefull sinnes of the Apostate Angels. 493. b
What they are in Nature. 846. b

Their numbers. *ibid.*
Their properties. 847. a

Why represented by Men, Beasts, and such like things. *ibid.* b

How they praise God for our Redemption. 867. b

A pretty supposed order of Angels. 868. b

How the good Angels exceed the bad in power. 981. a

Angel: The name of Officer, but neuer of Nature. 1067. a

Angels neuer goe from Gods presence, though from their place. 1103. b

The perfect obedience of Angels. *ibid.* a

Angels the executioners of Gods Anger. 1095. a, 1109. b

They are vpight in the execution of Gods Iudgements. *ibid.*

Whether they haue a particular presidence of particular Nations. 1109. b

They speake of God with Reuerence. 1112. a

Anger: Anger continued turnes into hatred. 315. a

Carnall anger forbiddeth with the fruites thereof. 329. a

Anger spirituall and carnall. 330. b

Anger, what if stirred vp by *Sathan*. *ibid.*

An holy anger commended. 331. a

Three helps against carnall anger. *ibid.* b

Three sorts of men diuersly disposed towards anger. 332. b

What a fearefull sight Gods angry face is. 743. b

Annoyment: Two things to be considered in the annoyment of Christ. 600. b

Christ cureth his by annoyning them. 601. b

Antichrist: Rome the seate of Antichrist. 661. & c. 664. b

The cruelty of the Romane Church sheweth it to be Antichristian. 712. a

of

THE TABLE.

The *Papists* hate the name of *Antichrist*, and yet honor him. 819.^a
That Popish dreame, That *Antichrist* shall come of *Dan*, confuted. 899.^a
Antichrist aduanceth his whole Kingdome by darknesse. 956.^a
The *Antichristian* Cleargie compared to many *Monsters*. 967.^a
The voyce of *Antichrist* is both confuted and comforted. 973.^b
Antichrists crueltie disciphered. 974.^a
His Cleargie compared to *Scorpions*. *ibid.*
A notable note of *Antichrist*. 975.^a
He is a *Destroyer*. *ibid.*
Who made *Antichrist* a king. 976.^a
He is the *Diuels* Lieutenant. *ibid.*
Antichrists fearefull doome. 992.^a
From the falling from *Antichrist*, shall ensue a two-fold effect. 1008.1093.
Antichrists Kingdome declared from the *Author*. 1015.^a, 1056.^b
Antichrist is a *Sinner* and a plague to *Sinners*. 1053.^a
Antichrist working by force. 1054.^b
The numerall letters of *Antichrist*. 1056.^b
Antichrist manifested by his qualities. 1057.^b
His cruelty where he gets superiority. 1058.^a
His worke: *ibid.*
The greatnesse of Gods wrath against him, and that 3. wayes enlarged. 1075.^a, ^b
Antichrists sinne of bloudshed. 1110.^b
Antichrists new *Christ*. 1102.^b
Antichrist, why called *Earth*. 1105.^a
Both *Antichrist* and his *Followers* and *Maintainers* shall taste all of one sauce. 1107.^a
And that many wayes and by many degrees. *ibid.*
The Seate of *Antichrist*. 1114.^b
Antichrist shall not last till

the last day. 1119.^b
Antiquitie: True *Antiquity*. 645.^c, ^c
Apostacie: The *Apostacie* of the *Romanists*. 658.^c, ^c
How *apostacie* is punished. 986.^b
A plaine demonstration of *Romes* *apostacie*. 1060.
Gods iudgement against the *apostate Antichristians*. 1099.^a
Apparell: The *Christian* hath foure suites of *Apparell*. 299.^a, ^c, ^c
Apparition: The diuers manners of the *Lords* apparition. 205.^b
How *Christ* appeared to the *Fathers*, as *Man* before his *Incarnation*. 208.^b
The difference betweene his first and second appearing. *ibid.*
Christs abundant loue in them both. 209.^a
Application: the particular Application of Gods promises necessary. 702.^b
The want of it mischieuous. *ibid.*
Assurance: The comfort of it. 19.^a
Though not perfect. 21.^a
The assurance of persecution. 55.^b, 197.^b
How assurance commeth. 60.^a, 246.^a
It is not presumption, but faith. 195.^a, 399.^b
Arguments to confirme assurance. *ibid.*
How it may bee gathered. 404.^b
A three-fold fruit of assurance. 558.^b
How we should confirme our selues in the assurance of saluation. 614.^b
The grounds of it. 703.^a
Attention: Of attention in prayer. 207.^b, 221.^a

B

Abel: It is two wayes taken in Scripture. 1071.^a
What it figureth. *ibid.*
What it signifieth to vs. *ibid.*

Rome is spirituall *Babel*. 1115.^b
A proper allusion betweene *Euphrates* and *Babel*. 1116.^a
Baptisme: What *Christs* comming to *Baptisme* signifieth. 597.^a
Why *Christ* being baptized with the Spirit, seekes to be baptized with *Water*. *ibid.*
What becomes of them that are not baptized. 699.^a
Benefits: They should binde. 75.^a
They being well vsed, make vs bold to seeke to God for more. 375.^a
The worth of Gods benefits, is not knowne but in their want. 498.^a
Best: How all *Sathans* stratagems worke for the best to Gods children. 239.^c, ^c
What is a *Christians* best. 243.^b
And when. *ibid.*
The vse of it. 244.^a
Bishop: His three-fold dutie. 798.^a
How hee should rule in things indifferent. *ibid.*
He must not be a *Libertine*. 799.^a
When his doctrine is pretious. 801.^a
Threerankes of men that contradicts *Bishops*. 808.^a
Blindnesse: It is inflicted on the wicked, not as a sinne, but as a punishment. 1000.^a
Bloud-shed: How fearefull a sinne: 750.^b
The *Papists* opinion of it towards them that are not of their Religion. 751.^a, ^b
Innocent-bloud being shed fallies not to the *Ground*, but to the *Heauens*. 752.^b
Poperie is a bloudy religion. 968.^a
Body: Our bodies not onely *Mortall*, but *Dead*. 61.^b
The vse thereof. *ibid.*
Foure states of mans body and soule, vnited. 66.^a
It is an hard thing to nourish the body, and not to nourish the sinne in the body. 78.^b
Three rules for distinguishing the *Lords* Body. 262.
Wherein the *Regeneration* of the

THE TABLE.

the body consists. 334.^a
It is a sore punishment to dwell for euer in the body, as it is. 402.^a
Two causes why our body is called an *Houfe*. 547.^b
In it there are a world of wonders. 548.^b
It must not be dishonoured. *ibid.*
Why it is called an *earthly* house. 549.550.
Why a *Tabernacle*. *ibid.*
The benefit of our bodies mortality. 552.^a
The body is to the soule a *Remora*. 568.
Bodily humiliation required in *Diuine* worship. 904.^a
The Church like a body. 1022.^a
Boldnesse: Gods message should be deliuered with boldnesse. 494.^b
Bondage: In what vilde bondage we are by *Nature*. 32.^a
Three things to be considered in this bondage. 33.^a
How to be weary of the bondage of sinne. 34.^a
Booke: How the Lord is said to haue a *Booke*. 852.^b
Bookes of two sorts in Holy Scripture. *ibid.*
The formes of *Bookes* in Ancient times different from ours. 553.^a
Borne: How the name of *First-borne* is ascribed vnto *Christ*. 101.^b
His priuiledges. 162.^a
Brether: *Brethren* in *Christ* are many wayes knit together. 162.^b
Building: What is meant by it in Scripture. 555.^a
Foure things considered in our *Building*. 556.^a, ^c, ^c
Buriall: It is the last duty of humanity. 1006.^a

C

Calling: Our *Calling* is a manifestation of our Election. 153.^b
Our *Calling* two-fold. 154.^b
247.248.
What the inward *Calling* is. 164.^a

Our *Calling* maketh difference betweene the *Elect* and *Reprobate*. *ibid.*, 165.
166.167.
In our inward *Calling*, God begins at the illumination of the minde. 249.^a
The Loue of God a sure token of our inward *Calling*. 250.
We are all disobedient till we are called. 483.^a
Of the *Calling* of Ministers. See Ministers. 995.^a, ^b
Their *Calling* two-fold. *ibid.*
Vide *plura*. Ministers.
Care: The fruitfulness of worldly care. 636.^a
Carnall: See *Flesh*: or *Nature*: The *Carnall* and *Christian* compared. 44.45
They iudge either the other to be fooles. 48.^a
The *Carnall* mans life is but a death. *ibid.*
He hath no peace with God. *Christs* carnall presence not needfull to make our vnion with him. 60.^b
A *Cauet* for the *Carnall*, who presume they haue the Spirit. 94.^b
Cause: Of relying on second causes. 985.^a
Children: They by grieving their *Parents* doe prepare griefe for themselves. 484.^a
Fearefull punishments of vn-naturall children. *ibid.*
Ch. 12. Deliverance by *Christ* pertaines onely to them that are in *Christ*. 20.^a
Comfort onely found in *Christ*. *ibid.*
Christ, a two-fold right in the *Fathers* Kingdome. 21.^a
How *Christ* is Gods owne Sonne. 38.^a
Christs diuine generation a great *Mystery*. 39.^a
He is a powerfull Sauiour. 41.^b
The comfort of it. *ibid.*
Christ and his Spirit not fundered. 59.^a
Christs carnall presence not needfull to make our vnion with him. 60.^b
Our conformity with *Christ* wherein it stands. 160.^a
Workes done by *Christ* are three-fold. *ibid.*
Two things to be conside-

red in *Christs* consecration. 396.^a
How *Christ* is become ours in a most speciall manner. *ibid.*
How he is in a singular manner *The Sonne of God*. 603.^a
His temptations, with the circumstances thereof. 606.^a
A prooue of his *Diuinitie*. 690.^a
The certainty of his coming againe. 784.^b
He is compared to a *Lyon*, and yet a *Lambe*. 836.^a
1059.^b
Hee is called *Michael* five times in holy Scripture. 915.^b
His Name and Office. 926.^a
The fruit of his actions. 928.^a
He is compared to a *Hart*. 1026.^b
His vigilancie ouer his Church. 1060.^a
Christian: How he is deliuered from that three-fold damnation of the wicked. 18.
19.
It is not an easie matter to be a *Christian*. 28.^b
The *Christian* and *Carnall* compared. 44.45.
Their diuersitie in respect of Generation. 45.^b
How this may appeare. 46.
47.
Who are *Christians*. 58.^b
A *Christians* priuiledge glorious. 96.^a
His end better then his beginning. 100.^b
In a *Christian* man there are two men. 138.^a, 303.^a
How God iudgeth the *Christian*. *ibid.*
How the *Christian* is both a *Sinner* and a *Saint*. *ibid.*
What is a *Christians* Best. 146.^a
147.^a
And when. 147.^a
The priuiledges of a *Christian*, not knowne to any but such as doe possesse them. 236.^a
He is the onely rich man. 711.^a
Many possessing *Christianity*, are but the carcases of *Christians*. 745.^a
How *Christians* of inferiour fort should be our companions. 409.^b
The

THE TABLE.

The description of a true Christian, ouer whom Anti-christ could not preuaile. 1089.^a

Church: The Antiquitie of the Church of England and Scotland. 645.665.

Where our Church was before Luther & Caluins dayes. 665.

Confessed by the Aduersary. 1055.^a

Scotland's Church answerable to Antiquitie. 680.686.

The Church is a circle, in midst whereof is the Lord. 843.^b

How Seats and Crownes are attributed to the Church Militant. *ibid.*

The Church properly compared to the Moone. *ibid.*

No power shall preuaile against it. 930.^b

The Churches Persecutors bring themselves to ruine. 940.

The Churches restitution is the Christians consolation. 997.^b

It is vsually figured by a Woman, for two causes. 1016.^b, 1018.^b

As the garment doth foure things to the body, so doth Christ to his Church. 1017.^a

The doctrine of the Gospell the chiefe glory of the Church. 1018.^a

It is euer fruitfull. *ibid.*

The Church like a Body. 1022.^a

It is not alwayes in famous places, but sometimes in lurking holes. *ibid.*, 1023.^a

The Church like Woman in all estates but One. 1028.^a

How the Romanists proue That the Church, that is, Their Church can neuer faile. 1053.

but that it may and can, see it confessed by the Auerfaries themselves. *ibid.*

A description of the Church. 1060.^b

Why it is called Heauen. 1061.^a

How it maketh a new song. 1062.^b

Cloyster: A Popish Cloyster prettily descryed and descrybed. 1206.^a

Combat: Christians not without. 28.^b

No nor yet Naturalists. *ibid.*

The difficulty of the Christians Combat. *ibid.*

There is no spirituall Combat without a Wound. 216.^b

Comfort: It comes with conditions. 68.^a

The Word hath Comfort for euery sort of life. 425.^a

Communion: Many excellent things thereof. 257.^c

Company: The Company with the wicked forbidden. 354.^a

Man by nature is a sociable creature. *ibid.*

Of flying Enill Company. 355.^b

How dangerous Enill Company is. 356.^a

Euery mans Company sheweth what He is. 409.^b, 435.^a

Wicked Company to be forborne for two causes. *ibid.*

Concupiscence: It is maintained by Papists To be no Sin. 26.^a

But disapproved by Scriptures and Fathers. *ibid.*

Condemnation: The best are not exempted from condemnation of Men. 16.^a

But from that of God they are. *ibid.*

In the condemnation of the wicked God keeps three sundry Dyats. 16.17.^a

By Christ wee are deliuered from a three-fold condemnation. 102.^a, 109.^a

What the word condemnation imports. 41.^a

Confession: It doth (with a Penitent heart) obtaine mercy. 732.^b

It is needfull. 472.^a, 734.^b

Of Prinate sinnes Publicly confessed. 735.^a

Three things required in the confession of sinne. *ibid.*

Confidence: In a wordling, Feare, and confidence conflicteth not. 320.^b

The confidence of a Christian in such Troubles as come by men or Sathan. *ibid.*

The confidence of worldlings either in them or others. 321.^a

Confirmation: The Popes extolling of the Sacrament of confirmation about Christs Sacrament of Baptisme. 1059.^a

Consecration: In the Consecration of Christ two things are to be considered. 596.^a

Conscience: It is Gods Justice Court. 16.^b

It shall shew in iudgement what we haue done. 17.^b

It conuinceth. 18.^a

No fighting without good a conscience. 308.^a

Conscience considered in its nature and office. 309.^a

Its seate. *ibid.*

It is a different faculty from Will and Minde. *ibid.*

The errour of conscience. 310.^a

The vse of it to the Godly. 311.^a

No griefto the grieft of conscience. 326.^a

The health of conscience consists in two things. *ibid.*

A good conscience maketh boldnesse. 439.^a

Consideration: It is so necessary that without it no state of life can well stand. 406.^b

Contrition: Three things concur in a contrite spirit. 756.^a

A contrite spirit called sacrifices, in the plurall number. *ibid.*

Why it is called Gods sacrifice. *ibid.*

Contrition an excellent grace that wee should delight in. 754.^a

Conuiction: How the Law conuicteth. 17.

How the conscience. 18.^a

Correction: That is a great iudgement not to be corrected by God. 64.^a

Conuictnesse, a vilde sinne. 393.^a

Creation: Mans excellency in respect thereof. 548.

The benefit of it how to be considered. 993.^b

Creature: It is subiect to a two-fold vanitie. 114.^a

They being restored to their libertie, shall all concur to plague the wicked. 115.^a

How it standeth with Gods Iustice, that the creature is punished for Mans sinne. *ibid.*

The fall of Man and Angels and the creature compared together. *ibid.*

We

THE TABLE.

We should blame our selues when we are crossed by the Creatures. 116.^a

What creatures shall be restored. *ibid.*

Of the groaning and sighing of the creature. 117.^a

The Creatures in their varieties are the beames of Gods Diety. 841.

Why the wicked in their distresse flye vnto the creature. 891.

No content in resting on any Creature. 403.^b

The greatest good in any creature is but a sparkle of the goodnesse of the Creator. *ibid.*

Euery creature sends vs vp to him that made it. 404.^a

All the Creatures of God are at his command to punish the wicked. 1112.^b

Crosses: The comfortable argument against crosses. 99.^a

The wicked haue crosses, but not Christs crosses. 101.^b

Three things required to make Christs crosses ours. 102.^a

Crownes: Sathans crownes shall be his confusion. 1020.^a

Cry: Euery cry pearceth not the heauens. 454.^a

Cruelty: This is a note That the Roman Church is Antichristian. 712.^a, 968.^a, 1004.1110.^b

A Turkish and a Popish cruelty, little different. 984.^b

A new degree of Romes Cruelty. 1005.^b

The last degree thereof. 1006.^a

Sathan for his cruelty hath the name of a cruell beast. 1019.^a

Antichrists cruelty appeareth two wayes. 1054.^b

God will meet with the wicked in their cruelty. 1087.^a

Cuppe: It is sacrilege to keepe the Cup from the people. 263.^b

Curiositie: A note for curious searchers. 39.^a, 227.^a

A bridle for such. 228.^a

Curse: The curse of God is a secret consumption. 381.^a

D

Darkenesse: Our wayes without the Word are but darkenesse. 431.^a, 445.^b

Death: How we are deliuered from the second death. 36.^b

It hath three degrees. *ibid.*

The nature of the first death turned into the Christian. 37.^b

The vse of this, That our bodies are not onely mortall but dead. 61.^b

Though our souls are quickened, yet our bodies are subiect to death for foure causes. 66.^a, 66.^b

Why the second death is called a wrath, and a wrath to come. 81.^b

Death is earnestly waited for by the godly. 121.^b

How death comes on the wicked. *ibid.*

Death good to Gods children. 144.^a

Death compared to the red Sea. *ibid.*

To Iosephs Garment. 145.^a

The difference of the godly and vngodly mans death expressed by a fine similitude. 572.^a

Two things which may make a man willing to die. *ibid.*, 573.^b

Comforts against the feare of death. 691.^b, 703.^b

Death why figured by a Rider on horse backe. 882.^a

The Christians disposition towards death before it comes. 357.^a

Death sweetned to Gods children. 1076.^b

How the godly die. 1077.^b

The difference of dying, IN and FOR the Lord. 1078.^a

Death what it is according to the Tenor of the Gospel. 1079.^a

The vse of it. *ibid.*

Debts: We are debtors to Christ, 75.^b

A two fold debt to him. 77.^a

A three-fold comfort against the debt of obedience. *ibid.*

Good workes are debts, and

therefore not merits. *ibid.*

Of a foure-fold debt. 695.^b

Deceiuer: The Diuell is so diuers wayes. 1025.^a

Delay: The delay of iudgement confirms the wicked in sin. 63.^b

But it should teach the godly wisdom. *ibid.*

Delay of repentance. 407.^a, 407.^b

It is Sathans subtiltie. 577.^a

Delight: Actions of Gods worship without delight, nothing worth. 398.^b

Desertion: In the feare of it, we must distinguish betwene that which I, & that which we FEELLE. 56.^a

A comfort against spirituall desertion. 65.^b

The vse of threatening spirituall desertion. 217.^a

Spirituall desertion is a pro-uocation to seeke the Lord. 219.^a

It is like death to the godly. 422.^a

The godly exercised with it. 447.^a

More hereof see. 634.^a

Desire: Of a godly mans desire. 635.^b

An heart full of good desires, is an argument of Grace. 380.^a

Desperation: Desperation with presumption are Sathans Armies. 27.^a

A cure for desperation. 408.^b

Diuell: *vid.* Sathan: His restless disposition. 981.^b

His instruments like himselfe. 982.^a

He is a Deceiuer diuers waies. 1025.^a, &c.

His Iudgement. *ibid.*

His malice. 1027.^b

There are foure things which increase in him. 1032.^a

Doubt: A comfort in Doubts. 95.^a

Why Papistry teacheth The Doctrine of doubting. 196.^a

Done: Why the Holy Ghost descended in the likenesse of a Dove. 601.^a

Drunkennesse: It is both a sin, and a Mother of sinnes. 347.^a

It prouoketh to many euils. *ibid.*

Dwell: Somethings obserua-
ble

THE TABLE.

able about the *Metaphor* of dwelling. 55.^a
The comfort of this, *That our dwelling is called Heauen.* 573.^a

E

Eare: The care is the soules *Taffer.* 335-336.^a
Offabricke, with diuers o-
ther obseruations. *ibid.* &c.
Earrest: How the grace of the
Spirit is called *The earnest of the Spirit.* 565.^a
Earth: Our being on earth but
a banishment. 379.^b
Mans *earthly* disposition de-
scribed. 1068.^b
Eating: How Christians should
eate. 344.^b
How in *eating*, he should re-
spect both God, his neigh-
bour, and himselfe. 347.^a
Three rules to be obserued
in it. 348.^b
Education: A great iudgement
not to vse Gods Word
which we haue learned, to
the *edification* of others. 396.
vel. 96.^b
Enemie: The *Enemies* of the
Church are often strong. 972.^b
Yet refrayned. 985.^a
Essai: Their description. 802.^b
Euangelist: Their agreement in
one doth much confirme
the truth. 587.^a
Their seeming diuersitie, is
a sweet harmony. *ibid.*
They agree where they
seeme most discordant. 592.^a
Euill: Two sorts of euill in man. 337.^b
Euill is permitted by God
for two causes. 1053.^a
Euphrates: What, and where. 980.^a
Eye: Of it, see much. 337.^c
Sathan infects the heart by
the eye. 622.^b
And therefore must be kept. *ibid.*
Examination: Two sorts. 267.^a
It is a laborious worke. 269.^a
Two things necessary for it. 270.^b

Example: They that goe be-
fore others in *Honour* should
so doe also in *example*. 469.^b

F

Fall: The fearefull estate of
man by his fall. 45.^a
The fall of *Men, Angels* and
other *Creatures* compared. 115.
The godly often fall into
one and the selfe-same sin. 204.^a
The vse of it. 383.^b
Three things which make a
godly man feare falling. 437.^a
The falling of the Bishop of
Rome. 950.^b
How the *Papists* proue, *That the Church*, that is, *their Church* shall neuer fall. 1053.^a
Famine: Procurers of famine
are wrathfull caterpillars. 189.
Miserable. *ibid.*
How the Lord provides for
his in *famine*. *ibid.*
Fasting: A spirituall life is
greatly helpt by *fasting* and
prayer. 611.^a
Christ's *miraculous Fast* con-
firmed by his doctrine. *ibid.*
Fasting abused by *Papists*. *ibid.*
Fasting is of sundry sorts, ac-
cording to the ends thereof. *ibid.*
The right end of it, with
rules for it. 612.^a
Father: How the name is at-
tributed to the whole Trini-
tie, and how to the first Per-
son. 692.^b
Faith: *Faith* and *Hope* how
compared in their relation
to Christ. 123.^a
And betweene themselves. *ibid.*
It is a great *faith* to beleue
without *feeling*. 384.^a
Faith compared to a Fish. 126.^b
The quicknesse of *Faith*. 222.^b
Through death it spies life. *ibid.*
Faith in Christ set against

the feare of death. 689.^a
It respecteth the whole Trini-
tie. *ibid.*
Faith three wayes described. 690.^b
Faith commended. *ibid.*
Its two-fold working pow-
er. 691.^a
Of its weakenesse. 769.^b
The nature of it. 399.^a
How *faith* gets out of Gods
promises assurance of saluati-
on. *ibid.*
Faith tryed by three things. 969.^b
Feare: Gods children are not
exempted from all feare. 88.^a
Five sorts of *Fear*. *ibid.*
From what *feare* Gods chil-
dren are exempted. *ibid.*
It prepares a place for *Love*,
in the godly. 89.^a
What excellent blessings ac-
company the feare of God. 315.^a
What a reuerend feare of
God is in a Christian. 316.^b
The three-fold object of
feare. 317.^b
What the object of feare is
in our selues. 318.^a
A three-fold holy feare suc-
ceeding by course in the
soule of a Christian. *ibid.*
Sundry sorts of false feare
in the wicked. *ibid.*
In the wicked *feare* is
increased till it come to de-
spaire. 319.^a
Two things which a man
must feare. 687.
Faith in Christ set against
the feare of sinne. 689.
Comforts against the feare
of death. 691.^b
The Lord is not onely *inter-*
nally to be feared, but *exter-*
nally to be worshipped of vs. 1070.^a
Feeling: It is a great *Faith* to
beleue without *Feeling*. 384.^a
Fellowship: *Vid.* *Company*. That
all true Christians doth ab-
horre the *Fellowship* of the
Beast of Rome. 1089.^a
Feete: How a Christian man
should gouerne his feet both
by Rule and Measure. 352.^a
Grace teacheth this govern-
ment. *ibid.*
Fighting: *Vid.* *Combate*: Our
best

THE TABLE.

best estate in this life is but a
fighting. 29.^a
The wicked being dead in
sinne cannot fight. 211.^b
The euent of such a fight a-
gainst the Lord. 1120.^b
Fire: The spirits operation
compared to fire. 931.^a
Fire when it is taken in euill
part what it signifieth. 1088.^b
Flesh: *Vid.* *Carnall*: What is
meant by it. 25.^b
Sinfull corruptions why na-
med *flesh*. *ibid.*
Two sorts of *fleshy* things,
which the Naturall man fa-
uours. 45.^a
Their miserable estate which
walke after the *Flesh*. 47.^a
What it is, *To be in the flesh*. 52.^a
Flight: That it is not vtterly
to be condemned in the
time of persecution. 1028.^b
A caueat in flying. 1029.^a
Forgetfulness: By it men are
easily carried to rebellion. 369.^b
Forgiveness: This and Reno-
uation goe together. 744.^a
Forsake: Sinne is a forsaking of
God. 401.^a
Free-will: There is no *Free-*
will in mans nature to doe
good. 307.^b

G

Garment: As a Garment
doth foure things to the
body, so doth Christ to his
Church. 1017.^a
Genealogie: The *Genealogie* of
Christ why registred. 587.^a
The whole *Genealogie* diui-
ded into sections. *ibid.*
A three-fold reason why
some euill persons are men-
tioned in Christs *Genealogy*. 590.^a
Gentiles: They haue their part
in Christ. 591.^a
Gesture: Humble *gestures* in
publique worship scorned
by some. 58.^a
Give: How we may giue glory
to God. 1069.^b
Glory: The certaintie of *Glory*

mitigates present afflictions. 103.^b
Our glory is prepared, but
not reuealed. 107.^a
By that which is reuealed
we may iudge of that which
is not reuealed. *ibid.*
The Meditation of glory to
come recommended to vs. *ibid.*
The godly esteeme more of
glory then of their liues. 461.^a
It is shadowed by diuers si-
militudes. 559.^b
How we giue glory to God. 1069.^b
Glorification: It our highest
estate and vnchangeable. 169.^a
The glorification of our bo-
dies, how it sheweth Gods
power. *ibid.*
Three degrees of glorifica-
tion. 170.^b
God: How good to all, but &c. 96.^b
Why he names himselfe
Man. 481.^b
How seene. 569.^a
Vnchangeable. 767.^b
Praised in three things. 849.^a
Godly: They are described. 119.^a
They pity the wicked. 401.^b
Three signes of a godly
man. 420.^b
Three neipes to a godly life. 630.^a
The gaine of *Godlinesse*. *ibid.*
They ouercome the world. 1089.
Godliness: It ha many impe-
diments. 400.^b
The gaine of it. 630.^a
Good: The more good a godly
man doth, the more he de-
sireth to doe. 377.^a
Two sorts of good to be be-
stowed vpon God by men. 492.^a
Motiues to stirre vs vp to
well-doing. 1080.^b
Gospel: A notable reason ren-
dred for reuerence thereof. 155.^a
As it comes not by Man, so
none can remoue it but
God. *ibid.*
A tryall of a true *Gospeller*. 631.^a

The restitution of the *Go-*
spell, not without immuni-
tie of perfection. 1003.^b
What the *Gospel* is. 1068.^a
Why called an euertlasting
Gospel. *ibid.*
The difference in deliuering
the Law and the *Gospel*. 1098.^b
It is a Light. 1113.^a
Grace: The praise of it. 50.^b
Sauing *Grace* communica-
ted to few, and therefore to
be esteemed. 159.
No *Grace* offered after this
life. 166.^b
Gods *Graces* so chained as
that if we loose one, we loose
all. 377.^b
He that conceits his owne
Righteousnesse is not capa-
ble of *Grace*. 597.^a
Grace brings with it foure
Iewels. 969.^a
Grace offered and contem-
ned is fearefully punished. 1069.^b
Griefe: *Vid.* *mourning* and *teares*.
Our Ioy is not without
griefe in this life. 324.^a
Causes of griefe arising from
our selues three-fold. *ibid.*
Of griefe arising of a trou-
bled conscience. 325.^a
That is the greatest. 326.^a
Why God suffers his to bee
so troubled therewith. *ibid.*
Growth: The Christian al-
wayes groweth in light and
strength. 296.^a
It is an inseperable conse-
quent of life. *ibid.*
Growth compared to many
things. 297.^a
Of *Growing* backward. *ibid.*
Sinne hath its growth till it
be ripe. 1085.^a

H

Hands: Of its govern-
ment in all things. 349.^a
Its Actions three. 350.^a
Happinesse: Wherein it chiefly
consists, with its description. 366.^a
Hard and *Hardnesse*: No point
of faith sealed vp which
D d d d shall

THE TABLE.

shall not bee reuealed. 992.
Hardning: Whether God hard-
 neth mans heart, and why?
 and how? 1099.
 It is the foules cut-throate.
 1094.
Haruest: Gods Haruest two-
 fold. 1084, 1085.
Hatred: How commanded,
 and forbidden. 314.
 Man by nature is filled with
 sinfull hatred. *ibid.*
 It is a deuillish thing to hate
 a man for good. 315.
 Man in hatred is a second
 Sathan. *ibid.*
 It is bred of euill Parents.
ibid.
 The hating man is like a Ba-
 filiske. *ibid.*
 Hatred exceedeth Auarice.
ibid.
Haire: Antichristian Locusts
 painted out by the Haire of
 Women. 971.
Hears: The Fabrick of a mans
 care teacheth him to be rea-
 dy to hear. 335.
 Of diuers sorts of Hearers.
 336.
Hearing, without practise, wil
 worke no ioy. 375.
 A three-fold internall action
 of the soule about the hea-
 ring of the Word. 376.
 A caueat for Hard-hearted
 hearers. 972.
Heart: The name of Searcher
 of the heart, is onely proper
 vnto God. 134.
 The heart makes the
 difference betwene the
 counterfeite and the Chri-
 stian. 135.
 Gods wisdom in locking
 vp one mans heart from an-
 other. 136.
 Three things necessary for
 keeping of the Heart. 393.
 A soft heart is a great blef-
 sing. 414.
 Sathan infects the heart by
 the eye. 622.
 Wherein the heart should be
 like a viall. 861.
 Whether GOD hardeneth
 mans heart, why, and how?
 1099.
Heauen: Our estate in Heauen
 exprest vnder foure com-
 fortable names. 107.
 Whether we shal know one

another in Heauen. 109.
 Heauen sweetly disciphnered.
ibid. & c. 694.
 Three helpe to Heauen.
 574.
 Degrees of Ioyes in Heauen.
 694.
 Heauen taken three wayes in
 Holy Scriptures. 835.
 1087.
Hell: The names which are gi-
 uen it, doe shew its nature.
 81.
 The paines, vniuersalitie, and
 eternitie of it. 82.
Heretic: It is compared to
 Estate. 934.
 Where it is, there can be no
 true Sanctification. 937.
 Its deceitfulness set forth by
 the metaphor of Drinking.
 1073.
 It is commonly an incur-
 able disease.
Hereticks: The Papists posi-
 tion of not holding faith with
 Hereticks. 676.
 An vnrebukeable life may
 be in an Hereticke, without
 wholesome Doctrine. 801.
 Examples. 862.
Hide: It is in value to hide our
 felues from God. 135.
 We must not hide Gods gifts
 from others. 373.
 Yet how we may do it with-
 out sinne. *ibid.*
 Of hiding sinne. 636.
 We must hide sinne if wee
 looke for mercy. 739.
 He that seeks to hide his sin,
 makes an Idoll of GOD.
 743.
Holinesse: Why it is attributed
 to Gods Saints. 1066.
Honour: Men aduanced to Ho-
 nour, must bee for GOD.
 788.
 The end of such as doe rise
 to it by dishonouring God.
 1114.
Hope: Vid. Faith. 123. 124.
 125.
 Hope compared to an Egge.
 126.
 Euils that come for want of
 it. 127.
Horne: It is appropriated to
 Christ. 858.
Humilitie: Examples of it.
 306.
 How wee are great by it.
ibid.

Grace workes Humilitie in
 the Godly. 413.
Hypocrite: It is farre from men
 truly godly. 467.
 What it doth. 487.
Hypocrite: He is notably descri-
 bed. 21.
 He is conuicted by his own
 words. 487.
 Compared to a Grashopper.
 961.
 A note for Hypocrites.
 998.

I

Idleness: It was not suffered
 by God in Adams Inno-
 cencie. 349.
 The idle mans wages.
ibid.
Iehonah: What a great Majesty
 The Lord IEHOVAH is.
 788.
 The name sometimes short-
 ly set downe in Scripture.
ibid.
 More enlarged. 789.
Ierusalem: Of her materiall
 and spirituall walles. 783.
Iesuite: A reason (with in-
 stances) of many Iesuites
 conuersion from the Romish
 Religion. 803.
 Iesuites, three-wayes descri-
 bed. 1117.
 King Iames calleth them
 The last brood of the Duncel.
 1118.
Ignorance: It is both a sinne,
 and punishment, and cause
 too. 304-305.
 After Ignorance follows Re-
 bellion. 486.
Illumination: It is Gods worke
 in his. 378.
 In the wicked it may bee
 compared to flaying. 932.
Image: A Popish distinction
 betwene an Idoll and an
 Image. 1070.
Impatience: The Mother of
 Mischiefe. 712.
 It driues a man out of his
 wits. 713.
 His Image. *ibid.*
Impatience: An Impenitent sin-
 ner is a monstrous creature,
 and

THE TABLE.

and how. 750.
Incarnation: Christs Incarnati-
 on a great token of Gods
 loue. 588.
 We must be thankfull for
 it. *ibid.*
 The Article of Christs In-
 carnation confirmed. *ibid.*
Indifferent: A golden rule for
 the vse of things Indifferent.
 630.
Infirmities: We are full of them.
 130.
 Why they are left in vs af-
 ter Regeneration. *ibid.*
 Wee should strengthen our
 felues against them. *ibid.*
 Whence they proceede.
 131.
Ingrafting: Foure things con-
 sidered in it. 22.
Inheritance: All Gods Sonnes
 are Heires and yet the Inhe-
 ritanee is not diminished.
 96.
 A difference of enioying our
 Heauenly Inheritance. 97.
 Christs two-fold right to this
 Inheritance. *ibid.*
Intemperance: It nourisheth
 carnall lusts. 611.
Integrity: An excellent orna-
 ment of wholsome do-
 ctrine. 804.
 An excellent vertue. *ibid.*
 It preferueth a man inflexi-
 ble in temptation. 805.
 Examples of it. *ibid.*
 Two great euils to it.
 806.
 With it grauitie is required
 in a Minister. *ibid.*
Ioy: It is not perfect in this
 life. 19.
 A three-fold Ioy in this life.
 169.
 The matter of a Christian
 mans Ioy. 321.
 The nature of Naturall and
 Spirituall Ioy. 322.
 Of such as Ioy in E-
 uill, what they are like.
 323.
 Three properties of Christi-
 an Ioy, with its Obiect.
ibid.
 The Ioy of the Word surpas-
 sing the worlds Ioy. 375.
 The degrees of Ioyes in Hea-
 uen. 694.
 No Ioy can comfort mans
 soule, but the Ioy of saluation.
 747.

Judges: A warning for them.
 458.
 An example for them.
 1074.
 Three things ascribed to
 Christ the Iudge. 1082.
Judging: How farre wee may
 go in Judging a priuate man.
 54.
 One of Sathans sleights to
 Iudge of the workes of God,
 by their beginning. 141.
Judgement: The day of Iudge-
 ment, a preferuation against
 sinne. 18.
 Before iudgement mercy is
 offered, but none after.
ibid.
 The day of iudgement waited
 for of the godly. 122.
 How both the Word and
 Plague of God, are called
 iudgements. 380.
 Gods iudgements but begun
 on the wicked, should con-
 firme vs against the scorne
 and contempt. *ibid.*
 Why the afflictions of god-
 ly men are called iudgements.
 414.
 The Word, why called
 iudgements. 431.
 Iudgement and Iustice distin-
 guished. 439.
 Fearefull iudgements descri-
 bed by fire and Brimstone.
 985.
 The terrour of it. 889.
 A note of a true Minister to
 denounce the iudgements of
 God with griefe. 1003.
 What shall be done in the
 day of iudgement. 1010.
 Christs iudgement described.
 1083.
 Iudgement will follow sinne,
 as smoake doth the fire.
 1088.
 Two sorts of iudgements.
 1110.
 Gods iudgements are righte-
 ous and true. 1112.
 The righteousness of them
 maketh them the more fea-
 rull. *ibid.*
 We should haue the day of
 iudgement before vs. 1120.
Iustice: Iudgement and Iustice
 how distinguished. 439.
 The glory of Gods Iustice
 inflicted on his enemies.
 1098.
Iustification: Why sinne remai-

neth in a Iustified man. 15.
 16.
 The word Iustification taken
 three wayes. 167.
 The state of the question of
 Iustification betwene the Pa-
 pists and vs. *ibid.*
 Foure names giuen to that
 righteousness, by which
 we are iustified. *ibid.*
 The distinction of the first
 and second Iustification im-
 proved. 169.
 Iustification and Sanctification
 distinct benefits. *ibid.*
 Iustification by Faith, and not
 by Workes iustified. 800.

K

Keepe: If wee keepe Gods
 Word it will keepe vs.
 369.
Key: The Popes Key is the key
 of the bottomelesse pit.
 104.
Kindnesse: It is two-fold in
 God. 422.
King: A godly King a great
 blessing. 382.
 His office full of labour and
 care. *ibid.*
 Good Kings called The men
 of his right hand. 788.
 The sweet hamony that
 should be betwene King
 and People. 789.
 Kings though wicked yet
 are to be obeyed. 462.
 God is King of all his Saints.
 1092.
 Why called Kings of the
 Earth. 1119.
Kingdome: Christ hath a two-
 fold right in Gods King-
 dome. 21.
 The comfort thereof. *ibid.*
Knee: A religious bowing of
 the Knee vnto the creatures
 is Idolatry. 626.
Knit: Three things in God so
 knit as that they cannot bee
 dissolued. 148.
 Brethren in Christ many
 wayes knit together. 162.
Knowledge: Whether wee shall
 know

THE TABLE.

know one another in Heauen
or no. 109.*a*
None but a True Christian
can know the Myſteries of the
Goſpell. 140.*a*
It is a ſinfull curioſitie to
ſeeke to know that which
God hath not taught vs.
227.*a*
Two points of neceſſary
knowledge. *ibid.*
Reſolute knowledge is the
mother of Patience. 237.*a*
All knowledge doth not ſan-
ctifie. 305.*a*
A liuely knowledge doth
banish a three-fold pride.
ibid.
Knowledge to gouerne the
life aright, is the good gift of
God. 373.*a*
Why many learned men
come not to the knowledge of
the truth. 378.*b*
Knowledge which reformes
not is dangerous. 391.*b*
Knowledge and the feare of
God ſhould goe together.
419.*b*

L

Lambe: His worke three-
fold. 1065.*b*
Λαῖνος: It maketh vp the
name of 665. which is the
name of the Beaſt. 1056.*b*
Law: How it conuinceth, 17.*b*
It is terrible in the giuing,
much more terrible in the
execution. 18.*a*
How a Law is aſcribed vnto
ſinne. 33.*a*
Its weakenesse to ſaue vs, ap-
peares in two things. 37.*b*
Our nature becomes worſe
by the Law. 38.*a*
How the rightcouſneſſe of the
Law is fulfilled in vs. 42.*a*
How not. *ibid.*
The difference in deliuering
the Law and the Goſpell.
1098.*b*
Learne: Men ſhould learne be-
fore they teach. 375.*a*
Why many learned men ne-
uer come to the knowledge of
the truth. 378.*b*
That great learning doth not
alwayes make powerfull Prea-

ching. 1001.*b*
Liberalitie: It is compared to
many things. 350.*b*
Libertie: Chriſtian liberty, abu-
ſed by Libertines. 865.*a*
Carnall liberty is but ſtrall-
dome. 397.*a*
Instances. *ibid.*
True liberty wherein it con-
ſiſtes. *ibid.*
Life: The life of a godly Chri-
ſtian is but a continuall mar-
tyrdome. 28.*a*
Three helpes to a godly life.
30.*a*, 31.*a*, 405.*a*, 630.*a*
Our life but a walke, with
the vſes of it. 30.*cc.* 569.*a*
And away. 366.*b*
Our life ſtandeth in peace
with God. 50.*a*
Life is firſt reſtored to the
ſoule, then to the body. 69.*a*
Our life ſhould declare whoſe
Seruants we are. 78.*a*
The life is a through-fare ei-
ther to Heauen or to Hell,
81.*a*
Pleaſures of this life, but for
a moment. 105.*a*, *b*
Shadowed out by ſimilitudes.
ibid.
Life eternall, why not giuen
here. 119.*b*
Three degrees of eternall life.
169.*b*
A threefold ioy in this life,
ibid.
By the firſt fruits of eternall
life, wee may iudge of the
fulneſſe of it. 170.*a*
Life without Grace, what?
377-378.*a*
Our life but a reſtleſſe bat-
tell. 391.*a*
True life. 631.*b*
The ſufficiency of eternall
life. *ibid.*
Life called a coming and a
going. 781.
It is a turning in a Circular
motion. *ibid.*
An vnrebukeable life, may
be in an Heretique. 801.*b*
Examples. 802.*a*
Our life but a courſe of ex-
change. 912.*b*
A good life beſpeakes a good
death. 545.*a*
Light: It is created in the mind
by degrees. 305.*a*
As Chriſt doth rayſe vp his
Kingdome by light, ſo doth
Antichriſt his by darkeneſſe.
956.*a*

A twofold light. 448.*b*
The Lord aduanceth his
Kingdome by light. 990.*b*
Lips: A reproofe for them that
will not praife God with
their lips. 432.*b*
Locuſts what they ſignifie. 959.*a*
960.*a*
Antichriſts Locuſts painted
out by the ſimilitude of wo-
mans hayre. 971.*a*
Loue: How dearly Chriſt lo-
ued vs. 39.*b*, 685.*a*, *b*
The duties required for this
loue. 40.*a*
Loue compared to Bread that
nouriſheth. 126.*b*
Who can loue God. 148.*b*
Loue is the firſt affection that
Sathan peruerteth. 149.*a*
God is the firſt object of our
reformed loue. *ibid.*
Three conditions of louing
God aright. 150.*a*, *b*
Foure meditations helpfull
to encrease in vs the loue of
God. 151.*a*
Loue tryed by its effects,
ibid., *b*, *cc.*
The loue of God a ſure token
of our inward calling. 250.*a*
The commendations and
tryall of it. *ibid.*
The loue of God, our Neigh-
bour, and our enemy com-
manded. 311.*a*, *b*
How a Chriſtian loueth the
Lord. 312.*a*
Loue the firſt affection ſan-
ctified in the regenerate.
ibid.
Its commendations and
threefold object. *ibid.*
Of ſelfe-loue. 313.*b*
Loue compared to fire. 314.*a*
Our loue not without feare.
438.*b*
Godly men deſcribed many
wayes, but chiefly by loue,
for two cauſes. 465.*b*
Loue and obedience are try-
ed one by the other. 467.*b*
Of the greatneſſe of Chriſts
loue. 39.*b*, 685.*a*, *b*
The ſenſe of Gods loue may
ouercome the terrour of an
accuſing conſcience. 748.*a*
Luſts: Sinfull luſts compared
to the ſtreame of Iordane.
81.*a*
Againſt ſinfull luſts. 635.*a*
Lyes: Of trimme lyes. 414.*a*
Malice.

THE TABLE.

M

Malice: Three objects of
Sathans malice. 116.*b*
Man: Hee is more meruailous
then all other creatures. 65.*b*
In a Chriſtian man there are
two men. 138.*a*, 303.*a*
A threefold deſcription of
that Man-childe in the Reue-
lation, cap. 12.5. pag. 1021.*b*
Manſion: What it meanes. 693.*a*
Marke: The marke of Chriſt
and Antichriſt. 1058.*a*, *b*
Marriage: It is prohibited by
Papists. 1063.*a*
The married and unmarried
eſtate compared. *ibid.*
Popiſh Priests haue no mar-
riage but with Sathans three
Daughters. 1106.*b*
Martyrdome: The life of a
good Chriſtian is a continu-
all martyrdome. 28.*a*
A twofold Martyrdome. 1078.
Mary: That it is an erroneous
Doctrine to affirme, That the
Virgin Mary was conceived
without ſinne. 590.*b*
Bels blaſphemy concer-
ning her. 1092.*a*
Maſſe: How horrible and de-
ceitfull it is. 673.*cc.*
Meanes: Predeſtination to
ſaluation takes not away the
uſe of the Meanes for ſalua-
tion. 159.*a*
Tis Sathans diuinitie. *ibid.*
Wee muſt vſe the Meanes
though not reſt on it. 616.*a*
Comfort in failing of the
Meanes. *ibid.*
Meditation: Its neceſſitie and
vtilitie. 376.*b*
Member: It is juſt with God,
That in that member a man
ſinnes in the ſame he ſhould bee
punished. 1115.*a*
Mercy: How God is ſaide to
be the Father of Mercy not
of Iudgement. 38.*b*
Euery promiſe of Mercy is
ſaide to be conditionall. 68.*a*
How Gods mercy ſhould
prouoke vs to walke wor-
thy of our Calling. 97.*b*
We haue neede of Gods dai-
ly renewing Mercy. 204.*a*
In the promiſe of Mercie
ſtandeth the comfort of the
godly. 399.*a*
Where God beginneth his

Mercy, he neuer ceaſeth till
he crowneth with Mercie.
384.
Memorials of Gods Mercy
ſhould be kept. 411.*a*
Mercie receiued makes a
godly man thiſt for more.
418.*a*, *b*
The ſenſe of Gods Mercie is
an effectuall motiue to re-
pentance. 481.*a*
Three degrees of Mercie.
ibid.
How the Lord perſwades
vs of Mercie. 499.*b*
A comfortable meditation
of Gods Mercy. 728.*a*
His Mercies are many. 729.*a*
730.*a*
Sixe rankes of Mercy. *ibid.*
Of the vnmeaſurableneſſe
of Gods Mercy. 765.*b*
The ſenſe of Gods Mercy
ſhould keepe vs from de-
ſpaire. 766.*b*
Merit: No Pen-men of the ho-
ly Ghoſt did euer vſe the
word merit. 78.*a*
A preſumptuous opinion of
merit damned. 83.*a*
Saluation neither in part nor
in whole aſcribed to Merits.
247.*a*
The Doctrine of Merit lear-
ned in the Schoole of Na-
ture. 487.*b*
Their vanitie that truſt in
their owne Merits. *ibid.*
In what ſenſe the Ancients
did vſe the word Merit.
695.*a*
Meſſiah: Three wayes deſcri-
bed. 786.*a*
Michael: This name is giuen
ſiue times to Chriſt in Scrip-
ture. 925.*b*, 1023.*b*
Minde: What by nature. 304.*b*
How a moued Mind affects
the Body. 446.*a*
Ministers: None meete to bee
ſuch but thoſe that are cal-
led. 995.*b*
The Browniſts cauelling a-
bout our Inward Calling. *ibid.*
The Outward Calling of a
Minister by Heretickes whe-
ther any derogation from
the truth. 996.*a*
A note for Miniſters. *ibid.*
They muſt be called before
they come. *ibid.*
God firſt furniſheth his Mi-
niſters with gifts before he

ſends them. 998.*b*
Chriſts Miniſters but few in
reſpect of Antichriſts Maſſe-
Priests. 1001.*a*
Miſery: Nothing is to be coun-
ted miſery but iniquity. 728.*a*
Mocking: The mockings of euill
Men are part of Chriſts
croſſe. 400.*b*
Monſter: Sathan for his mani-
fold assaults compared to
many Monſters. 1030.*a*
Mortification: In the moſt re-
generate, there is ſomething
to be mortified. 82.*b*
A tryall of our mortification.
83.*a*
It conſiſts in two things.
99.*a*
Mourne: Vid. Teares or Griefe.
A mourning for them that
cannot Mourne. 120.*b*
Cauſes of Mourning. 121.*a*
449.*b*
Mourners for ſinne are bleſ-
ſed. 323.
The life of a Chriſtian
fraughted with it. *ibid.*
The Lord liketh our Mour-
ning countenance beſt. 324
The end of a godly mans
Mourning is Ioy. 757.*a*
Multitude: Romes vaine brag-
of it. 1005.*b*
Murder: How thoſe that
liue in their ſinnes are Mur-
derers of themſelues. 63.*a*
Of Selfe-murder. 634.*a*
Muſicke: The beſt Muſicall in-
ſtrument for Gods prayſes
is the Heart. 371.*a*
The Muſicke which Mour-
ners make to God. 1062.*b*
The end of Muſicall Inſtru-
ments in the Lords ſeruiſe.
1090.*a*
Myſteries: None but a true
Chriſtian can know the My-
ſteries of the Goſpell. 140.*a*
How a worldling ſpeakes of
them. *ibid.*
Euery Article of the Faith is
a wonderfull Myſtery. 379.*a*
445.*b*
Why the Beaſt is ſpoken of
Myſtically. 1056.*a*

N

Name: The Name of a man
ſhould put him in mind of
Duty. 301.*b*
Dddd 3 A

THE TABLE.

A good conscience and a good Name, why necessary. 329.*a*
Nature, and *Naturalists*, *Vid.* Carnall. A *Naturalist* notably descryed. 21.*b*
 In what wilde bondage wee are by *Nature*. 32.*b*
 Two sorts of things which the *Naturalist* sauiours. 45.*a*
Naturalists as blind as *Sampson*. 47.*b*, 378.*a*
 They are compared to *Howlets*. 48.*a*
Nature vnregenerate doth not onely sin, but doth multiply it. 51.*b*
 How God hath honoured Mans *Nature*. 482.*a*
 The manifold faultes that our *Nature* is subiect vnto. 485.*b*, 378.*a*
Neere: On what conditions the Lord will be *neere* to vs. 456.*b*
 How God may be said to be either *farre* or *neere* vnto vs. 490.*b*
 How to discern when God is *Neere*. *ibid.*, 37.*c*
New: Three singular ornaments of the *New* mans minde. 303.*a*
 God iudgeth the Christian by the *New* man: 138.*a*
 The *New* man liues in sin as *Lot* in *Sodome*. *ibid.*, *b*

O

Obedience: Three reasons to moue vs to the *Obedience* of the Lord. 369.*b*
 Two things required in our *Obedience*. 380.*a*
Order: It is euen among the *Angels*. 1097.*b*

P

Painting: Painted faces cannot endure the fire. 971.*a*
Papists: *Vid.* *Pope*, & *Antichrist*. Whether all *Papists* be damned. 668.*c*, *c*
Papistries Pestilence. 676.*a*

Their Doctrine of *Not keeping Faith* with *Heretiques*. *ibid.*, *a*
 It is a cruel Religio. 698.*a*, *b*
 To what like. 803.*a*, 37.*c*
 They hate the name of *Antichrist* and yet honour him. 819.
 They by their decrees discerned to be *Hereticks*. 866.*a*
 Their weapons for the defence of their Religion. 936.*a*
 Their Religion best tryed in death. 938.*a*
Papists blasphemies against the Scriptures. 945.*b*
 Two sorts of *Papists*. 1058.*b*
 A terror from *Papery*. 1073.*a*
Papists like *Donatists*. 1075.*a*
 What *Papists* will doe for their *Pope*. 1117.*a*
Parents: Godly *Parents* beget Naturall children. 483.*b*
 A three-fold dutie of *Parents* towards their children. *ibid.*
Passion: 633.*a*, *a*
 Its Remedy. *ibid.*
Pastor: Three graces required to make a complete *Pastor*. 806.*b*
Patience: What it is, with its profit. 128.*a*
 A good Medicine against present euils. *ibid.*, *b*
 Ethnickes *Patience* not worthy of Praise. *ibid.*, 37.*c*
 129.*c*, 714.*a*
 In what sense *Patience* is said to be ours. 714.*b*
 Resolute knowledge is the Mother of *Patience*. 237.*a*
 The praise of it. 327.*a*, 328.*a*
 Its fruit. *ibid.*, *b*
 What it suffers, and what not. *ibid.*
 It is necessary for two causes. 328.*a*
 It is three wayes impugned by *Sathan*. *ibid.*, *b*
 Two great motives to it. 432.
 How *Patience* is ascribed to God. 711.*b*
 By it wee aduance Christs kingdome. 712.*a*
Patience compared to the *Lawrell-tree*. *ibid.*, *b*
 It is neuer alone. 713.*a*
 It is a singular preseruatiue to keepe the soule in Peace. 715.*a*

Gods *Patience* in dealing with men. 949.*a*
 A lesson for *Patience*. 1076.*a*
Perfection: Our ioy not perfect in this life. 19.*a*
 In what sense we may be said, *To be perfect*. 43.*b*
 Wherein our *perfection* consists. 444.*b*, 559.*a*
Permissio: Nothing can be done without Gods *permissio*. 1053.*a*
 Reasons. *ibid.*
Persecution: We must take heed to the cause for which wee are persecuted. 421.*b*
 Corrupt affections are sore persecutions. 460.*b*
 The profit of the Churches persecutions. 1001.*a*
 Of flying in time of persecution. 1028.*a*, 1029.
Perseuerance: The *perseuerance* of the Saints proued. 55.*b*
 197.*b*, 399.*b*
Persons: They should be regarded for their Faith, and not their Faith for their *Persons*. 452.*b*
Pilgrimage: Of going on *Pilgrim* with its comfort. 490.*b*
Plague: *Plagues* are often proportionable to Sinnes. 1111.*b*
Pleasures: The vanitie of worldly pleasures discovered in two things. 570.*b*, 196.*b*
 The pleasures of this life are but for a moment. 105.*a*
 Shadowed out by sacred similies. *ibid.*
 They are but *Worme-eaten*. *ibid.*, *b*
 The loosening of worldly pleasures what they gaine. 106.*b*
 Pleasure is a Pestilence. 633.*b*
Pope: *Papery*, or *Papists*: The *Pope* challengeth the *Keyes*. 955.*a*
 968.*a*
Papery is a bloody Religion. 972.*a*
 It exempts *Priests* from secular authority. 972.*a*
 An heart poysoned with *Papery* is commonly locked vp with obstinacie. *ibid.*
 Whether the *Pope* be *Peters* Successor? 976.*b*, 977.*a*
 Not *Peters* but *Iohns* rather, or *Iames*. *ibid.*
 Of his vsurped *Vicar-shippe*. 1054.*a*
 The

THE TABLE.

The *Popes* keyes are the keyes of the bottomlesse pit. 1104.*b*
Papists *Priests* haue no wines but *Sathans* three daughters. 1106.*b*
 What *Papists* doe for their *Pope*. 1117.*a*
Prayer: There can be no true prayer without the Spirit of God. 90.*a*
 How the godly are transported in their prayers. *ibid.*, *b*
 Vnion of desires commended in prayer. *ibid.*, 37.*c*
 They are bastards which pray for themselves, and not for Ierusalem's peace. 91.*a*
 Why prayer is called a Cry. *ibid.*, *b*
 The vse of the tounge therein not absolutely necessary. *ibid.*
 Its Parent. *ibid.*
 The wings whereby it ascends. *ibid.*
 Its efficacy. 92.*a*
Sathan is an enemy vnto it. *ibid.*
 The neglect of it vnexcusable. *ibid.*
 Prayer to the creature reproued. 93.*a*
 It is not an easie thing to pray. 131.*b*
 Prayer is a communing of our soule with God. 132
 Our naturall inability to pray, whence. *ibid.*
 How the Spirit prayeth for vs. *ibid.*
 Examples of the Efficacy of prayer. *ibid.*, 220.*b*, 133.*a*
 Comforts for them that pray earnestly, and are not heard instantly. 133.*a*
 Three things to be obserued in prayer. 137.*a*, *b*
 Motiues to preparation before prayer. *ibid.*
 What that preparation shold be. 207.*b*
 Solitarinesse necessary in prayer. *ibid.*, *a*
 Yet nothing auailable without attention. *ibid.*
 Wee should seeke occasions to pray. 208.*a*
 True prayer alwayes returnes with profit. *ibid.*, *b*
 The commendation of prayer. 221.*b*
 How to know when God bleisseth vs in prayer. 222.*a*

Worldlings in their prayer doe dishonour God. 223.*a*
 It is the curse of the Wicked, to pray and not to be heard. 225.*a*
 A sweete reason of Gods refusal of the prayers of the faithfull. 228.*a*
 The strength of a Christian is in his prayer. 377.*a*
 Foure notable motiues to make vs earnest in prayer. 395.*a*, 732.*a*
 Prayer against our Enemies how framed. 42.*b*
 The prayer of bastard-christians and Turkes are nothing different. 406.*a*
 Offeruency in prayer. 445.*a*, *b*
 How prayer must bee seasonned. 469.*a*
 How Christ did pray for himselfe. 599.*a*
 By his example wee should sanctifie all our actions by prayer. *ibid.*
 Actions supposed to bee good without it, are like bodies without spirits. *ibid.*
 What is required in prayer. *ibid.*
 Its comfortable effects. *ibid.*
 Prayer compared to the Elephants snout. 789.*b*
 An notable encouragement to prayer. *ibid.*
 In what respects it is like Incense. 863.*a*
 Prayers are to be loud, not for voyce, but for affection. 902.*b*
 An encouragement to weak petitioners. 928.*a*
 The parents of prayer. *ibid.*
Sathan an enemy to it. 929.*a*
 A three-fold affection in prayer. *ibid.*
 Its force. 1084.*a*
 According to their supplications, God will do. 1085.*b*
 The prayers of Gods Saints are neuer in vaine. 1112.*a*
 Their force. 1102.*a*
Preachers: They should praise what they preach. 75.*b*
 When a man is meeke to preach to others. 748.*b*
 A caueat for *Preachers*. 749.*a*
 Two things increase grace in a *Preacher*. 835.
Preachers compared to Horses in many things. 873.*a*
 A *Preachers* calling called a

standing before God. 923
 Of *Preachers* preparation to doe good in his work. 933.*b*
Preachers compared to Stars. 942.*b*
 A caueat from thence to *Preachers*. 943.*a*
 The power of *Preachers*. 980.*a*, 1071.*a*
 A note of truly zealous *Preachers*. 997.*a*
 The promise of the restitution of preaching. *ibid.*
Preachers called witnesses in three respects. 1001.*b*
 That great learning doth not alwayes make powerfull preaching. *ibid.*
 A short description of a godly preaching ministry. 1002.*a*
Prayse: The ioyfull disposition of the Saints to prayse God. 1089.*b*
 Of prayer and prayse, which is the chiefeft. 1090.*a*
 The Saints prayse God for a three-fold worke. 1091.*b*
Predestination: *Prescience*, and *predestination* how distinguished. 157.*a*
Predestination two wayes considered. *ibid.*, *b*
 Sanctification an effect of *predestination*. 158.*a*
 Obiections against it, answered. *ibid.*, *b*
Predestination takes not away the vse of the means of Salvation. 159.*a*
Preparation: The comfort of Christs comming to prepare the way. 699.*b*
 Wherin this preparation consists. 700.*b*
Prescience: It is not distinguished from *predestination*. 157.*a*
 It is improperly ascribed vnto God. *ibid.*
 Distinguished two waies. *ibid.*
Presence: Gods two-fold presence; yea, three-fold. 217.*b*
 745.*b*, 909.*a*
 The notable effects of Gods *presence*. 217.*b*
 How his *presence* is dispensed. 218.*a*
Preseruatiue: The praise of it must bee reserued for God onely. 788.
 The word in the Originall, what. 780.*a*
 Reiterated; and the Qualities

THE TABLE.

ties of it. *ibid.* 781.*a*
Presumption: This, with *desperation*, are Satans two armes.

27.*a*
ibid.
 With it he Tempts.
Pride: It is described with its Antidote. 633.*a*
 A three-fold *pride*. 305.*a*
 A dangerous and deceitfull euill. *ibid.*
 There is no peace to a proud man. *ibid.*
Pride is like a swelling. 306.*a*
 No obedience till *pride* bee flaine. *ibid.*
 Wicked men commonly called proud men, why. 380.*b*
 His miserable condition. 381.*a*

A cursed sinne. *ibid.*
 Where *pride* humbleth it selfe for its greater aduantage. 421.*a*
Profession: This, without practice, what it is like. 27.*a*
 It dishonoureth Christ. *ibid.*
 The hurt of an euill life in a *professor*. *ibid.*
Professors sins are Sacriledge. 28.*a*

Outward *profession* must be in them that will haue inward possession. 1061.*a*
Promise: Whether it be lawfull to keepe promise with Heretiques. 676.*a*
 Many confirmations of Gods promises. 396.*a*

Prophets: Three sorts of *Prophets*. 1111.*a*
Prosperitie: True *prosperitie* what it is. 415.*b*
 Especially in sinfull courses. 496.*a*

Prosperity is perillous. 724.*a*
Providence: Of relying on Gods *providence*, and not on second causes. 985.*a*

Psalmes: A commendation of the Booke of *Psalmes*. 365.*a*

Purge: All typicall *purgations* figure the blood of Christ. 740.*b*
 A two-fold *purg*ing of sinne. 741.*a*

Purgatorie: It is confuted. 908.*a*

A Scripture abused to proue it. 1079.*b*
 When the Soules shall come out of *purgatory*. 1080.*a*
Purposes: They must be secon-

ded with prayers. 317
 The good of good *purposes*. 389.*a.b*

R

Raine-bow: It signifieth Gods mercy. 841.*a*
 A comfortable meditation concerning the *Raine-bow*. *ibid.*

Rebukes: Men cannot abide the rebukes of the Word. 80.*a*

The rebukes of men how to be borne. 394.*a*

Redemption: How the three persons in Trinity doe concur in the worke of our redemption. 601.*b*

A two-fold redemption. 122.*b*
 An hauing of the first redemption is an assurance of the second. 123.*b*

How the Angels praise God for our redemption. 867.*b*

Regeneration: It is wrought by degrees. 378.*b*

Religion: Bastard religions are all waies cruell. 877.*b*

A triall of true religion. 381.*b*

No false religion can render any peace of Conscience. 55.*b*

All false religion is plaufible. 1073.*b*

Remember: How God is faide to remember. 398.

Gods promise made to vs, and ours made to God, would be remembered together. *ibid.*

Remission: Remission and Renouation are two inseparable benefits. 385.*a*

Repentance: Delay of repentance is dangerous. 407.*a.b*

It is Satans subtilty. 577.*a*

A spurre to repentance. 630.*a*

A three-fold vic of repentance. 723.*a*

It is a new creation. 744.*b*

It is a worker of Miracles. 750.*a*

The manner of publique repentance in the primitive Church. 752.*a*

Their folly that refuse it. *ibid.*

Repentance is a first death, a first resurrection, a first ascension. 496.*a*
 Satan a notable enemy to repentance. 1113.*b*
 Two things in true repentance. 1114.*a*

Resolution: Resolution to be godly, is a beginning of a godly life. 371.*b*

Resurrection: What necessity it is, that hee which raised vp Christ, should also raise vs vp. 69.*b*

What comfort Christs resurrection giues vs in death. 70.*a*

It is a worke of God, and not of man. *ibid.*

Our resurrection confirmed diuers wayes. 70.71.*c.c.*

A two-fold meditation for confirmation. *ibid.*

Our bodies shall be raised with new qualities. 72.73.

The resurrection of the godly and the wicked, different. 73.*b*

A promise of the resurrection. 705.*a*

The Article beleueed. *ibid.*

Doubts concerning the resurrection resolved. *ibid.*

Reuelation: The Booke of the Reuelation is Propheticall. 817.

It serues to confirme. *ibid.*

Its Author. *ibid.*

When this Reuelation was sent. 818.*b*

Two scandals cast on this Booke. *ibid.*

This is hard to the Fathers. 819.

A bricfe Catalogue of Writers on the Reuelation, a pagina 820.*b.* ad 825.*a.* Two cautions in the exposition of this Booke. *ibid.*

Reuerence: Of Dauids reuerence to God, and ours also. 405.*b*

Rich: The Christian onely is truly rich. 711.*a*

The vexation and vanity of worldly riches. 376.*a*

Righteousnesse: Temporall life is not the recompence of righteousness. 84.*b*

Four names giuen to that righteousness by which wee are justified. 167.*b*

A Soule conceiting his own righteousness.

THE TABLE.

Righteousnesse is not capable of grace. 597.*a*
 The *Righteous* onely rich. 711.*a*

A two-fold righteousness in God worthy praise. 753.*b*

Romanes: Why the Epistle to the *Romanes*, is the first Epistle. 13.*a*

Whether all *Romanists* are damned. 668.*c.c.*

The *Romane* Empire described. 1015.*a*

Rome: *Romes* Church not a Mother, but a Sister. 653.*c.c.*

Its Apostacie. 658.

The seate of *Antichrist*. 661.*c.c.*

Its Religion is altered from the old. 877.*b*

Romanists teeth shew them to be *Wolves*, and not sleepe. *ibid.*

The Church not bound to *Rome* onely. 900.*b*

Instances how to proue it. 901.*a*

The Apostate Bishop of *Romes* type. 950.*a*

Manifested two wayes. *ibid.*

The plaine demonstration of *Romes* Apostacie. 1060.*a*

Gods presence not bound thither. *ibid.*

Rome acknowledged by *Leuites* to be *Babel*. 1071.

It is a spirituall *Babel*. 1072.

A *Sodome*. 1105.*b*

Subtile distinctions after many confessions, That *Rome* is *Babel*. 1072.*a*

After its fall followeth her conuiction. 1073.*b*

S

Sacrifice: A three-fold doubt smoued about sacrifice. 754.

How Christ is both The Sacrifice, the Sacrificer, and the Altar. 885.*a*

Saint: Whether *Saints* shall know one another after this life. 884.*a*

How they cry for vengeance. 885.*b*

Why the felicity of the *Saints* is not perfect. 886.*a*

Saints called Brethren for three causes. 887.*a.b*

How Fellow-seruants. *ibid.*

Their felicitie. 1010.*b*

Saluation: The assurance thereof. *Vid.* assurance. The golden chaine of *Saluation*. 156.157

How the Christian is made sure of this. 246.*a*

The comfort we haue, That our *saluation* is grounded on the Lords unchangeable purpose. *ibid.*

Saluation of two sorts. 440.*b*

Sanctification: It is a worke of difficulty. 83.*b*

An effect of *Predestination*. 158.*a*

In it there concurre many duties. 1066.*a*

Sathan: How hee is confounded in the godly. 16.

A commander of the Wicked. 610.*a*

Two sorts of *Sathans* operations. *ibid.*

Hee is expressed by many Names in respect of the wickednesse of his Nature. *ibid.*

He is restless in his temptations. 612.*b*

His shamelesse impudency discovered. 62.*b*

A good answer to all his temptations. 612.*b*

Three obieets of *Sathans* malice. 116.*b*

God ouer-shooteth *Sathan* in all his imaginations. 117.*a*

What a false calumniator *Sathan* is. 613.*b*

His stratagems are all for the good of the Godly. 143.*a*

Sathan how called The god of the world. 623.*b*

Sathan described. 1015.

His restless persecutions, of the Church. 1016.*a*

For his cruelty, he hath the names of cruell Beasts. 1019.*a*

His crowne shall be his confusion. 1020.*a*

He is called an Accuser, and his actions therein is three-fold. 1026.*a*

Sathan for his assaults called a Monster. 1030.*a*

Three notable finnes in *Satan*

than beyond all the rest. 1113.*b*

Scriptures: Commended. 13.*a*

Some *Scriptures* meetier for vs then others. *ibid.*

The *Scriptures* harmony. 191.*a*

Sathans abuse of it. 619.*b*

Scriptures must be expounded by Scripture. 621.*b*

Its obscurity. 853.*a*

Hereticks reiection of it. 945.*b*

Seal: It is vsed for a three-fold type. 1107.*b*

Seale: How Christ is sealed of the Father. 895.*b*

What the seale of God is. *ibid.*

How wee may know Whether God hath sealed vs. 896.*a*

How Christ hath sealed vs in Heart, Fore-head and in Arme. 897.*a*

Search: A note for curious Searchers. 39.*a*

See *curiositie*, and see *secrecie*.

Gods searching of the heart should induce to reuerence in Prayer. 136.*b*

Seate: The Sitting on *seates* noteth two things. 1009.*a*

Secrecie: None should sinne in hope of *secrecie*. 135.*a*

Gods seeing vs should be an awe-band to keepe vs from secret finnes. *ibid.*

Herein appeares Gods Soueraignty that he is vpon the secrets of the heart. 136.*a*

To doe our deuotions in secret is a true tryall of godlinesse. 402.

See: Gods seeing vs should be an awe-band to keepe vs from secret finnes. 135.*a*

How God is seene heere. 569.*a.b*

Seeke: How necessary it is to seeke God. 368.*a*

With what affection. 16.

Six conditions of seeking him. *ibid.*

Serpent: Many sorts of them. 1030.*b*

Servant: He is a servant of servants which is not Christs servant. 76.*a*

The servants of GOD are most honourable creatures. 910.*a*

David more reioyceth in That

THE TABLE.

That Title them in all his Kingdomes. 377.^a
 It is an honour to be Gods *seruant*. 394.^a, 440.^a
 Two things proue a man *To be Gods Seruant*. 441.^b
Service, Vid. Bondage: That we are bound to Gods *seruice* by speciall bonds. 76.^a, ^b
 They who will not *serue* the Lord shall *serue* a worse master. 493.^a
 The wilde *seruitude* of Sathans Captiues. *ibid.*^b
Sheepe: In what respect, the Wicked count the Godly, *Sheepe*. 194.^b
 How God compares his, to *Sheepe*. *ibid.*
Sighes: They must come, before comfort can come. 120.^b
 How pleasing to God. *ibid.*
Sinne: Why it remaineth in a iustified man. 15.^b, 16.^a
 Professors *sinnes* are sacriledge. 28.^a
 How a Law is ascribed vnto *sinne*. 33.^a
 A three-fold meditation to make vs weary of the seruice of *sinne*. 34.^a
Sinne and death conioyned. 35.^b
 In tempting to *sinne*, Sathan is a deceiver. *ibid.*
Sinne it seemeth sweet, but it is bitter. 36.^a, 79.^a
 Comforts against the remainders of *sinne*. 53.^a
 The fearefull effects of *sinne*. 63.^b, 370.^a
 Eyther we must slay it, or it will slay vs. 80.^b
 Euery *sinne* is *The forbidden tree*. *ibid.*
 Great wisdom to discern bewene the deceit of *sinne*, and the fruit of it. *ibid.*^b
Sinfull lusts compared to the Riuer *Jordan*. 81.^a
 And to other things. *ibid.*
 Death to *sinne* takes not life away, but restores it. 83.^b
 None should *sinne* in hope of Secrecie. 135.^a
 How he that is borne of God *sinne*th not. 138.^b
 Whether the necessitie of *sinne* lying on the will, excuseth. 308.^a
Sins miserable effects. 370.^a

Three things in *sin* eschewed. 434.^a
Sinnes deceit two-fold. 438.^a
Sinnes sweetnesse sensible, but its poyson is secret. 494.^b
Sinne should be resisted in the beginning. 631.^b
 1085.^a
 Of mother-sins. 632.
Sinne reduced into three ranckes. 636.^a
 Of hiding *sinne*. *ibid.*^b
Sinnes combination and fellowship. 724.^b
 What a fearefull euill *sinne* is. 731.^a
Sinne expressed by three words, and the vse of it. *ibid.*^b
Sinne a wilde vncleannesse. 732.^a
 To *sinne* is of a mans owne selfe, but to repent is of God. 733.^a
 A two-fold knowledge of *sinne*. *ibid.*
Sinne lookes not alwayes with one face. *ibid.*^b
 Originall *sinne* expressed. 738.^b
 It is a lying vanitie. 739.^b
 A fearefull thing *To sinne* against knowledge. 740.^a
 A two-fold purging of *sin*. 741.^a
 It spoyle a man both of outward peace and inward ioy. *ibid.*^b
 The vncleannesse of *sinne* originall, is encreased by actuell. 744.^a
 The pleasures of *sinne* are deare bought. 745.^a
Sinnes power. 751.^b
 It doth binde two wayes. 752.^a
 To be deliuered from *sinne* is the greatest deliuerance. 735.^a
 Foure sorts of crying *sinnes*. 885.
Sinnes bitternesse scene in end. 944.^b
 The greatnesse of *sinne* appearing. 1065.^b
Sinne hath its growing time till it be ripe. 1085.^a
 By multiplying *sinne*, wee multiply Sorrow. 1088.^a
 Iudgement will follow *sinne*, as smoake doth the fire. *ibid.*

Sing: How the Church Militant *singeth* a new song. 1062.^b
 Who can or may *sing* this song. 1065.^a, vel 1063.^a
Sleepe: Whereto compared. 409.^a
Smoake: In Scripture it signifieth a type of Gods wrath. 1099.^a
Sonnes: All the *Sonnes* of God are Heires. 96.^b
Soule: Its immortalitie certain. 64.^a
 A two-fold immortall life of the *soule*. 65.^a
 That harmony that was betwene *Body* and *Soule*, how made Dissoluant. *ibid.*
 Foure states of mans *Body* and *Soule* vnited. 66.^a
 Our *soules* being Quickened, yet our *Bodies* subiect to Death for foure causes. *ibid.*
 It is the most excellent part of man. 709.^a
 All that which the Diuell doth is for the *Soule*. 710.^a, ^b
Speech: Three comely ornaments of our *Speech* towards all men. 342.^b
 Two necessary rules for gouerning our *speeches*. 343.^b
Speech taken from a man for two causes. 375.^a
 Gods word should be the subiect of our *speech*. 398.^a
Spirit: What is meant by the *Spirit* as it is opposed to the Fleish. 25.^b, 565.^a
 What benefit comes vnto the soule by the dwelling of the *Spirit*. 56.^a, 68.
 Of lodging the *Spirit* in a wrong roome. *ibid.*
 The operation of the *Spirit*, two-fold. 59.^a
 Threespeciall effects by the operation of the *Spirit*. *ibid.*^b
 60.^a, ^b
 The *Spirit* is the knife to slay beastly lusts. 85.^a
 Christians are vnder the Regiment of the *Spirit*. 84.^a, 85.
 &c.
 The operation of the *Spirit*, is either Common or Speciall. 84.^a, &c.
 All that professe Christ are not led by the *Spirit*. 86.^a
 What

THE TABLE.

What *Spirit* leades the wicked. *ibid.*^b
 Of the *Spirit* of Adoption. 87.^a
 Of its three-fold operation, in the Sonnes of God. *ibid.*
 How the *spirit* is called the *spirit* of Bondage to feare. *ibid.*
 No prayer to God without the *spirit*. 90.^a
 Gods great loue in sending the *spirit*. 94.^a
 The testimony of the *spirit* knowne to none but them that haue it. *ibid.*^b
 A caueat for the Carnall. *ibid.*
 What comfort comes by the first fruits of the *spirit*. 120.^a
 Two effects which the *spirit* worke in the godly. *ibid.*
 How the *spirit* prayeth for vs. 132.^b
 How the grace of the *spirit* is called the earnest of the *spirit*. 565.^a
 How wee may know that we haue receiued the *spirit*. *ibid.*^b
 Why the *spirit* descended in the likenesse of a Dove. 601.
 Without the *spirit*, there is no fellowship with God. 746.^b
 What an excellent guest the *spirit* is. *ibid.*
 Whether the *spirit* once giuen, can cuer be taken away. *ibid.*
 Three things concur in the contrite *spirit*. 756.^a
 The *spirit* in operation compared to a fire. 931.^a
Starres: Preachers compared to starres. 942.^b
 Two sorts of starres. 1020.^a
Stedfastnesse: It is two-fold in the godly. 435.^b
Strangers: Euery Christian a Saint here. 379.^a
 How the worldling may not be said to be a stranger. *ibid.*
Sufferings: As they, so consolations shall abound. 203.^b
Supper: Of the Lords Supper. 257.^a, &c.
 Reasons of refusing to communicate. 259, 260.
 They loue not Christ, who will wilfully refuse to communicate. 261.

How the Bread and Wine are changed. 263.^a
 The Cuppe in the Lord Supper sacrilegiously taken from the people. *ibid.*
 Two speciall ends of the Lords Supper. 264.^a, ^b
Swearing: Of Gods *swearing* to Man, and Mans *swearing* to God. 993.^a, ^b
 Gods Maiestie in his *swearing* described two wayes. *ibid.*

T
Teaching: To be taught of men, except God *teach*, is but in vaine. 374.^b
 We should learne before wee *teach*. 375.^a
 They onely learne, who are taught of God. 429.^b
 God in *teaching* doth speake to the heart. 430.^a
Tearres: *Maries* *teares* pleased Christ better than the *Pharisees* delicacies. 120.^b
 God loues to be dealt with more by *teares* than by *talkes*. 445.^a
Temple: Two wayes taken in holy Scripture. 1083.^b
 God will punish the *sinnes* of the *Temple*. 1102.^b
 They are more forcible to draw downe vengeance than personall *sinnes*. *ibid.*
Temptation: Of the temptation of Christ, with all the circumstances thereof. 606.^a
 Persons in high places subiect to great temptation. *ibid.*^b
 Christians must looke for temptation. *ibid.*^b
 A comfort for young Christians that are tempted. 608.^a
 Sathan hath his temptations euery where. *ibid.*
 Temptations are ordered by diuine dispensation. *ibid.*^b
 608.^a
 Three notable comforts in temptation. *ibid.*
 Many more excellent things of temptation. 608, &c.
 Sathan properly called the Tempter. 609.^b
 It is a great temptation not to be tempted. 610.^b
 Sathan is restless in his temptations. 612.^b
 How Sathans temptations are distinguished. 613.
 He changeth his temptations to his owne aduantage. 617.^a
 How Man tempts God. 621.^b
 How we should behaue our selues in temptation. 213.^a
 Euery temptation hath an Issue. 326.^a
 Sathans temptations cannot be eschewed by change of place. 1030.^a
 New temptations, new remedies. 1031.^b
Temporizers: Of Temporizers in Religion. 452.^a
Thanksgiving: The grace of it. 630.^b
 It is commended for foure causes. 370.^b, &c.
 A three-fold duty of *thanksgiving* promised by David. 397.^b
 In it three things are to be ascribed vnto God. 1026.^a
Throne: How ascribed vnto God. 839.^a
Time: It is precious. 994.^a
 Whether it had beginning. *ibid.*
Tongue: He is a poore man that hath his *tongue* onely to defend him. 334.^b
 How our *tongues* should be gouerned in speaking of God. 339.^a
 How necessary the *tongue* is to the minde of Man. 340.^b
 The office of the *tongue*. *ibid.*
 A world of wickednesse committed by the *tongue*. 341.^b
 How, by the *tongue*, we breake all the Commandements. *ibid.*
 Such as persecute the godly with their *tongue*, will not spare to doe it with their hands, if they may doe it. 382.^a
 Against such as haue a false heart vnder a faire *tongue*. 406.^a
 See more of the *tongue*. 753.
 754, 807.
Traditions: There is more credit giuen by the Pope to them, than to God word. 1076.^b
 Travelling:

THE TABLE.

Travelling : That metaphor of travelling applied two wayes. 118.a

Trinitie : How all the Persons of the Trinity concur in our redemption. 601.b
Faith respecteth the whole Trinity. 689.b
The Trinity resembled to the Iasper-stone. 841.a
Trouble : To be troubled by men of Authority, is a great temptation, for two causes. 381.b
Three things better scene in trouble, than in prosperitie. 415.a

Trouble, a triall of true Religion. 460.a
The effects of it to the godly. 1115.a

Trumpets : The vse of them two-fold, &c. 924.a

Turke : The Originall of the Turkes Religion. 983.a
The Turkes Religion and Papists paraleld. *ibid.* 984.b

The occasion of the Turkes revolt from the Romane Empire. *ibid.*
The maner of Turkish fights. 985.b

What Christians gaine by the helpe of Turkes. 986.a
The Turkes greatnesse ascribed to wrong causes. 987.a

V

Vengeance : How the Saints cry for it. 885.b

Veritie : What it notes. 1095.a

Vials : How ascribed vnto God. 1095.a

Virginity : How highly commended by Papists. 1064.a
How Virgins follow the Lambe. 1065.a

Vision : A three-fold Vision. 834.a

Vncleanesse : Man, by nature, two wayes vnclean. 906.a
Sinne is a leathsome vncleanesse. *ibid.*

Bodily vncleanesse, much more spirituall, is vnseemely for Gods people. 464.b

Unicorne : Of the properties of the Unicorne Horne. 858.b

Vnion : The marvellous Vnion

betwixt Christ and his Church. 21.a

Expressed by five similitudes. *ibid.*

The comfort of it. 23.a. 24.a

An holy conuersation is a token of our Vnion with Christ. 26.b

Christs carnall presence not required to make our Vnion with him. 60.b

See more hereof. page 706.

Vnity : The wicked spirits vnity in euill is enough to shame vs that cannot agree in an holy vnity for good. 1019.b

Voyce : The voyce of the Lord is powerfull. 1101.a

What the mediate voyce of God doth loose of his immediate. *ibid.*

Vsurpation : of the Popes vsurpation. 1054.a

W

W **Alke** : Our life like a walke. 30, 31.a

Wander : It is common to all men to wander from God. 471.b

Want : How the worth of Gods blessings is not knowne but in the want. 498.a

Warrefare : vide, *Combate*, or *Fighting*.

God warneth before he warreth. 978.

Wash : There is no part to bee had in Christ, if he washeth vs not. 732.a

A three-fold washing needefull. 906.b

Waters : Diuersly taken. 1030.b

Wayes : Our life compared to a way. 366.a

To a walke. 30, 31.a. 569.a

It cannot be well with man, when his wayes are contrary to Gods wayes. 370.a

For a man to be drawne to Gods wayes, from his owne, is a worke of Gods mercy. *ibid.*

The Word is both Gods wayes to Man, and Mans to God. 376.a

What a great benefit it is to manifest our wayes to God. 384.b

All the wayes of Sinne, are wrong wayes. 386.b

God must be our guide in his wayes. 392.a.b

What wayes of God wee may both teach and learne. 749.

Examples of Gods secret wayes. 1092.

Weakenesse : vide *Infirmities*.

The Christian is freed from wickednesse, but not from weakenesse. 130.a

Wearinesse : Their miserable estate who are weary of Gods word. 375.b

Wicked : They haue receiued their Consolation heere. 226.a

They are the workers of their owne woe. 458.b

When they are in the height of their wickednesse, then God kindles his wrath against them. 1100.a

Wickednesse : Why some wicked men are punished in this life, and not otherwise. 64.a

Three things concur to the working of wickednesse. 369.a. 433.a

Will : The perfection of a Christian is rather a willing, than a doing of God. 306.b

Mans will, by nature, how farre disordered. 307.a

A three-fold disorder in it. *ibid.*

In Mans nature there is no free-will to good. *ibid.*

How the will is both bond and free. 308.b

Wee must renounce our will. *ibid.*

Why God suffers his Children so much to follow their owne will. 489.a

Wilderneffe : This word diuersly taken. 1022.a

Winde : No creature can liue without the winde or Ayre. 894.a

Wisdom : There is no wisdom without the word. 382.b

Witnesses : The victory of Christs witnesses. 1007.b

What Gods witnesses shall worke concerning the kingdom of the Beast. *ibid.*

The Word a witness, why. 367.b

Word : It should be vsed as milke to some, and as Salt to others.

THE TABLE.

thers. 80.a. 931.a. 932.a
The word & witnesse no good in the World without the word. 372.a

The word is needefull to all, but specially for youth. 372.a

If we keepe the word, it will keepe vs. 369.a. 374.a

The joy of the word surpassing the joy of the World. 375.b

Their miserable estate to whom the word is wearisomenesse. *ibid.*

A three-fold internall action of the Soule about the word. 376.a

The word is Gods way to Man, and Mans to God. *ibid.*

The word yeelds vs all things. 382.

No wisdom without the word. *ibid.*

The word why called judgments. 390.a

The way to haue comfort by the word in Aduersitie. 400.a

It is the life of the Soule. *ibid.*

The word, why compared to a Lanterne. 430.a

Two waies in darkenesse without the word. 431.a

Who profit best by the word. 446.a

The word is a word euen vnto the Soule. 457.b

With what affection the word is to be receiued, and why naturally men esteeme it not. 463.b. &c.

It is a sword whereby wee should fight against Sathan. 615.b

The word of different effects to the godly, and to the vngodly. 80.a. 931.a. 932.a

What a sore plague it is to want the light of the word. 947.b

It is compared to the Sunne. *ibid.*

The word is the weapon by which Christ will destroy Antichrist. 991.a

His misery that causeth a famine of the word. *ibid.*

The words vnexpressible sweetnesse. 996.b

It is a preposterous order to

subiect the word to the Church. 998.b

The word of consolation how it becomes a word of vexation to two sorts of men. 1006.b

Examples of the power of Gods word. 1008.a. 1086.a

A three-fold operation of Gods word. 1061.a. 1062.a

Workes : They are Debts, not Merits. 77.b. 168.a

That which God worketh in vs, he calleth ours. 82.b

Onely the personall workes of Christ are meritorious. 106.a

Workes of grace in the Regenerate are not supplements of Christs merits. *ibid.*

Christs workes are pure and perfect. *ibid.*

Workes done by Christ are three-fold. 160.a

Workes excluded from the act of Iustification. 167.b

The worke conuenient for euery state of life. 383.a

A three-fold ranke of good workes. 800.a

And a three-fold fruit of them. *ibid.*

Iustification by faith, not by workes justified. *ibid.*

Whether any good workes can bee where wholesome Doctrine is not. 802.b

World : The foolishnesse of worldlings rebuked by Christians. 127.a

Worldlings haue no pleasures. *ibid.*

The folly of taking more paines for the world, than for Christ. 147.

The worldling likened to some monsters. 351.a

Their carelesnesse of Heauens treasures. 374.a

Worldly things sought earnestly for by worldly men. 461.b

An exhortation to the contempt of the world. 461.b

No worldly thing permanent. 693.a.b

The world compared to a Glasse of Sea. 845.a

To the Moone. 948.a. 1017.a

The beginning of perfection is the contempt of the world. 1017.b

The world diuersly taken. 1025.b

The godly overcome the world. *ibid.*

Worship : In Gods worship wee cannot endure companions. 625.b

Papists worshipping others with God, cannot be excused. *ibid.*

The distinction of *Asseia*, and *Asseia* in worship. *ibid.*

Worship should bee referred for God onely. 626.b

All will-worship is an imposition to the Lord. 802.b

Gods anger at such as doe defile his worship. 979.a

The execution of Gods anger for it. *ibid.*

Who are the true worshippers. 999.a

Worthy : the word *worthy* expounded. 106.a

Wrath : How the wrath of God is expressed. 1011.b

Gods full wrath executed. 1104.b

They on whom it is powred out, described two wayes. 1105.a

Mans wrath is greater than his power, but with God it is not so. *ibid.*

Wrestle : What God doth, and how hee shewes himselfe in wrestling with Man. 210.a

In wrestling God is both an assaulter and an vpholder. *ibid.*

Spiritual wrestling, a note of Gods presence. 211.b

A token of spirituall life. 212.a

The manner. 213.a

How long it endureth. 214.b

The euent of Iacobi wrestling. 216.a

Y

Y **outh** : The Word most necessary for it. 372.a

Youth most commonly most prophane. *ibid.*

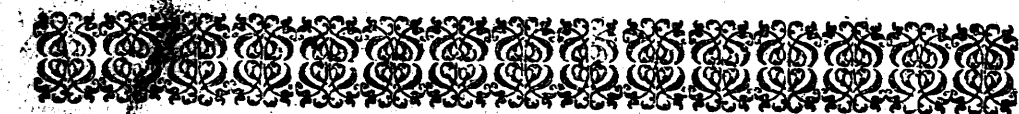
How it should be employed. *ibid.*

It should be consecrated to God. 485.a

Zeale :

THE TABLE.

<p>Z</p> <p>Zeale. The nature of it. 451.^a</p>	<p>Its forts. <i>ibid.</i> Effects. <i>ibid.</i> Knowledge and Zeale are the two wings of the Soule. 451.^b</p>	<p>How true zeale may be try- ed from false. <i>ibid.</i> Zeale required in Prayer. 454.^a</p>
---	---	--



Scriptures expounded.	Scriptures falsified.	Scriptures reconciled.
<ol style="list-style-type: none"> 1. 1 Sam. 16. vers. 14. pag. 56.^a 2. Ifay 11. v. 1. 10. pag. 856.^b 3. Luke 11. v. 11. p. 126.^a 4. Luke 12. v. 20. p. 571.^b 5. Iohn 5. v. 24. p. 16.^b 6. Rom. 7. v. 17. p. 55.^a 7. 1 Cor. 11. v. 29. p. 261, 262. 8. 2 Cor. 3. v. 18. p. 858.^a 9. Ephes. 4. v. 26. p. 331.^a 10. Philip. 1. v. 23. p. 561.^a 11. Philip. 3. v. 15. p. 43.^b 12. 1 Tim. 3. v. 16. p. 39.^a 13. Heb. 5. v. 7. p. 599.^a 	<ol style="list-style-type: none"> 1. Gen. 1. vers. 16. pag. 262.^b 2. Gen. 14. v. 18. p. 975.^{a, b} 3. Ier. 1. v. 10. p. 1054.^a 4. Luke 1. v. 16. p. 43.^b 5. Rom. 8. v. 1. p. 15, 25, 26. 6. Rom. 8. v. 2. p. 42.^a 7. Rom. 8. v. 8. p. 52.^a 8. Rom. 8. v. 29. p. 157.^a 9. Heb. 9. v. 8. p. 52.^a 10. Renel. 5. v. 9. p. 862.^b 11. Renel. 7. v. 2. p. 895.^a 12. Renel. 8. v. 3. p. 927.^a 13. Renel. 14. v. 13. p. 1079.^b 	<ol style="list-style-type: none"> 1. Iohn 2. 8. with 1 Iohn 3. cap. 9. p. 138.^b Psal. 119. 13. with Rom. 11. 33. p. 375.^a

FINIS.

